# श्रीनरसिंह पुराणम्

# THE NARASIMHA-PURĀṆAM

TEXT IN DEVANĀGARĪ
WITH TRANSLATION
& NOTES IN ENGLISH

**DR. SIDDHESWAR JENA**

Presented to Prof.
Dr. Satyavrat with regards,

– Siddheswar
18/2/87

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[ Text with English Translation and Notes ]

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TO
**PROFESSOR ANAM CHARAN SWAIN**

**—AUTHOR**

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# FOREWORD

Compared to other branches of Sanskrit literature, the Purāṇas received relatively little attention by scholars. They were regarded with contempt for being low-standard and hap-hazard collections of all sorts of information, compiled unsystematically by way of continuous addition over the centuries. Some of them even were recast several times by different sects. This very fact made them appear as "spurious", unreliable sources. Nor could the majority of them claim much credit for literary value, since the language is mostly simple and not always in accordance with Pāṇinian standards.

This attitude towards the Purāṇas has gradually changed. It came to be realized first that they contain hisotrical information which, when combined with epigraphical sources, provides valuable additional evidences. Next they were also appreciated as sources of dharma which contain passages of otherwise lost Smṛti texts. It was further noted, that they contain important passages on materia medica, astrology geography and other early sciences including statecraft (nīti).

Three more aspects of Purāṇa research have gained importance only in recent years:

(a) They are most important sources for the history of Hindu religious thought;

(b) They are equally important for tracing the development of Indian philosophy, particularly of the Sāṃkhya, Yoga and Vedānta systems;

(c) They proved to contain essential information on Art and Architecture (śilpaśāstra) and were extensively used by art historians as sources for their research.

The growing recognition of the value of the Purāṇas as sources for the cultural history of India has led scholars in India and abroad to increase their efforts regarding Purāṇic studies;

M/S Nag publishes, Delhi have now published mostly all the Mahāpurāṇas and some important uppuranas in Pothiform with introduction and slokaindex. The All India Kāshī Raj Trust of Varanasi has several critical editions of Purāṇic texts to its credit. Others are worked on at Baroda. A Purāṇa bibliography is being compiled at Tubingen University (West Germany). A complete word index to the Brahma Purāṇa as well as a detailed contents analysis is nearing completion at the same place. A series of translations from Delhi made some of the hitherto untranslated Purāṇas accessible to non--Sanskrit scholars and will eventually contain all the 18 Mahāpurāṇas. Yet the bulk of the extensive Purāṇa literature (Mahā and Upapurāṇas) is still awaiting translation and detailed study.

The present work of Siddheswar Jena now adds the Narasiṃha Purāṇa to those Purāṇic texts which are available in English translation. All scholars interested in the history of the Vaiṣṇava faith will highly welcome and appreciate the fact that one of the Vaiṣṇava Upapurāṇas, the Sanskrit text of which has long been out of print, is now being made accessible for detailed research by Dr. Jena's translation of this important work.

Tubingen,

H. V. Stietencron

# PREFACE

The present work is an attempt at studying various problems of the Narasiṃha Purāṇa. Even though the Indian way of life is rooted in Purāṇic tradition and culture, the study of Purāṇas was taken up much later in India. Wilson's translation of the Viṣṇu Purāṇa[1] heralded a new era in Indoloy. Next important name in the field of Purāṇa is that of F. E. Pargiter who studied the Purāṇas from genealogical point of view. His translation of Mārkaṇḍeya Purāṇa is a unique contribution to the Sanskrit world. He was followed by Kirfel, who made an intensive investigation of the Purāṇas and his continued efforts resulted in "Das Purāṇa Pañcalakṣaṇa" the Ur-kern of Purāṇas dealing with the basic five characteristics of which the Purāṇas were primarily constituted. Equally his 'Das Purāṇa vom Weltgebaude' (Bhuvanavinyāsa) is eye-opener for the study of geographic knowledge in India.

Among Indians mention may be made of scholars like H. P. Sastri, R. C. Hazra, Kane, A. D. Pusaker, Baladeva Upadhyaya, V. S. Agrawala, A. S. Gupta etc. who have written a number of papers covering a vast range of Purāṇa literature. In the last two decades there have appeared some studies on particular Purāṇas. V. S. Agrawala makes a study of Matsya Purāṇā (1963), S. D. Gyani makes a study of Agni Purāṇa (1964), Asoka Chatterjee Sastri a study of Padma Purāṇa (1967), N. Gangadharan a study of Garuḍa Purāṇa (1972) and a study of Linga Purāṇa (1980). P. G. Lalye's "Studies in Devī-Bhāgavata" appears in 1973 and K. Damodaran Nambiar's Nārada Purāṇa-A critical study is published in 1979. Of all the scholars it is Dr. Hazra who has made an extensive study of the Upa-purāṇas though not intensive.[2]

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1. Viṣṇu Purāṇa : Text with Eng. translation and notes : Nag Published, Delhi.
2. However, K. R. Van Kooij has made an intensive study of Kālikā Purāṇa and his dissertation appears under the title "Worship of the goddess according to the Kālikā Purāṇa." Part I and II Leiden, E. J. Brill, 1972.

While translating the verses, I have made use of two editions of Narsiṃha Purāṇa now available:—Nirṇaya Sāgar Press Edition, Gopal Narayan & Co., Bombay 1911, and Gītā Press Edition, Gorakhpur (Kalyāṇa Journal 45th year No. I and II). In course of my work I found Gītā Press Edition to be more accurate and correct in contrast to Nirṇaya Sāgar Press Edition; and that is why I have depended more on the former than on the latter. The defective and variant reading of Nirṇaya Sāgar Press Edition has been pushed down to the foot-note as and when necessary.

I am deeply indebted to Dr. A. C. Swain, Professor and Head of the Department of Sanskrit, Utkal University, Bhubaneshwar, Orissa now Director, Sri Jagannath Sanskrit University, puri, for his valuable guidance and unstinted co-operation. Only because of his inspiration I took up the study of the Narsiṃha Purāṇa. In spite of his heavy pressing engagements, he took the trouble of going through my work at all the stages. I am really grateful to him for his fatherly affection and the keen interest which he has shown in my work.

I am greatly indebted to Prof. Dr. H. V. Stientencron, Tubingen University, West Germany who never fails to send me the reference materials, which were difficult for me to procure here in India. Even on some occasions he has taken the trouble of providing me with zerox copies of out-of-print German books on Indology. I express my deep sense of gratitude to this renowned scholar who has been kind enough to write a Foreword to the work. Dr. R.N. Dandekar, former Director, CASS, University of Poona has obliged me through his valuable suggestions. I owe my indebtedness to him.

I am also indebted to Dr. H. H. Jha, Principal, Sadasiva Kendriya Sanskrit Vidyapitha, Puri, my revered teacher Shri S. Praharaja; Pt. Somanath Ratha and my brother Sgt. D.N. Jena who took the trouble of procuring rare reference books for me.

I wish to take this opportunity to express my greatful thanks to Dr. U. N. Dhal, Post-Graduate Department of Sanskrit, Utkal University, Bhubaneshwar who has helped me in various ways. I also put on record my sincere thanks to all those research scholars, and research assistants of this department for ungrudgingly lending their co-operation in my work. I thank the University Grants Commission for awarding me a three-year Teacher Followship for completing the work. I am also thankful to the authorities of American Institute of Indian Studies, Varanasi for providing me with photo-copies of some Vyāla figures.

Siddheswar Jena

Vijayadashmi
1986

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# INTRODUCTION

Tradition says, there are eighteen Mahāpurāṇas*. The list of the Mahāpurāṇas is given in the Purāṇa-texts such as Viṣṇu, Mārkaṇḍeya, Varāha, Bhaviṣya, Padam, Brahmavaivarta, Bhāgavata, Matsya, Agni, Nāradīya, Skanda, Kūrma Liṅga, Śiva and so on. As regards these 18 names there is some inconsistency. The Matsya (53.11-56), Agni (272.1-23), Nāradīya (1.92.26-28, 1.92.30-Ch.109) and Skanda (VII Prabhāsakhaṇḍa 1.2.28-77) take Vāyu as one of the eighteen Mahāpurāṇas whereas most other texts like Viṣṇu (III.6.19-24), Mārkaṇḍeya (137.8-11—Venk. Edn. 134.8-15), Varāha (111 69-72), Bhaviṣya (I. Brahmaparvan 1.61-94), Padam (A S.S.1.Ādikhaṇḍa 62.2-7, IV Pātālakhaṇḍa 111.90-94, IV Uttarakhaṇḍa 219.25-27, VI. 263.77-81), Brahmavaivarta (IV. 133.11-21), Bhāgavata (XII.7.23-24, 13.4-8), Kūrma (1.1.13-15), Skanda (VII.1.2.5-7), Liṅga (1.39.61-64) and Śiva [V. Umāsamhitā 44.119-122, 125-135, VII. Vāyavīya Saṃhitā (1). 1.43-45) substitute Śiva Purāṇa for Vāyu.[1] Garuḍa (1.215.

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*All Mahā-Purāṇas now published by Nag Publisheres, Delhi.

[1] A.S. Gupta classifies the older Purāṇic list of the Purāṇas (i.e., of the Mahāpurāṇas) into the following four groups :

*Group I*

(1) Viṣṇu III.6.19-24, (2) Mārk. P. 137 8-11=Venk. End., 134.8-15, (3) Var. P. 111.69-72. (4) Bhav. P. I (Brahmaparvan) 1.61-64, (5) Padma (A.S.S.) I Ādikhaṇḍa 62.2-7, (6) Br. Vai. P. IV.133.11-21, (7) Bhāg. P.XII.13.4-8 (8) Matsya 53.11-56, (9) Agni 272.1-23, (10) Nār. P.

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Cont'd.

1,92.26-28, (11) Sk.P. VII. (Prabhāsakhaṇḍa) 1.2.28-77.

This group follows the Viṣṇu P. order of the names of the Mahāpurāṇas. Of these, the latter four texts enumerate Vāyu as the fourth in the list of Mahāpurāṇas whereas the former seven texts take Śiva in place of Vāyu.

*Group II*

(1) Kūrma 1.1.13-15, (2) Padam (A.S.S.), VI. (Uttarakhaṇḍa) 219.25-27, (3) Sk. P. VII (Prabhāsa Kh.) 1,25-7, (4) Saura Purāṇa (A.S.S.) 9.6-12.

This group follows the Kūrma P. order The only difference is that in Kūrma both Mārkaṇḍeya and Agni respectively occupy the 8th and 9th position, whereas in Saura, Agni occupies the 8th position and Mārkaṇḍeya the 9th position. Besides Saura Purāṇa mentions Vāyu in place of Śiva of other three of texts of this group.

*Group III*

(1) Liṅga I.39.61-64, (2) Śiva V. Umāsaṃhitā 44.119-122. This group follows the Liṅga P. order.

*Croup IV*

(1) Bhāg P. XII.7.23-24, (2) Padma (A.S.S.) IV. (Pātāla-kh.) 111.90-94, (3) Padma (A.S.S.) VI (Uttara-kh.) 263.77-81 (4) D.Bh.P.I.3.2-12.

Each Purāṇa of this group has its own order which does not confirm to any of the first three groups. Besides the latter text Devī-Bhāgavata enumerates Vāyu in place of Śiva of other three texts. (See Introduction to Vāmana Purāṇa AIKT. p. XXIX, Introduction to Kūrma Purāṇa AIKT pp. ii-iii : Cf. introduction to Varāha Purāṇa, AIKT. pp. 8-9.

However, the order of the Purāṇas given in the Viṣṇu Purāṇa list has been accepted as the standard one, the number of a particular Purāṇa given in this order is often corroborated by that Purāṇa itself—

Cont'd

15-20), Vāyu (II.42.1-11), Bhaviṣya (III.3.28.10-14), Bṛhad dharma Purāṇa (1.25.20-22) and Ekāmra (1.18-20$^{a}$)[1] where some major Purāṇas are found to be omitted[2] do not maintain any consistency among themselves. In course of enumerating the 18 Mahāpurāṇas the Saura Purāṇa (9.6-12) ignores Śiva, puts Vāyu as the fourth in order. The Devī-Bhāgavata (1.3.2-12) contains a verse naming the 18 Purāṇas by their first letter in which in inculdes Vāyu and drops Śiva Purāṇa[3]. In order to accommodate these conflicting views Pargiter takes their number to be 19 by inculding both the Śiva and the Vāyu[4]. Farquhar further increases the number to twenty by inculding the Harivaṃśa in addition.[5] But there is no support from any source for increasing the traditional number of the Purāṇas. Scholars like A D. Pusalker, Kane and Baladeva Upadhyaya are unanimous on the point that it is the Vāyu which is entitled to be regarded as one of the 18 principal Purāṇas and not the Śiva Purāṇa.[6] As pointed out by A.S. Gupta, "Vāyavīya

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Cont'd.

A.S. Gupta, "Purāṇa and their referencing"—Purāṇa VII.2. July 1965, p. 340.

1. Hazra, Studies in the Upapurāṇas Vol. I, p. 13 Footnote 21-22.
2. GP I 215.15-20 omits Vāmana, Vāyu II.42.1-11 omits Agni, Liṅga and Viṣṇu and takes Ādika Purāṇa in addition, Bhav. P.III.3.28.10-14 omits Nāradīya Br. Vaivarta and Ekāmra (I.18-20$^{a}$), Garuḍa and Nāradīya.
3. D. Bh. P. 1.3.2.
4. ERE.X., p.448.
5. J. N. Farquhar, An outline of the Religious Literature of India, p. 139.
6. A.D. Puṣalker, Studies in Epics and Purāṇas of India, Ch. 3, pp.68-77.
   P. V. Kane, H.D., Vol. V., Part-II, p. 830.
   Baladeva Upadhyaya, Purāṇa Vimarsa, Ch. 3, pp. 97-105

and Śiva were the two names of the same Purāṇa......It was called Vāyavīya because it was originally spoken by Vāyu and also Śaiva (or Śiva Purāṇa) because it mainly dealt with the subject of devotion to Śiva. So from the point of view of the original speaker it was called Vāyavīya and from the point of its subject matter it was called Śiva."[1] Skanda Purāṇa V. Avantīkhaṇḍa III. Revākhaṇḍa Ch. 1.33 supports this view.[2] However, the names of 18 principal Purāṇas are as follows :—Brahma, Padam, Viṣṇu, Vāyu, Bhāgavata, Nāradīya, Mārkaṇḍeya, Agni, Bhavisya, Brahmavaivarta, Liṅga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa.

Hazra states. "Following the tradition of the Mahāpurāṇas, orthodox opinion tries to limit the number of the Upa-purāṇas rigidly to 'eighteen.'[3] The Kurma (I.1.17-20), Garuḍa (I 215.17-20), Matsya (53.58-62), Saura (9.13-14), Padam (A.S.S. IV Pātāla-kh. Ch. III.95.98), Devī-Bhāgavata (1.3.12-16), Bṛhad dharma (1.25.23-26), Skanda (V.III. Revākhaṇḍa I.46.52, VII. Prabhāsakhaṇḍa 1.2.11-15,79-83) and Ekāmra (1.20$^{b}$-23)[4] furnish the list of Upa-Purāṇas, but we do not notice and agreement in these various lists. Purāṇa-texts like Bhaviṣya (III.3.28,10-14) and Ekāmra (1.18-20$^{a}$)[5] include Narasiṃha Purāṇa in the list of Mahāpurāṇas, but this inclusion does not carry much weight since the majority of texs like Kurma, Garuḍa, Matsya, Padma Skanda (V.III.1.46-52 : VII.1.2.11-15 ; 79-83) Devī-Bhāgavata and Bṛhad dharma refer to Narasiṃha as an Up-purāṇa.

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1. Introduction to Varāha Purāṇa AIKT, p. 7.
2. Sk. P. V. Avantī-kh. III Revākh. 1.33.
3. Hazra, Studies in the Upa-purāṇas, Vol. I, p. 2.
4. Ibid., p. 13 : Ekāmra 20$^{b}$-23 mentions Bṛhan-nārasiṃha as an Upa-purāṇa.
5. See Hazra, Studies in the Upa- purāṇas, Vol. I, p. 13, Footnote 21-22.

The Narasiṃha Purāṇa consists of 68 chapters. At present we find two editions of this text: (1) Narasiṃha Purāṇa, Gopal Narayen & Co. Publishers 1911 and Narasiṃha Purāṇa (Text with Hindi Translation), Gītā Press, Gorakhpur Kalyāṇa Journal 45th year No. 1 and (2). Out of its 68 chapters first five chapters are devoted to the description of Sarga, Pratisarga and Vaṃśa; Manvantara (Ch. 23), Vaṃśānucarita (Chs. 21-22, 26-27, 29), cosmography (Ch. 30) and account of *tīrtha* (Chs. 65-67) cover 10 chapters. Incarnations of Viṣṇu viz., Matsya, Kūrma, Varāha, Narasiṃha, Vāmana, Paraśurāma, Rāma, Balarāma Kṛṣṇa and Kalkin are narrated in 18 chapters (Chs. 36-54. 1-6). There are fourteen different legends in Narasiṃha Purāṇa and they cover 20 chapters in all. Duty and conduct of four castes and four *āśramas* inculding the essence of Yoga are depicted in 5 chapters (Chs. 57-61). Besides Ch. 15 narrates the tree of '*saṃsāra*', Ch. 17 describes the efficacy of reciting the '*aṣṭākṣaramantra*', (*Om namo Nārāyaṇāya*), Ch. 35 deals with the procedure of performing hundred-thousand sacrifice (*lakṣahomo*) and ten million sacrifice (*koṭihoma*), Ch. 54 the charcteristic features of Kali age and Ch 68 speaks of the results of reading and reciting the Narasiṃha Purāṇa. The rest 5 chapters (Chs. 16, 32, 33, 56, 62) are exclusively devoted to installation of Viṣṇu image or methods of worship of Viṣṇu-Narasiṃha.

In its entirety the Narasiṃha-Purāṇa is not composed in verse. A few chapters and extracts written in simple prose are the following:—Narasiṃha Purāṇa Ch. 18.7-23 (birth of Aśvins); Ch. 20.1-8. (origin of Maruts) Ch. 21.4-15 (names of the kings of the Solar race); Ch. 22.2-13 (names of the kings of Lunar race); Ch. 23.1-36 (Manvantaras) Ch. 26.1.2, 4-12 (account of the kings of the Solar race) Ch. 27.1-16, Ch. 29.1-12, (account of the kings of the Lunar race) Ch. 30.2-4, 6-9, 11-13, 15-16, (cosmography); Ch. 31.90 (Legend of Dhruva); 52.25-31 (extracts from (Dūtāṅgada).

Like the other Purāṇic works, the Narasiṃha Purāṇa also tries to prove its great sanctity and high antiquity by tracing its descent from Brahmā. In days of yore it is Brahmā who spoke out this Purāṇa to the sages like Bhṛgu, Marīci and others. Then it was Mārskaṇḍeya who inherited this from Bhṛgu. Third in succession was Sahasrānīka, the king of Nāga race who listened to this text from Mārkaṇḍeya. Blessed by Lord Narasiṃha the revered sage Vyāsa inherited it from Sahasrānīka. And finally Sūta Lomaharṣaṇa narrates it to the sages after hearing the same from Vyāsa (Nar.P. Ch. 67.19-22).

From the contents of the Narasiṃha Purāṇa as it is available to us, it is clear that this Purāṇa is meant exclusively for the glorification of Narasiṃha. This Narasiṃha identified with one of the forms of Nārāyaṇa (or Viṣṇu)[1] is not only called Nārāyaṇa, but also Viṣṇu, Kṛṣṇa, Ananta, Govinda, Gopati, Janārdana (Nar.P. Ch.7.36-38), Vāsudeva, Dāmodara, Mādhava, Keśava, Hṛṣīkeśa and so on (Nar. P. Ch. 7.63-70). So Narasiṃha, though a form of Viṣṇu or Nārāyaṇa is himself the principal god. It is this supreme deity Nārāyaṇa who takes the forms of Brahmā and Rudra for the sake of creation and destruction respectively, and for the work of preservation he takes the forms of Rāma, Narasiṃha, Viṣṇu etc. (Nar. P. Ch. 1.31, Ch. 1.66-67, 2 1, 39.19-*Viṣṇuḥ pāti jagat sarvam evambhūto yuge yuge*). In creation he takes to *māyā* (*māyām adhiṣṭhāya sṛjaty Anantaḥ* 3.29). Though in this Purāṇa Nārāyāṇa (or Viṣṇu) is described as four-armed, yellow-robed, having a complexion like that of a cloud and holding conch, mace, lotus and discus in his hands, he is identified with Brahman of Vedānta and Puruṣa of Sāṃkhya.[2]

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[1] Nar. P. Ch. 1.31 ; 1.65-66.

[2] Nar. P. Ch. 1.38-40 ; 3.12-13 ; 16.35 ; 64.61-64.

# श्रीनरसिंह-पुराणम्

## प्रथमोऽध्यायः

श्रीलक्ष्मीनृसिंहाय नमः ॥ श्रीवेदव्यासाय नमः ॥
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥ १ ॥

Obeisance to Lakṣmī Nṛsiṃha. Obeisance to Vedavyāsa. Having bowed down to (Lord) Nārāyaṇa, Nara, the most Excellent Being and also to Goddess Sarasvatī, one should recite Jaya.[1]

तप्तहाटककेशान्तज्वलत्पावकलोचन ।
वज्राधिकनखस्पर्श दिव्यसिंह नमोऽस्तु ते ॥ २ ॥

O Divine Lion, thy fiery eyes radiate inside the manes. appearing like molten gold and the tips of thy nails are more tough than the thunderbolt. Obeisance to thee, (endowed with such strong and sturdy form).[2]

पान्तु वो नरसिंहस्य नखलाङ्गूलकोटयः ।
हिरण्यकशिपोर्वक्षःक्षेत्रासृक्कर्दमारुणाः ॥ ३ ॥

May the tips of thy nails of the form of a plough protect you, the nails which are red with the mud of blood in course of tilling the land of the chest of Hiraṇyakaśipu.[3]

हिमवद्वासिनः सर्वे मुनयो वेदपारगाः ।
त्रिकालज्ञा महात्मानो नैमिषारण्यवासिनः ॥ ४ ॥
येऽर्बुदारण्यनिरताः पुष्करारण्यवासिनः ।
महेन्द्राद्रिरता ये च ये च विन्ध्यनिवासिनः ॥ ५ ॥
धर्मारण्यरता ये च दण्डकारण्यवासिनः ।
श्रीशैलनिरता ये च कुरुक्षेत्रनिवासिनः ॥ ६ ॥

कौमारपर्वते ये च ये च पम्पानिवासिनः ।
एते चान्ये च बहवः सशिष्या मुनयोऽमलाः ॥ ७ ॥
माघमासे प्रयागं तु स्नातुं तीर्थं समागताः ।

It was the month of Māgha. The high-souled sages proficient in Vedic lore, knowers of past, present and future with their residence in different regions like the Himālayas, Naimiṣāraṇya, Arbudāraṇya, Puṣkarāraṇya, Mahendra mountain, Vindhya mountain, Dharmāraṇya, Daṇḍakāraṇya, Śrīśaila, Kurukṣetra, Kaumāra Parvata and Pampā Lake arrived in the sacred place Prayāga for taking a dip. Besides many other holy sages along with their disciples had accompanied them. 4-8$^a$

तत्र स्नात्वा यथान्यायं कृत्वा कर्म जपादिकम् ॥ ८ ॥
नत्वा तु माधवं देवं कृत्वा च पितृतर्पणम् ।

There in the holy confluence Prayāga having taken their bath in the prescribed way, they performed the ancilliary rites like recitation of 'mantras' etc. Having paid obeisance to Lord Mādhava, they offered libations to their dead ancestors. 8$^b$-9$^a$

दृष्ट्वा तत्र भरद्वाजं पुण्यतीर्थनिवासिनम् ॥ ९ ॥
तं पूजयित्वा विधिवत्तेनैव च सुपूजिताः ।

Then the sages met Bharadvāja who used to reside there in the holy place : they adored him in the prescribed manner and were honoured by him in return. 9$^b$-10$^a$

आसनेषु विचित्रेषु वृष्यादिषु यथाक्रमम् ॥१०॥
भरद्वाजेन दत्तेषु आसीनास्ते तपोधनाः ।
कृष्णाश्रिताः कथाः सर्वे परस्परमथाब्रुवन् ॥११॥

The sages were seated in due order on the different mats of Kuśa grass offered by Bharadvāja. Then all of them started a discourse on Kṛṣṇa. 10$^b$-11

कथान्तेषु ततस्तेषां मुनीनां भावितात्मनाम् ।
आजगाम महातेजास्तत्र सूतो महामतिः ॥१२॥

When the sages possessed of pure heart, finished their discourse on Kṛṣṇa, there appeared the high-minded Sūṭa of great effulgence. 12

व्यासशिष्यः पुराणज्ञो लोमहर्षणसंज्ञकः ।
तान् प्रणम्य यथान्यायं स च तैश्चाभिपूजितः ॥१३॥

A disciple of Vyāsa, well-versed in the Purāṇic lore, he is called Lomaharṣaṇa. To the different sages assembled there he paid his obeisance in due order and was adored by them in return. 13

उपविष्टो यथायोग्यं भरद्वाजमतेन सः ।
व्यासशिष्यं सुखासीनं ततस्तं लोमहर्षणम् ।
स पप्रच्छ भरद्वाजो मुनीनामग्रतस्तदा ॥१४॥

Directed by Bharadvāja he took his seat fitting to his position. After Lomaharṣaṇa, the disciple of Vyāsa was comfortably seated, in the presence of the sages, he was asked by Bharadvāja. 14

भरद्वाज उवाच

शौनकस्य महासत्रे वाराहाख्या तु संहिता ।
त्वत्तः श्रुता पुरा सूत एतैरस्माभिरेव च ॥१५॥

Bharadvāja said

"O Sūta, formerly during the great sacrifice of Saunaka we all had listened to your recitation of Varāha Saṃhitā. 15

साम्प्रतं नारसिंहाख्यां त्वत्तः पौराणसंहिताम् ।
श्रोतुमिच्छाम्यहं सूत श्रोतुकामा इमे स्थिताः ॥१६॥

Now I want to hear from you the Purāṇasaṃhitā relating to Narasiṃha. And all the sages present here are anxious to listen to it. 16

अतस्त्वां परिपृच्छामि प्रश्नमेतं महामुने ।
ऋषीणामग्रतः सूत प्रातर्ह्येषां महात्मनाम् ॥१७॥
कुत एतत् समुत्पन्नं केन वा परिपाल्यते ।
कस्मिन् वा लयमभ्येति जगदेतच्चराचरम् ॥१८॥

Hence O great sage Sūta, this morning in the presence of the noble sages I am putting to you this question—

Where from does originate this universe of movables and immovables? Who protects it? Where does it dissolve or where is it absorbed? 17-18

किं प्रमाणं च वै भूमेर्नृसिंहः केन तुष्यति ।
कर्मणा तु महाभाग तन्मे ब्रूहि महामते ॥१९॥

What is the measure of this Earth, O illustrious one, please tell me, what are the means for propitiating Narasiṃha ?

कथं च सृष्टेरादिः स्यादवसानं कथं भवेत् ।
कथं युगस्य गणना किं वा स्यात्तु चतुर्युगम् ॥२०॥

How does creation begin ? How does it end ? How are the Yugas counted and what constitute the four Yugas ? 20

को वा विशेषस्तेष्वत्र का वावस्था कलौ युगे ।
कथमाराध्यते देवो नरसिंहोऽप्यमानुषैः ॥२१॥

What are the special features of each of the Yugas and what will be the state of affairs in the Kali age ? And how are the divinities going to worship Narasiṃha ? 21

क्षेत्राणि कानि पुण्यानि के च पुण्याः शिलोच्चयाः ।
नद्यश्च काः पराः पुण्या नृणां पापहराः शुभाः ॥२२॥

What are the sacred places and sacred mountain-ranges ? Which are the holy rivers that wash off the sins of the people ?

देवादीनां कथं सृष्टिः मनोर्मन्वन्तरस्य तु ।
तथा विद्याधरादीनां सृष्टिरादौ कथं भवेत् ॥२३॥

How are the gods created ? How did Manu and Manvantaras originate ? And how were the Vidyādharas born in the beginning of creation ? 23

यज्वानः के च राजानः के च सिद्धिं परां गताः ।
एतत्सर्वं महाभाग कथयस्व यथाक्रमम् ॥२४॥

Who are the kings who performed sacrifices and who among them attained liberation ? O illustrious one, please narrate to me all these in due order." 24

### सूत उवाच

व्यासप्रसादाज्जानामि पुराणानि तपोधनाः ।
तं प्रणम्य प्रवक्ष्यामि पुराणं नारसिंहकम् ॥२५॥

Sūta said

"O ye ascetics, through the grace of Lord Vyāsa, I have acquired the knowledge of the Purāṇas. So after having paid my obeisance to him, I will narrate before you the Narasiṃha Purāṇa. 25

पाराशर्यं परमपुरुषं विश्वदेवैकयोनिं
विद्यावन्तं विपुलमतिदं वेदवेदाङ्गवेद्यम् ।
शश्वच्छान्तं शमितविषयं शुद्धतेजो विशालं
वेदव्यासं विगतशमलं सर्वदाहं नमामि ॥२६॥

Vedavyāsa, the son of Parāśara the great, perpetually tranquil, of pure splendour, the highest Being, is the store house of knowledge and the dispenser of knowledge Being the only source of all divinities, he is free from all cares and anxieties of the world. He is to be known only through the study of the Vedas and Vedāṅgas. Always I adore the sinless Vedavyāsa. 26

नमो भगवते तस्मै व्यासायामिततेजसे ।
यस्य प्रसादाद्वक्ष्यामि वासुदेवकथामिमाम् ॥२७॥

Obeisance to Vyāsa of unbounded effulgence ; through his grace I am narrating to you this story of Vāsudeva. 27

सुनिर्णीतो महान् प्रश्नस्त्वया यः परिकीर्तितः ।
विष्णुप्रसादेन विना वक्तुं केनापि शक्यते ॥२८॥

You have asked me an important question after proper selection, but without the grace of Lord Viṣṇu, who would be able to reply to that ? 28

तथापि नरसिंहस्य प्रसादादेव तेऽधुना ।
प्रवक्ष्यामि महापुण्यं भारद्वाज शृणुष्व मे ॥२९॥

Still favoured by the grace of Lord Narasiṃha, I am narrating to you the very sacred story of Narasiṃha Purāṇa. O Bharadvāja, listen to me. 29

शृण्वन्तु मुनयः सर्वे सशिष्यास्त्वत्र ये स्थिताः ।
पुराणं नरसिंहस्य प्रवक्ष्यामि यथातथा ॥३०॥

Let all the sages along with their disciples who have assembled here listen to the Narasiṃha Purāṇa as I would narrate. 30

नारायणादिदं सर्वं समुत्पन्नं चराचरम् ।
तेनैव पाल्यते सर्वं नरसिंहादिमूर्तिभिः ॥३१॥

All this universe of movables and immovables has originated from Nārāyaṇa. It is He, who through His different forms like Narasiṃha and etc., protects this universe. 31

तथैव लीयते चान्ते हरौ ज्योतिःस्वरूपिणि ।
यथैव देवः सृजति तथा वक्ष्यामि तच्छृणु ॥३२॥

And in the end it is dissolved in Hari of the nature of celestial effulgence. Listen to the glory of the creation of the Lord as I would narrate to you. 32

पुराणानां हि सर्वेषामयं साधारणः स्मृतः ।
श्लोको यस्तं मुने श्रुत्वा निःशेषं त्वं ततः शृणु ॥३३॥

The story of creation is the common topic of all the Purāṇas. There is a śloka which defines the Purāṇas. O sage, first listen to this sloka, then I would narrate to you everything in detail. 33

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥३४॥

The śloka runs as follows :

Sargaśca Pratisargaśca Vaṃśa Manvantarāṇi ca !
Vaṃśānucaritaṃ caiva Purāṇaṃ Pañcalakṣaṇam !!

Sarga (Creation), Pratisarga (Dissolution), Vaṃśa (Genealogy of gods and sages), Manvantara (Cycles of the ages) and Vaṃśānucarita (Accounts of glorious deeds of royal dynasties)- these constitute the five characteristics of the Purāṇas. 34

आदिसर्गोऽनुसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव वक्ष्याम्यनुसमासतः ॥३५॥

Now in due order I would briefly narrate to you all these features like ādisarga (primary creation), anusarga (secondary creation), Vaṃśa, Manvantara and Vaṃśānucarita. 35

आदिसर्गो महांस्तावत् कथयिष्यामि वै द्विजाः ।
यस्मादारभ्य देवानां राज्ञां चरितमेव च ॥३६॥
ज्ञायते सरहस्यं च परमात्मा सनातनः ।
प्राक्सृष्टेः प्रलयादूर्ध्वं नासीत् किंचिद्द्विजोत्तम ॥३७॥

O Brahmins, the primary creation is of great significance, only with the knowledge of primary creation can one know the mysterious nature of the eternal Supreme Self and the activities of divinities and kings, hence first of all I am dealing with that. After the great deluge before creation, O best of the Brahmins, here there was nothing. 36-37

ब्रह्मसंज्ञमभूदेकं ज्योतिष्मत्सर्वकारणम् ।
नित्यं निरञ्जनं शान्तं निर्गुणं नित्यनिर्मलम् ॥३८॥

There was only the eternal, spotless, tranquil, effulgent one called Brahman, destitute of three attributes, eternally pure and sublime and the omnipotent cause of the universe. 38

आनन्दसागरं स्वच्छं यं काङ्क्षन्ति मुमुक्षवः ।
सर्वज्ञं ज्ञानरूपत्वादनन्तमजमव्ययम् ॥३९॥
सर्गकाले तु सम्प्राप्ते ज्ञात्वाऽसौ ज्ञातृनायकः ।
अन्तर्लीनं विकारं च तत्स्रष्टुमुपचक्रमे ॥४०॥

Persons desirous of liberation are intent upon attaining the Lord who is pure, sublime and the abode of bliss, who is omniscient with the knowledge as his form. When it was time for creation, the same unborn imperishable Lord, the foremost knower proceeded to manifest the unmanifested which exists in him. 39-40

तस्मात् प्रधानमुद्भूतं ततश्चापि महानभूत् ।
सात्त्विको राजसश्चैव तामसश्च त्रिधा महान् ॥४१॥
वैकारिकस्तैजसश्च भूतादिश्चैव तामसः ।
त्रिविधोऽयमहंकारो महत्तत्त्वादजायत ॥४२॥

From the Supreme Lord the first principle Pradhāṇa came into existence. Mahat was produced from Pradhāna. It is three-fold as characterised by the quality of goodness (sattva), passion (rajas) and ignorance (tamas). Mahat gave rise to Ahaṃkāra which is again three-fold-'Vaikārika'[1] (pure), 'Taijasa'[2] (passionate) and 'Bhūtādi'[3] which is overpowered with darkness. 41-42

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1. Vaikārika = Sāttvika when 'sattva' predominates.
2. Taijasa = Rājasa when 'rajas' predominates.
3. Bhūtādi = Tāmasa when 'tamas' predominates.

यथा प्रधानं हि महान् महता स तथाऽऽवृतः ।
भूतादिस्तु विकुर्वाणः शब्दतन्मात्रकं ततः ॥४३॥

ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम् ।
शब्दमात्रं तथाऽऽकाशं भूतादिः स समावृणोत् ॥४४॥

As Mahat was enveloped by the chief principle Pradhāna, so was Ahaṃkāra enveloped by Mahat. The Bhūtādi Ahaṃkāra (which is characterised by darkness) modifying itself created the subtle element (tanmātra) of sound which in its turn gave rise to the Ether which has the property of sound ; now ether is the sound-element and the "Bhūtādi[1] Ahaṃkāra" enveloped it. 43-44

आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह ।
बलवानभवद्वायुस्तस्य स्पर्शो गुणो मतः ॥४५॥

आकाशं शब्दतन्मात्रं स्पर्शमात्रं तथाऽऽवृणोत् ।
ततो वायुर्विकुर्वाणो रूपमात्रं ससर्ज ह ॥४६॥

ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते ।
स्पर्शमात्रं तु वै वायू रूपमात्रं समावृणोत् ॥४७॥

The ether modifying itself created the subtle-element of 'touch' ; the mighty air was born, its property of touch is well-known. The ether which has the sound as its subtle-element, enveloped the subtle-element of touch. From the air which modified itself, was created the subtle-element of colour ; light was produced from the air ; it is said to have the property of colour ; the air which has the subtle-element of touch enveloped the subtle-element of colour. 45-47

ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह ।
सम्भवन्ति ततोऽम्भांसि रसाधाराणि तानि तु ॥४८॥

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[1] The account of creation occurring here is a mere reproduction of the Vaiṣṇavite Purāṇas like Padma (I 2.93) and Viṣṇu (I.2.38) where the text reads- "*Śabdamātraṃ tathākāśam bhūtadiḥ sa saṃvṛṇot.*" The reading in N.S.P. edition as 'bhūtādin' is defective.

रसमात्राणि चाम्भांसि रूपमात्रं समावृणोत् ।
विकुर्वाणानि चाम्भांसि गन्धमात्रं ससर्जिरे ॥४९॥
तस्माज्जाता मही चेयं सर्वभूतगुणाधिका ।
संघातो जायते तस्मात्तस्य गन्धगुणो मतः ॥५०॥

From light which modified itself, was created the subtle-element of taste;[1] from the subtle-element of taste, water was produced; it has the property of taste; the subtle-element of colour enveloped the water which has the subtle-element of taste. From water which modified itself, was created the subtle-element of smell; from the subtle-element of smell was produced the Earth in which all the attributes of the gross elements prominently abide. Solid Matter (Saṃghāta) was produced from the earth; smell is well-known to be its property. 48-50

तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रता स्मृता ।
तन्मात्राण्यविशेषाणि विशेषाः क्रमशो पराः ॥५१॥
भूततन्मात्रसर्गोऽयमहंकारात्तु तामसात् ।
कीर्तितस्ते समासेन भरद्वाज मया तव ॥५२॥

Now in each gross element resides only a triffle of the subtle-essence. Therefore that subtle-essence is known as tan-mātra (subtle-element). Those subtle-elements (residing in different gross elements) actually do not differ from one another; but in course of the creation of different gross elements, the subtle-elements become gradually more and more distinct.

From Ahaṃkāra characterised by darkness it is the creation of the gross elements (bhūtas) and the subtle-elements (tanmātras). O Bharadvāja, this I explained to you in a nutshell. 51-52

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1. The N.S.P. edition omits this pāda, in consequence of which there is break in the continuity of the account of creation as given here. The two Vaiṣṇavite Purāṇas-Padma and Viṣṇu retain this pāda, Padma-I.2.96, Viṣṇu-I.2.40a vide Purāṇa Pañcalakṣaṇa, 1st Abschnitt, Text-gruppe, IIA, 1.Kapitel p.8.

तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश ।
एकादशं मनश्चात्र कीर्तितं तत्र चिन्तकैः ॥५३॥

The sense organs (the five sensory organs and the five motor organs) have taken their origin from Ahaṃkāra characterised by passion, but the ten divinities presiding over the sense-organs and mind, the eleventh entity have originated from Ahaṃkāra characterised by 'sattva'. 53

बुद्धीन्द्रियाणि पश्चात्र पञ्च कर्मेन्द्रियाणि च ।
तानि वक्ष्यामि तेषां च कर्माणि कुलपावन ॥५४॥

श्रवणे च दृशौ जिह्वा नासिका त्वक् च पञ्चमी ।
शब्दादिज्ञानसिद्ध्यर्थं बुद्धियुक्तानि पञ्च वै ॥५५॥

पायूपस्थे हस्तपादौ वाग्भरद्वाज पञ्चमी ।
विसर्गानन्दशिल्पी च गत्युक्ती कर्म तत्स्मृतम् ॥५६॥

The sensory organs (Buddhīndriyāṇi) are five in number and the number of motor-organs (Karmendriyāṇi) is also five ; O redeemer of the race, I am narrating to you these ten organs and their functions. The pair of eyes, the pair of ears, tongue, the nose and skin, the fifth are the organs connected with intellect for the purpose of perceiving sound and other impressions. The anus, the organ of generation, the pair of hands, the pair of feet and mouth (the organ of speech), the fifth are known as five motor organs ; excretion, sexual pleasure, manual work, movement and speech, O Bharadvāja, are respectively the functions of each of these organs. 54-56

आकाशवायुतेजांसि सलिलं पृथिवी तथा ।
शब्दादिभिर्गुणैर्विप्र संयुक्तान्युत्तरोत्तरैः ॥५७॥

नानावीर्याः पृथग्भूतास्ततस्ते संहतिं विना ।
नाशक्नुवन् प्रजां स्रष्टुमसमागम्य कृत्स्नशः ॥५८॥

Ether, air, light, water and earth have the properties of sound, touch, colour, taste and smell respectively ; each succeeding gross element inheres in itself its own subtle-element including the subtle-element of the preceding gross element. (i.e., Ether has the only subtle-element 'sound' ; when the subtle-element of touch accrued, air comes into existence with two properties-sound and touch ; when the subtle-element of colour accrued, light comes into existence with three properties-sound, touch and colour ; when the subtle-element of taste accrued, water comes into existence with four properties-sound, touch, colour and taste ; when the subtle-element of smell accrued, Earth comes into existence with five properties of sound, touch, colour, taste and smell).

These five gross elements are distinct and have different properties. Without their co-operation and co-ordination the creation would be impossible. 57-58

समेत्यान्योन्यसंयोगं परस्परसमाश्रयात् ।
एकसंघातलक्ष्याश्च सम्प्राप्यैक्यमशेषतः ॥५६॥

पुरुषाधिष्ठितत्वाच्च प्रधानानुग्रहेण च ।
महदाद्या विशेषान्तास्त्वण्डमुत्पादयन्ति ते ॥६०॥

All the manifestations beginning with Mahat and ending with five gross elements are presided over by Puruṣa. Naturally therefore, in a coordinated manner these different manifestations, even though each dependent upon the other, unitedly work towards a single goal and with the favour of Pradhāna produce an egg. 59-60

तत्क्रमेण विबृद्धं तु जलबुद्बुदवत् स्थितम् ।
भूतेभ्योऽण्डं महाबुद्धे बृहत्तदुदकेशयम् ॥६१॥

प्राकृतं ब्रह्मरूपस्य विष्णोः स्थानमनुत्तमम् ।
तत्राव्यक्तस्वरूपोऽसौ विष्णुर्विश्वेश्वरः प्रभुः ॥६२॥

ब्रह्मस्वरूपमास्थाय स्वयमेव व्यवस्थितः ।
मेरुरुल्बमभूत्तस्य जरायुश्च महीधराः ।
गर्भोदकं समुद्राश्च तस्याभूवन् महात्मनः ॥६३॥

Expanded and enlarged in course of time the egg lay floating like a bubble of waters. O most intelligent sage, produced from the elements the egg in its enlarged state continued to float on the waters. The enlarged egg produced from the elements in a natural process was the excellent abode of

Lord Viṣṇu appearing in the form of Brahmā (Hiraṇyagarbha). Thus Viṣṇu, the Lord of the universe in his unmanifested form i.e., the form of Hiraṇyagarbha remained there all by himself (without depending upon anybody). Then the Sumeru mountain was the uterus and all the mountains became the outerskin of the uterus.[1] And then the oceans became the waters inside the uterus. 61-63

अद्रिद्वीपसमुद्राश्च सज्योतिर्लोकसंग्रहः ।
तस्मिन्नण्डेऽभवत्सर्वं सदेवासुरमानुषम् ॥६४॥

From that (cosmic) egg were manifested all these worlds consisting of mountains, continents and oceans, stars and planets; gods, demons and human beings too came out from that egg. 64

रजोगुणयुतो देवः स्वयमेव हरिः परः ।
ब्रह्मरूपं समास्थाय जगत्सृष्टौ प्रवर्तते ॥६५॥

The Supreme Lord Viṣṇu in association with the principle of 'rajas' assumes the form of Brahmā and engages himself in creating the universe. 65

सृष्टं च पात्यनुयुगं यावत्कल्पविकल्पना ।
नरसिंहादिरूपेण रुद्ररूपेण संहरेत् ॥६६॥

In the form of Narasiṃha (the Man-lion incarnation) through successive ages Lord Viṣṇu protects the creation till the end of a Kalpa. And at the end of a Kalpa in the form of Rudra he destroys the creation. 66

ब्राह्मेण रूपेण सृजत्यनन्तो
जगत्समस्तं परिपातुमिच्छन् ।

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[1] The N.S.P. edition drops this pāda, but the concept of the cosmic egg becomes clear and complete only with the insertion of this pāda-"*Merur ulbam abhūt tasya jarāyuś ca mahīdharaḥ.*"

For parallel texts compare Padma I.2.108, Viṣṇu I.2.57.

रामादिरूपं स तु गृह्य पाति
भूत्वाथ रुद्रः प्रकरोति नाशम् ॥६७॥

In the form of Brahmā Lord Viṣṇu creates the whole universe ; in order to maintain and sustain it, he incarnates himself in the form of 'Śrī Rāma etc., and finally in the form of Rudra he destroys the whole universe. 67

इति श्रीनरसिंहपुराणे 'सर्गनिरूपणं' नाम प्रथमोऽध्यायः ॥१॥

## द्वितीयोऽध्यायः

## CHAPTER II

### सूत उवाच

ब्रह्मा भूत्वा जगत्सृष्टौ नरसिंहः प्रवर्तते ।
यथा ते कथयिष्यामि भरद्वाज निबोध मे ॥१॥

Listen to me, O Bharadvāja! I will tell you how Narasiṃha (the Man-lion incarnation of Lord Viṣṇu) in the form of Brahmā engages himself in creating the universe. 1

नारायणाख्यो भगवान् ब्रह्मलोकपितामहः ।
उत्पन्नः प्रोच्यते विद्वन् नित्योऽसावुपचारतः ॥ २ ॥

Designated as Nārāyaṇa O learned sage, Brahmā, the eternal Lord, the grand sire of the worlds is figuratively "said to be born". 2

निजेन तस्य मानेन आयुर्वर्षशतं स्मृतम् ।
तत्पराख्यं तदर्धं च परार्धमभिधीयते ॥ ३ ॥

By the standard of his own measurement a hundred of Brahmā's years is said to constitute his life. That period is called 'Para' and the half of it is known as 'Parārdha'.[1] 3

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[1] In the text Mārkaṇḍeya and in the texts like Kūrma, Padma, Viṣṇu there is identical reference to the age of Brahmā. The line reads—

*Tasya varṣaśatam tvekaṃ paramāyur mahātmanaḥ,*
*brāhmyeṇaiva hi mānena... ... ... ... ...*

Mārkaṇḍeya 46.22

*Nijena tasya mānena āyur varṣaśataṃ smṛtam—*

Kūrma I.5.3
Padma I.3.3b
Viṣṇu I.3.5

But the latter group of texts go on elaborating on the longevity of Brahmā,

contd.

कालस्वरूपं विष्णोश्च यन्मयोक्तं तवानघ ।
तेन तस्य निबोध त्वं परिमाणोपपादनम् ॥ ४ ॥
अन्येषां चैव भूतानां चराणामचराश्च ये ।
भूभृत्सागरादीनामशेषाणां च सत्तम ॥ ५ ॥

I have already declared to you, O sinless Brahmin, that time is a form of Viṣṇu : hear now how it is applied to measure the longevity of Brahmā and of all other sentient beings and insentient objects like mountains, oceans etc. 4-5

संख्याज्ञानं च ते वच्मि मनुष्याणां निबोध मे ।
अष्टादश निमेषास्तु काष्ठैका परिकीर्तिता ॥ ६ ॥
काष्ठास्त्रिंशत्कला ज्ञेया कलास्त्रिंशन्मुहूर्तकम् ।
त्रिंशत्संख्यैरहोरात्रं मुहूर्तैर्मानुषं स्मृतम् ॥ ७ ॥
अहोरात्राणि तावन्ति मासपक्षद्वयात्मकः ।
तैः षड्भिरयनं मासैर्द्वेऽयने दक्षिणोत्तरे ॥ ८ ॥
अयनं दक्षिणं रात्रिर्देवानामुत्तरं दिनम् ।
अयनद्वितयं वर्षं मर्त्यानामिह कीर्तितम् ॥ ९ ॥

Now I am telling you the calculation of time as prevalent among the mortals. O best of the virtuous, please listen to it. Eighteen twinklings[2] of the eye make a 'kāṣṭhā' ; thirty kāṣṭhās one 'kalā' and thirty 'kalās' one 'muhūrta'. Thirty 'muhūrtas' constitute a day and night of mortals ; thirty such days make

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***Contd....***

*Tat parākhyam tadardham ca parārdham abhidhīyate* !

(*Kālasvarūpam Viṣṇośca yan mayoktam tavānagha,
Tena tasya nibodha tvam parimāṇopapādanam*)-Viṣṇu I 3.6

And it is natural for us to expect that the Narasiṃha will be following the tradition of Visnu. But in this context—"*Kālaśca Vit rajastena tasyāyuḥ pariṇamyate*"-the second pāda of Śloka 3 in N.S.P. edition is inconsistent.

1. According to the versions of Viṣṇu Purāṇa (I.3.8), Mārkaṇdeya Purāṇa (46.23), Padma Purāṇa (I.3.4) and Kūrma Purāṇa (I.5.4). Fifteen twinklings of the eye make one 'kāṣṭhā—

"***Kāṣṭhā pañcadaśākhyātā nimeṣā munisattama,***" a month divided into two fortnights. Six months form an 'ayana' (the period of the sun moving towards north or south of the ecliptic) and there are two 'ayanas'-southern and northern. In case of gods the southern 'ayana' is a night and the northern 'ayana' is a day. And two 'ayanas' taken together make a year for mortals. 6-9

नृणां मासः पितृणां तु अहोरात्रमुदाहृतम् ।
वस्वादीनामहोरात्रं मानुषो वत्सरः स्मृतः ॥१०॥

The period which is a month for the mortals, is said to be a day (both day and night together) for the manes and for divinities like Vasu and others a year for the mortals is counted as a day. 10

दिव्यैर्वर्षसहस्रैस्तु युगं त्रेतादिसंज्ञितम् ।
चतुर्युगं द्वादशभिस्तद्विभागं निबोध मे ॥११॥

Twelve thousand divine years constitute the period of four 'yugas' named Tretā etc. Please listen to their divisions. 11

चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम् ।
दिव्याब्दानां सहस्राणि युगेष्वाहुः पुराविदः ॥१२॥

The Kṛta age has four thousand divine years ; the Tretā three thousand ; the Dvāpara two thousand and the Kali one thousand; thus have declared those acquainted with antiquity.12

तत्प्रमाणैः शतैः संध्या पूर्वा तत्र विधीयते ।
संध्यांशकश्च तत्तुल्यो युगस्यानन्तरो हि सः ॥१३॥

संध्यासंध्यांशयोर्मध्ये यः कालो वर्तते द्विज ।
युगाख्यः स तु विज्ञेयः कृतत्रेतादिसंज्ञकः ॥१४॥

The period that preceeds a Yuga is called Saṃdhyā, and it is of as many hundred years as there are thousands in the Yuga. The period that follows a Yuga is termed Saṃdhyāṃśa and it is of similar duration. The interval between Saṃdhyā and Saṃdhyāṃśa is known as Yuga termed like Kṛta, Tretā and etc. 13-14

कृतं त्रेता द्वापरश्च कलिश्चेति चतुर्युगम् ।
प्रोच्यते तत्सहस्रं तु ब्रह्मणो दिवसं द्विज ॥१५॥

Kṛta, Tretā, Dvāpara and Kali constitute an aggregate of four Yugas. O sage, a thousand such aggregates are said to be a day of Brahmā. 15

ब्रह्मणो दिवसे ब्रह्मन् मनवस्तु चतुर्दश ।
भवन्ति परिमाणं च तेषां कालकृतं शृणु ॥१६॥

There reign fourteen Manus in a day of Brahmā. O Brāhman, please listen to their method of measuring and dividing the time. 16

सप्तर्षयस्तु शक्रोऽथ मनुस्तत्सूनवोऽपि ये ।
एककालं हि सृज्यन्ते संह्रियन्ते च पूर्ववत् ॥१७॥

During the period of one Manu seven sages, Indra, Manu and the sons of Manu as ordained in the previous Kalpa take their birth and perish at one and the same time. 17

चतुर्युगानां संख्या च साधिका ह्येकसप्ततिः ।
मन्वन्तरं मनोः कालः शक्रादीनामपि द्विज ॥१८॥

A Manvantara is equal to seventy one times the number of years contained in the four Yugas, with some additional years :[1] thisis the duration of the Manu, Indra and other (attendant divinities). 18

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[1] If one Manvantara is equal to seventy one caturyugas, then in fourteen Manvantaras there are 994 caturyugas.

A thousand caturyugas constitute a day of Brahmā. Naturally six caturyugas are left out. Six more caturyugas are required to be equal with the duration of a day of Brahmā. Divide the six caturyugas by fourteen Manvantaras. One caturyuga has 12,000 divine years. Six caturyugas have 72,000 (12,000×6) divine years in all. When divided by fourteen Manvantaras, the result will be somewhat less than five thousand one hundred and forty three divine years. Thus in each Manvantara there will be seventy one caturyugas plus (somewhat less than) five thousand one hundred and forty three divine years.

अष्टौशतसहस्राणि दिव्यया संख्यया स्मृतः ।
द्विपञ्चाशत्तथान्यानि सहस्राण्यधिकानि तु ॥१९॥

त्रिंशत्कोटयस्तु सम्पूर्णाः संख्याताः संख्यया द्विज ।
सप्तषष्टिस्तथान्यानि नियुतानि महामुने ॥२०॥

विंशतिश्च सहस्राणि कालोऽयमधिकं विना ।
मन्वन्तरस्य संख्येयं मानुषैर्वत्सरैर्द्विज ॥२१॥

चतुर्दशगुणो ह्येष कालो ब्राह्ममहः स्मृतम् ।

In other words, a Manvantara is equal to eight hundred fifty two thousand divine years (852,000 years). or to three hundred six million and seven hundred twenty thousand years of the mortals, without any further addition.[1] Fourteen times of a Manvantara constitute a day for Brahmā[2] 19-22[a]

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1. The variant readings found in N.S.P. are the following :

   *Dvipañcāśat tathānyāni sapta cānyāni vai mune !*
   *Viṃśatiśca sahasrāṇi Kālo'yam sādhikaḥ smṛtaḥ !*
   *Brāhmamekamahar jñeyaṃ eta devānukirttitam !!*

2. The four 'yugas' contain 12,000 divine years. It may be shown as follows :

| | | | |
|---|---|---|---|
| Kṛta Yuga | ... | 4000 | |
| Saṃdhyā | ... | 400 | |
| Saṃdhyāṃśa | ... | 400 | |
| | | | 4800 |
| Tretā Yuga | ... | 3000 | |
| Saṃdhyā | ... | 300 | |
| Saṃdhyāṃśa | ... | 300 | |
| | | | 3600 |
| Dvāpara Yuga | ... | 2000 | |
| Saṃdhyā | ... | 200 | |
| Saṃdhyāṃśa | ... | 200 | |
| | | | 2400 |

Contd.

विश्वस्यादौ सुमनसा सृष्ट्वा देवांस्तथा पितॄन् ॥२२॥
गन्धर्वान् राक्षसान् यक्षान् पिशाचान् गुह्यकांस्तथा ।
ऋषीन् विद्याधरांश्चैव मनुष्यांश्च पशूंस्तथा ॥२३॥

पक्षिणः स्थावरांश्चैव पिपीलिकभुजंगमान् ।
चातुर्वर्ण्यं तथा सृष्ट्वा नियुज्याध्वरकर्मणि ॥२४॥

पुनर्दिनान्ते त्रैलोक्यमुपसंहृत्य स प्रभुः ।
शेते चानन्तशयने तावन्तीं रात्रिमव्ययः ॥२५॥

In the primary stage of creation of the universe first of all in a pleasant mood Brahmā creates the gods and the manes; then he creates the Gandharvas, demons, Yakṣas, monsters, Guhyakas, sages, Vidyādharas, birds, beasts, human beings, the inanimate, ants, and serpents. Again he creates the four castes and engages them in performance of the sacrifice. As his day (the day of Brahmā) comes to an end, the eternal Lord Brahmā withdraws into himself all the three worlds and continues to repose on the serpent Ananta for a night having the same duration as a day of Brahmā (lasting for the period covered by fourteen Manvantaras). $22^b$-25

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Contd...

| | | | |
|---|---|---|---|
| Kali Yuga | ... | 1000 | |
| Saṃdhyā | ... | 100 | |
| Saṃdhyāṃśa | ... | 100 | |
| | | | 1200 |

Total ... 12,000 divine years

Seventy one four yugas will come to 12,000×71 = 852,000 divine years. If these divine years are converted into the years for mortals by multiplying them by 360, a human year being a day for the gods, we obtain 852,000×360 = 306,720,000 human years.

A thousand four Yugas constitute a day of Brahmā. Four Yugas contain 12,000 divine years. 12,000×1000 = 12,000,000 divine years.

Converted to human years it will be
12,000,000×360 = 4,320,000,000 human years.

तस्यान्तेऽभून्महान्कल्पो ब्राह्म इत्यभिविश्रुतः ।
यस्मिन् मत्स्यावतारोऽभून्मथनं च महोदधेः ॥२६॥

तद्वद्वाराहकल्पश्च तृतीयः परिकल्पितः ।
यत्र विष्णुः स्वयं प्रीत्या वाराहं वपुराश्रितः ।
उद्धर्तुं वसुधां देवीं स्तूयमानो महर्षिभिः ॥२७॥

When the night of Brahmā ends, there begins 'mahākalpa' known as Brāhma ; and in this 'mahākalpa' Lord incarnates as Fish and there is the churning of the ocean. Likewise there is the third Kalpa known as Varāha Kalpa ; during this Kalpa in order to save the earth going down in the waters, Lord Viṣṇu was pleased to assume the form of the Boar when he was eulogised by the eminent sages. 26-27

सृष्ट्वा जगद्व्योमचराप्रमेयः
प्रजाश्च सृष्ट्वा सकलास्तथेशः ।
नैमित्तिकाख्ये प्रलये समस्तं
संहृत्य शेते हरिरादिदेवः ॥२८॥

The primeval god Viṣṇu who is beyond the pale of knowledge of creatures moving about in the earth and the sky, creates all the beings and during 'Naimittika pralaya'[1] he goes to sleep after withdrawing all the beings into himself. 28

इति श्रीनरसिंहपुराणे सर्गरचनायां द्वितीयोऽध्यायः ॥२॥

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[1] Naimittika Pralaya-for detailed discussion see Part I, p. 114.

# तृतीयोऽध्यायः

# CHAPTER III

### सूत उवाच

तत्र सुप्तस्य देवस्य नाभौ पद्ममभून्महत् ।
तस्मिन् पद्मे महाभाग वेदवेदाङ्गपारगः ॥१॥

ब्रह्मोत्पन्नः स तेनोक्तः प्रजां सृज महामते ।
एवमुक्त्वा तिरोभावं गतो नारायणः प्रभुः ॥२॥

**Sūta said**

During the period of dissolution (Naimittika Pralaya) when the Lord Nārāyaṇa was lying asleep, there came out a great lotus from his navel; from this lotus was born the illustrious Brahmā proficient in Vedic lore. Then Lord Nārāyaṇa addressed him : "O high-minded Brahman, create the beings." With these words Lord Nārāyaṇa disappeared then and there. 1-2

तथेत्युक्त्वा स तं देवं विष्णुं ब्रह्माथ चिन्तयन् ।
आस्ते किञ्चिज्जगद्बीजं नाध्यगच्छत किंचन ॥३॥

तावत्तस्य महान् रोषो ब्रह्मणोऽभून्महात्मनः ।
ततो बालः समुत्पन्नस्तस्याङ्के रोषसम्भवः ॥४॥

"So be it", having thus replied in the affirmative Brahmā pondered over the matter-'Is there any source to create the universe ?" Having meditated for a long time he could not think of any source, (Puzzled not to find any source) the high-souled Brahmā became very wrathful. Then out of his wrath there appeared a child in his lap. 3-4

स रुदन्वारितस्तेन ब्रह्मणा व्यक्तमूर्तिना ।
नाम मे देहि चेत्युक्तस्तस्य रुद्रेत्यसौ ददौ ॥५॥

The child who started weeping immediately, was prevented by Brahmā who had assumed a gross body. The child prayed, "Let me have a name". Then Lord Brahmā named him as Rudra.[1] 5

तेनासौ विसृजस्वेति प्रोक्तो लोकमिमं पुनः ।
अशक्तस्तत्र सलिले ममज्ज तपसाऽऽदृतः ॥६॥

तस्मिन् सलिलमग्ने तु पुनरन्यं प्रजापतिः ।
ब्रह्मा ससर्ज भूतेशो दक्षिणाङ्गुष्ठतोऽपरम् ॥७॥

दक्षं वामे ततोऽङ्गुष्ठे तस्य पत्नी व्यजायत ।
स तस्यां जनयामास मनुं स्वायम्भुवं प्रभुः ॥८॥

तस्मात्सम्भाविता सृष्टिः प्रजानां ब्रह्मणा तदा ।
इत्येवं कथिता सृष्टिर्मया ते मुनिसत्तम ।
सृजतो जगतीं तस्य किं भूयः श्रोतुमिच्छसि ॥९॥

"Create this world", thus instructed by Brahmā once again, the child unable to create, immersed in the waters with a view to practising penance. After Rudra immersed in the waters, from his right thumb Brahmā, the lord of creatures begot another son-Dakṣa by name. And likewise from his left thumb the lord of beings begot the wife for Dakṣa. Lord Dakṣa through his wife begot Svāyambhuva Manu. Then with Manu as the source, Brahmā went on multiplying the creation. O most revered sage, thus I have narrated to you the order of the objects and entities which were created by Brahmā, the creator of world. What more do you want to listen ?6-9

भरद्वाज उवाच

संक्षेपेण तदाऽऽख्यातं त्वया मे लोमहर्षण ।
विस्तरेण पुनर्ब्रूहि आदिसर्गं महामते ॥१०॥

**Bharadvāja said**

You have briefly described to me, O Lomaharṣaṇa, the story of creation. You please give an account of the primary creation in detail. 10

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1, Rudra-(rudan vai, rodanāt = from weeping he is called Rudra) Mārkaṇḍeya 52.3 ; Padma 1.3.198 ; Viṣṇu I.8.3 ; Kūrma I.10,23.

सूत उवाच

तथैव कल्पावसाने निशासुप्तोत्थितः प्रभुः ।
सत्त्वोद्रिक्तस्तदा ब्रह्मा शून्यं लोकमवेक्षत ।।११।।

Sūta said

At the end of the past (Brāhma) Kalpa, Lord Brahmā, endowed with the quality of goodness woke up from his sleep for the night and found the world deserted and devoid of any object or entity. 11

नारायणः परोऽचिन्त्यः पूर्वेषामपि पूर्वजः ।
ब्रह्मस्वरूपी भगवाननादिः सर्वसम्भवः ।।१२।।
इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति ।
ब्रह्मस्वरूपिणं देवं जगतः प्रभवात्मकम् ।।१३।।

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
अयनं तस्य ताः पूर्वं तेन नारायण स्मृतः ।।१४।।

Lord Nārāyaṇa who had assumed the form of Brahmā is the supreme, the incomprehensible, the first-born among all who had been born formerly; from the Lord without beginning everything originates. And with reference to his name Nārāyaṇa, the god who has assumed the form of Brahmā and who is the origin of the universe, this verse is recited—

"The waters are called Nārā because they were the production of Nara (a name of Viṣṇu); and since they were his first 'ayana' or the place of motion, he is thence named Nārāyaṇa (moving on waters).[1] 12-14

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा ।
अबुद्धिपूर्वकं तस्य प्रादुर्भूतं तमस्तदा ।।१५।।

In the beginning of the Kalpa when Lord Brahmā was meditating on his creation, through his carelessness there arose the quality *tamas* (in other words, the creation predominated by 'tamas'). 15

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[1] The name Nārāyaṇa is referred to in Viṣṇu I.4.6; Varāha 2.24.

तमो मोहो महामोहस्तामिस्रोऽह्यन्धसंज्ञितः ।
अविद्या पञ्चपर्वैषा प्रादुर्भूता महात्मनः ॥१६॥

Tamas (darkness), moha (delusion), mahāmoha (infatuation), tāmisra (gloom) and andhatāmisra (utter gloom)-these are the five kinds of 'avidyā' (ignorance) that arose from that great being. 16

पञ्चधाधिष्ठितः सर्गो ध्यायतोऽप्रतिबोधवान् ।
बहिरन्तोऽप्रकाशश्च संवृतात्मा नगात्मकः ।
मुख्यसर्गः स विज्ञेयः सर्गसिद्धिविचक्षणैः ॥१७॥

From the Lord engaged in meditation, there came out five-fold[1] immovable creation. This creation (consisting of trees, shrubs, climbing plants, creepers and grass) bereft of intellect, void of light of knowledge from within and without was covered up with ignorance.[2] People who are learned in the accounts of creation declare it to be the primary creation (Mukhyasarga). 17

यत्पुनर्ध्यायतस्तस्य ब्रह्मणः समपद्यत ।
तिर्यक्स्रोतस्ततस्तस्मात् तिर्यग्योनिस्ततः स्मृतः ॥१८॥
पश्वादयस्ते विख्याता उत्पथग्राहिणश्च ये ।
तमप्यसाधकं मत्वा तिर्यग्योनिं चतुर्मुखः ॥१९॥
ऊर्ध्वस्रोतास्तृतीयस्तु सात्त्विकः समवर्तत ।
तदा तुष्टोऽन्यसर्गं च चिन्तयामास वै प्रभुः ॥२०॥
ततश्चिन्तयतस्तस्य सर्गवृद्धिं प्रजापतेः ।
अर्वाक्स्रोताः समुत्पन्ना मनुष्याः साधका मताः ॥२१॥
ते च प्रकाशबहुलास्तमोयुक्ता रजोऽधिकाः ।
तस्मात्ते दुःखबहुला भूयो भूयश्च कारिणः ॥२२॥

Again from the same Brahmā engaged in meditation originated the animal creation which is known as the 'Tiryaksrotas'. Because these animals move about horizontally (as distinguished from man who walks erect), they are known as 'Tiryakyoni'. Those beasts and birds well-known in the animal creation stray in wrong path. Having thought of this animal creation as incapable (of attaining the Puruṣārthas), the four-faced Brahmā again meditated and there was the third creation abounding with the quality of goodness, termed 'Urddhvasrotas'[1] (so called because it originated from upward stream of life). Then pleased with this creation of 'Urddhvasrotas', the Lord meditated for further creation. Thus when engaged in meditation for multiplying his creation, from Brahmā (Prajāpati) there came out the creation known as 'Arvāksrotas' (so called because in the beings coming under 'Arvāksrotas', the current of nutriment tends downwards). Human beings coming under 'Arvāksrotas' are deemed fit (to attain the Puruṣārthas). They abound in the light of knowledge; characterised by ignorance, passion predominates in them. Continuously engaged in action they suffer a lot. 1.:-22

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[1] The reading in Gītā Press-Pañcadhādhiṣṭhitaḥ
The reading in N.S.P.-Pañcadhāveṣṭitaḥ

[2] N.S.P. edition drops the second pāda of the sloka No. 17 'Bahiranto' prakāśaśca saṃvṛtātmā nagātmakaḥ'

एते ते कथिताः सर्गा बहवो मुनिसत्तम ।
प्रथमो महतः सर्गस्तन्मात्राणां द्वितीयकः ॥२३॥

वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियकः स्मृतः ।
मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः ॥२४॥

तिर्यक्स्रोताश्च यः प्रोक्तस्तिर्यग्योनिः स उच्यते ।
ततोर्ध्वस्रोतसां षष्ठो देवसर्गस्तु स स्मृतः ॥२५॥

ततोऽर्वाक्स्रोतसां सर्गः सप्तमो मानुषः स्मृतः ।

O most revered sage! these are the various creations I have narrated to you. The first creation was that from Mahat or Intellect; the second was the creation of the 'tanmātras'. The third creation from Ahaṃkāra characterised by 'sattva' (vaikārika) relates to sense-organs and the mind. So it is called 'Aindriyaka'. The fourth is called 'Mukhya sarga' as the immovable trees, plants, creepers etc., predominate in it. The fifth creation is known as 'Tiryakyoni' which is also called 'Tiryaksrotas' (because the animals move about horizontally). The sixth creation abounding in goodness termed 'Urddhvasrotas' is known as 'Deva sarga' (the creation of divinities). The creation of beings whose current of nutriment tends downwards (Arvāksrotas) is the seventh in order and is known as Mānuṣa sarga. 23-26

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[1] This is the creation of divinities or immortals and hence it is known as "Devasarga".

अष्टमोऽनुग्रहः सर्गः सात्त्विको य उदाहृतः ।।२६।।
नवमो रुद्रसर्गस्तु नव सर्गाः प्रजापतेः ।
पञ्चैते वैकृताः सर्गाः प्राकृतास्ते त्रयः स्मृताः ।
प्राकृतो वैकृतश्चैव कौमारो नवमः स्मृतः ।।२७।।
प्राकृता वैकृताश्चैव जगतो मूलहेतवः ।
सृजतो ब्रह्मणः सृष्टिमुत्पन्ना ये मयेरिता ।।२८।।

The eighth is the creation of feelings or mental conditions known as "Anugraha sarga"[1] predominated by 'sattva'. The ninth one is Rudra sarga (the creation of Rudras).[2] Thus nine creations emanate from Prajāpati. The last five creations (Mukhya sarga, Tiryaksrotas, Deva sarga, Arvāksrotas and Anugraha) are known to have been evolved from the Vikāras (Vaikṛta-secondary); the first three (creation from Mahat, creation of the tan-mātras and the Aindriyaka) are known as those evolved from Prakṛti (Prākṛta-primary). The ninth creation known as "Kaumāra"[3] is Prākṛta and Vaikṛta at the same time. Thus these primary and secondary creations (Prākṛta and Vaikṛta) narrated by me are the root causes of the world created by Brahmā. 26b-28

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1. Anugraha Sarga in our critical estimate.
2. The Narasimha Purāna creates a confusion by identifying the Rudra Sarga and Kaumara Sarga in our critical estimate.
3. The Narasimha Purāṇa creates a confusion by identifying the Rudra Sarga and Kaumāra Sarga vide in our critical estimate.

तं तं विकारं च परं परेशो
मायामधिष्ठाय सृजत्यनन्तः ।
अव्यक्तरूपी परमात्मसंज्ञः
सम्प्रेर्यमाणो निखिलात्मवेद्यः ॥२६॥

The supreme Lord Viṣṇu, the unmanifested Supreme Self who is realised as one's own self by one and all, takes recourse to '*māyā*' and is impelled to evolve each of the modifications. 29

इति श्रीनरसिंहपुराणे सृष्टि रचना प्रकारो
नाम तृतीयोऽध्यायः ॥३॥

# चतुर्थोऽध्यायः

# CHAPTER IV

भरद्वाज उवाच

नवधा सृष्टिरुत्पन्ना ब्रह्मणोऽव्यक्तजन्मनः ।
कथं सा ववृधे सूत एतत्कथय मेऽधुना ॥१॥

**Bharadvāja said**

Nine-fold creation came out from Brahmā of unmanifested birth. Tell me now O Sūta, how did it multiply? 1

सूत उवाच

प्रथमं ब्रह्मणा सृष्टा मरीच्यादय एव च ।
मरीचिरत्रिश्च तथा अङ्गिराः पुलहः क्रतुः ॥२॥
पुलस्त्यश्च महातेजाः प्रचेता भृगुरेव च ।
नारदो दशमश्चैव वसिष्ठश्च महामतिः ॥३॥
सनकादयो निवृत्ताख्ये ते च धर्मनियोजिताः ।
प्रवृत्ताख्ये मरीच्याद्यामुक्त्वैकं नारदं मुनिम् ॥४॥

**Sūta said**

At first Brahmā created Marīci and other (sages). The sages are : Marīci, Atri, Aṅgiras, Pulaha, Kratu, the highly effulgent Pulastya, Pracetas, Bhṛgu, Nārada and the high-minded Vasiṣṭha, the tenth. Sanaka and others followed the path of non-activity (abstained from the performance of religious rites) whereas with the sole exception of the sage Nārada, Marīci and others followed the path of activity (engaged in religious rites). 2-4

योऽसौ प्रजापतिस्त्वन्यो दक्षनामाङ्गसम्भवः ।
तस्य दौहित्रवंशेन जगदेतच्चराचरम् ॥५॥

The other Prajāpati is Dakṣa, born from the limb (right thumb) of Brahmā. This universe of movable and immovable objects is pervaded by the race originating from the sons of his (Dakṣa's) daughters. 5

देवाश्च दानवाश्चैव गन्धर्वोरगपक्षिणः ।
सर्वे दक्षस्य कन्यासु जाताः परमधार्मिकाः ॥६॥
चतुर्विधानि भूतानि ह्यचराणि चराणि च ।
वृद्धिगतानि तान्येवमनुसर्गोद्भवानि तु ॥७॥

Gods, demons, Gandharvas. serpents and birds-all of them highly virtuous were begotten by the daughters of Dakṣa. Four-fold beings, animate and inanimate, the products of secondary creation thus went on multiplying. 6-7

अनुसर्गस्य कर्तारो मरीच्याद्या महर्षयः ।
वसिष्ठान्ता महाभाग ब्रह्मणो मानसोद्भवाः ॥८॥

O illustrious sage, eminent sages beginning from Marīci to Vasiṣṭha are the mind-born sons of Brahmā and they are the agents of the secondary creation. 8

सर्गे तु भूतानि धियश्च खानि
ख्यातानि सर्वं सृजते महात्मा ।
स एव पश्चाच्चतुरास्यरूपी
मुनिस्वरूपी च सृजत्यनन्तः ॥९॥

But in the primary creation the glorious Lord Nārāyaṇa creates all these five elements, the intellect and the sense organs as said before. Then having assumed the form of the four-faced (Brahmā) and the sages (like Marīci and others) the eternal Lord creates. 9

इति श्रीनरसिंहपुराणे चतुर्थोऽध्यायः ॥४॥

## पञ्चमोऽध्यायः

## CHAPTER V

भरद्वाज उवाच

रुद्रसर्गं तु मे ब्रूहि विस्तरेण महामते ।
पुनः सर्वे मरीच्याद्याः ससृजुस्ते कथं पुनः ॥१॥

मित्रावरुणपुत्रत्वं वसिष्ठस्य कथं भवेत् ।
ब्रह्मणो मनसः पूर्वमुत्पन्नस्य महामते ॥२॥

**Bharadvāja said**

You please relate to me in detail the creation of Rudras (Rudra sarga); O high-minded one, please tell me how did all the sages like Marīci and others create? Vasiṣṭha was the mind-born son of Brahmā, please tell how did he come to be the son of Mitra and Varuṇa? 1-2

रुद्रसृष्टिं प्रवक्ष्यामि तत्सर्गांश्चैव सत्तम ।
प्रतिसर्गं मुनीनां तु विस्तराद्वदतः शृणु ॥३॥

**Sūta said**

As you have questioned, now I narrate to you the creation of Rudras and the ancillary creations arising out of it. I would also narrate in detail the secondary creation pro moted by the sages. O revered sage, please listen to it. 3

कल्पादावात्मनस्तुल्यं सुतं प्रध्यायतस्ततः ।
प्रादुरासीत् प्रभोरङ्के कुमारो नीललोहितः ॥४॥

अर्धनारीनरवपुः प्रचण्डोऽतिशरीरवान् ।
तेजसा भासयन् सर्वा दिशश्च प्रदिशश्च सः ॥५॥

In the beginning of the Kalpa in order to have a son like his own self Brahmā meditated. Then in his lap there appea-

red a youth of purple complexion.[1] Endowed with a figure half-male and half-female, the youth frightful to look at with a huge body, by his lustre and effulgence illuminated all the quarters. 4-5

तं दृष्ट्वा तेजसा दीप्तं प्रत्युवाच प्रजापतिः ।
विभजात्मानमद्य त्वं मम वाक्यान्महामते ॥६॥

Beholding him radiating with lustre and effulgence, Brahmā (the Lord of creatures) said, 'O high-minded youth, as per my advice you divide yourself.' 6

इत्युक्तो ब्रह्मणा विप्र रुद्रस्तेन प्रतापवान् ।
स्त्रीभावं पुरुषत्वं च पृथक् पृथगथाकरोत् ॥७॥

बिभेद पुरुषत्वं च दशधा चैकधा च सः ।
तेषां नामानि वक्ष्यामि श्रृणु मे द्विजसत्तम ॥८॥

अजैकपादहिर्बुध्न्यः कपाली रुद्र एव च ।
हरश्च बहुरूपश्च त्र्यम्बकश्चापराजितः ॥९॥

वृषाकपिश्च शम्भुश्च कपर्दी रैवतस्तथा ।
एकादशैते कथिता रुद्रास्त्रिभुवनेश्वराः ॥१०॥

स्त्रीत्वं चैव तथा रुद्रो बिभेद दशधैकधा ।
उमैव बहुरूपेण पत्नी सैव व्यवस्थिता ॥११॥

As advised by Brahmā, the valiant Rudra then separated his male and female nature (and became two-fold). He again divided his male-being into eleven persons. O revered sage, you please listen to their names as I am enumerating. Ajaikapāt, Ahirbudhnya, Kapālī, Hara, Bahurūpa, Tryambaka,

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[1] The appearance of Rudra as a Kumāra-a boy is described as of repeated occurence in the Liṅga (I.Ch.II-14) and Vāyu Purāṇa I. Prakriyāpāda Ch.22-23 and these Kumāras are of different complexions in different Kalpas. In the Vaiṣṇava Purāṇas, however, we have only one original form to which the name of Nīlalohita, the blue and red or purple-complexioned is assigned. In the Kūrma (I.10.2?) this youth comes from Brahmā's mouth.

Aparājita, Vṛṣākapi, Śambhu, Kapardin, Raivata-these are the eleven well-known Rudras, the lords of the three worlds. Likewise Rudra divided his female being into eleven persons; and Umā assuming varied forms remained with them as their consort. 7-11

तपः कृत्वा जले घोरमुत्तीर्णः स यदा पुरा ।
तदा स सृष्टवान् देवो रुद्रस्तत्र प्रतापवान् ॥१२॥
तपोबलेन विप्रेन्द्र भूतानि विविधानि च ।
पिशाचान् राक्षसांश्चैव सिंहोष्ट्रमकराननान् ॥१३॥
वेतालप्रमुखान् भूतानन्यांश्चैव सहस्रशः ।
विनायकानामुग्राणां त्रिशत्कोट्यर्धमेव च ॥१४॥
अन्यकार्यं समुद्दिश्य सृष्टवान् स्कन्दमेव च ।
एवंप्रकारो रुद्रोऽसौमया ते कीर्तितः प्रभुः ॥१५॥

In the days of yore valiant Rudra engaged himself in rigorous penance in the midst of waters; when he came out of the waters, O foremost of the sages, by the power of his penance he created different beings like Piśācas and Rākṣasas having faces resembling those of lions, camels and sharks; along with them he created thousands of other beings like Vetālas etc. Having created three hundred and fifty millions of strong and violent Vināyakas, with some other motive he produced Skanda. Thus I have given you an account of Lord Rudra and his creations. 12-15

अनुसर्गं मरीच्यादेः कथयामि निबोध मे ।
देवादिस्थावरान्ताश्च प्रजाः सृष्टाः स्वयम्भुवा ॥१६॥
यदास्य च प्रजाः सर्वा न व्यवर्धन्त धीमतः ।
तदा मानसपुत्रान् स सदृशानात्मनोऽसृजत् ॥१७॥
मरीचिमत्र्यङ्गिरसं पुलस्त्यं पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठं च भृगुं चैव महामतिम् ॥१८॥
नव ब्रह्माण इत्येते पुराणे निश्चयं गताः ।
अग्निश्च पितरश्चैव ब्रह्मपुत्रौ तु मानसौ ॥१९॥

सृष्टिकाले महाभागौ ब्रह्मन् स्वायम्भुवोद्गतौ ।
शतरूपां च सृष्ट्वा तु कन्यां स मनवे ददौ ॥२०॥

Now I would narrate the secondary creation promoted by the sages like Marīci and others. Please listen to it. The self born Lord Brahmā created all the beings beginning with the gods and ending in the inanimate objects, but when the beings created by the wise and intelligent Brahmā did not multiply, he created other mind-born sons resembling his own self. Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha and the high-souled Bhṛgu : these sages produced from the mind of Brahmā are celebrated in the Purāṇa as nine Brahmās. Agni and Pitṛs are also known as mind-born sons of Brahmā. At the time of creation O Brāhman, both of these illustrious sons originated from the self-born Lord. Further a daughter named Śatarūpā was born whom he handed over to Manu. 16-20

तस्माच्च पुरुषाद्देवी शतरूपा व्यजायत ।
प्रियव्रतोत्तानपादौ प्रसूति चैव कन्यकाम् ॥२१॥

ददौ प्रसूतिं दक्षाय मनुः स्वायम्भुवः सुताम् ।
प्रसूत्यां च तदा दक्षश्चतुर्विंशतिकं तथा ॥२२॥
ससर्ज कन्यकास्तासां शृणु नामानि मेऽधुना ।
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा तथा क्रिया ॥२३॥

बुद्धिर्लज्जा वपुः शान्तिः सिद्धिः कीर्तिस्त्रयोदशी ।
अपत्यार्थं प्रजग्राह धर्मो दाक्षायणीः प्रभुः ॥२४॥

श्रद्धादीनां तु पत्नीनां जाताः कामादयः सुताः ।
धर्मस्य पुत्रपौत्राद्यैर्धर्मवंशो विवर्धितः ॥२५॥

And through Manu Satarūpa begat two sons-Priyavrata, Uttānapāda and a daughter Prasūti by name. Svāyambhuva Manu gave his daughter Prasūti (in marriage) to Dakṣa : and by Prasūti (the patriarch) Dakṣa had twenty four daughters. Now these are their names : Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Puṣṭi, Medhā, Krīyā, Buddhi, Lajjā, Vapu, Śānti, Siddhi and the thirteenth one Kīrti. For begetting issues Lord Dharma accepted these thirteen daughters of Dakṣa as his wives. Through his wives Śraddhā and others, were born sons like Kāma and others. Through his children and grand-children the genealogical line of Dharma went on multiplying. 21-25

ताभ्यः शिष्टा यवीयस्यस्तासां नामानि कीर्तये ।
सम्भूतिश्चानसूया च स्मृतिः प्रीतिः क्षमाः तथा ॥२६॥

संनतिश्चाथ सत्या च ऊर्जा ख्यातिर्द्विजोत्तम ।
तद्वत्पुत्रौ महाभागौ मातरिश्वाथ सत्यवान् ॥२७॥

स्वाहाथ दशमी ज्ञेया स्वधा चैकादशी स्मृता ।
एताश्च दत्ता दक्षेण ऋषीणां भावितात्मनाम् ॥२८॥

Now I enumerate the rest of the names of the daughters (of the patriarch Dakṣa). They are younger to Śraddhā, Lakṣmī and etc. They are : Sambhūti, Anasūyā, Smṛti, Prīti, Kṣamā, Sannati, Satyā, Ūrjā, Khyāti, Svāhā (the oblation to the gods), the tenth and Svadhā (the oblation to the pitṛs) the eleventh. Dakṣa gave these daughters in marriage to sages whose souls had been purified through meditation. Likewise, O revered sage, Dakṣa was blessed with two illustrious sons-Mātariśvan and Satyavat. 26-28

मरीच्यादीनां तु ये पुत्रास्तानहं कथयामि ते ।
पत्नी मरीचेः सम्भूतिर्जज्ञे सा कश्यपं मुनिम् ॥२९॥

स्मृतिश्चाङ्गिरसः पत्नी प्रसूता कन्यकास्तथा ।
सिनीवाली कुहूश्चैव राका चानुमतिस्तथा ॥३०॥

अनसूया तथा चात्रेर्जज्ञे पुत्रानकल्मषान् ।
सोमं दुर्वाससं चैव दत्तात्रेयं च योगिनम् ॥३१॥

Now I would speak about the sons born to Marīci and others. Sambhūti was the wife of Marīci ; she gave birth to the sage Kaśyapa. Smṛti was the wife of Aṅgiras ; she gave birth to (four) daughters like Sinīvālī, Kuhū, Rākā and Anumati. Likewise Anasuya, the wife of Atri begat sons of unblemished conduct named Soma, Durvāsas and the ascetic Dattātreya. 29-31

योऽसावग्नेरभीमानी ब्रह्मणस्तनयोऽग्रजः ।
तस्मात् स्वाहा सुतांल्लेभेत्रीनुदारौजसोद्विज ॥३२॥

पावकं पवमानं च शुचिं चापि जलाशिनम् ।
तेषां तु संततावन्ये चत्वारिंशच्च पञ्च च ॥३३॥

कथयन्ते वह्नयश्चैते पिता पुत्रत्रयं च यत् ।
एवमेकोनपञ्चाशद्वह्नयः परिकीर्तिताः ॥३४॥

Abhimānī. (a form of Agni) is the eldest son of Brahmā. By him Svāhā begat three sons of exalted vigour-Pāvaka, Pavamāna and Śuci who subsists on water. From all these three (Pāvaka, Pavamāna and Śuci) were born forty five sons of the nature of fire. The patriarch Agni-"the Abhimānī", his three sons and the forty five grand-sons : all these are said to constitute the forty nine Agnis. 32-34

पितरो ब्रह्मणा सृष्टा व्याख्याता ये मया तव ।
तेभ्यः स्वधा सुते जज्ञे मेनां वै धारिणीं तथा ॥३५॥

I have already mentioned to you the Pitṛs created by Brahmā. By them Svadhā gave birth to two daughters, Menā and Dhāriṇī. 35

प्रजाः सृजेति व्यादिष्टः पूर्वं दक्षः स्वयम्भुवा ।
यथा ससर्ज भूतानि तथा मे श्रृणु सत्तम ॥३६॥

मनसैव हि भूतानि पूर्वं दक्षोऽसृजन्मुनिः ।
देवानृषींश्च गन्धर्वानसुरान् पन्नगांस्तथा ॥३७॥

यदास्य मनसा जाता नाभ्यवर्धन्त ते द्विज ।
तदा संचिन्त्य स मुनिः सृष्टिहेतोः प्रजापतिः ॥३८॥

मैथुनेनैव धर्मेण सिसृक्षुर्विविधाः प्रजाः ।
असिक्नीमुद्वहन् कन्यां वीरणस्य प्रजापतेः ॥३९॥

षष्टिं दक्षोऽसृजत्कन्या वीरण्यामिति नः श्रुतम् ।
ददौ स दश धर्माय कश्यपाय त्रयोदश ॥४०॥

सप्तविंशति सोमाय चतस्रोऽरिष्टनेमिने ।
द्वे चैव बहुपुत्राय द्वे चैवाङ्गिरसे तथा ॥४१॥

द्वे कृशाश्वाय विदुषे तदपत्यानि मे शृणु ।
विश्वेदेवांस्तु विश्वा या साध्या साध्यानसूयत ॥४२॥

मरुत्वत्यां मरुत्वन्तो वसोस्तु वसवः स्मृताः ।
भानोस्तु भानवो देवा मुहूर्तायां मुहूर्तजाः ॥४३॥

In the days of yore the self-born Brahmā commanded Dakṣa to create progeny. O revered sage, you hear from me the process by which living beings were created by Dakṣa. In the first place the sage Dakṣa created from his mind the gods, sages, Gandharvas, titans and the snake-gods. When he found that the gods, sages etc., born from his mind did not multiply, the sage Dakṣa Prajāpati pondered over the matter and wanted to create the different living beings by taking recourse to copulation. For this purpose as his spouse he accepted Asiknī, the daughter of Vīraṇa Prajāpati. It is said that by Asiknī, the daughter of Vīraṇa, Dakṣa Prajāpati begat sixty daughters. Of these sixty daughters Dakṣa gave ten[1] (in marriage) to Dharma, thirteen to Kaśyapa, twenty seven to Soma, four to Ariṣṭanemi, two to Bahuputra, two to Aṅgiras and two to wise Kṛśāśva. Now listen to the account of their progeny. Viśvā, (the wife of Dharma) gave birth to the Viśvadevas, and Sādhyā to Sādhyas. The Maruts were the children of Marutvatī; the Vasus of Vasu, the Bhānus of Bhānu; and the deities presiding over moments were the children of Muhūrtā. 36-43

लम्बायाश्चैव घोषाख्यो नागवीथिश्च जामिजा ।
पृथिवीविषयं सर्वमरुन्धत्यामजायत ॥४४॥

संकल्पायाश्च संकल्पः पुत्रो जज्ञे महामते ।
ये त्वनेकवसुप्राणा देवा ज्योतिःपुरोगमाः ॥४५॥

वसवोऽष्टौ समाख्यातास्तेषां नामानि मे शृणु ।
आपो ध्रुवश्च सोमश्च धर्मश्चैवानिलोऽनलः ॥४६॥

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[1] Arundhatī, Vasu, Yāmi, Lambā, Bhānu, Marutvatī, Saṃkalpā, Muhūrtā, Sādhyā and Viśvā are the ten wives of Dharma.

प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्तिताः ।
तेषां पुत्राश्च पोत्राश्च शतशोऽथ सहस्रशा ॥४७॥

Lambā gave birth to a son, 'Ghoṣa'. Jāmi[1] gave birth to a daughter called Nāgavīthī. And objects and entities of the earth were produced from Arundhatī. Saṃkalpā gave birth to a son called Saṃkalpa. Now hear from me, O high-minded sage about the eight Vasus predominated by splendour and effulgence; effulgence or wealth is their life-principle. They are: Āpa, Dhruva, Soma, Dharma, Anila, Anala, Pratyuṣa and Prabhāsa. The number of their children and grand-children comes to hundreds and thousands. 44-47

साध्याश्च वहवः प्रोक्तास्तत्पुत्राश्च सहस्रशः ।
कश्यपस्य तु भार्या यास्तासां नामानि मे शृणु ।
अदितिर्दितिर्दनुश्चैव अरिष्टा सुरसा खसा ॥४८॥

सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा ।
कद्रूर्मुनिश्च धर्मज्ञ तदपत्यानि मे शृणु ॥४९॥

अदित्यां कश्यपाज्जाताः पुत्रा द्वादश शोभनाः ।
तानहं नामतो वक्ष्ये शृणुष्व गदतो मम ॥५०॥

भर्गोंऽशुश्चार्यमा चैव मित्रोऽथ वरुणस्तथा ।
सविता चैव धाता च विवस्वांश्च महामते ॥५१॥

त्वष्टा पूषा तथा चेन्द्रो द्वादशो विष्णुरुच्यते ।
दित्याः पुत्रद्वयं जज्ञे कश्यपादिति नः श्रुतम् ॥५२॥

हिरण्याक्षो महाकायो वाराहेण तु यो हतः ।
हिरण्यकशिपुश्चैव नरसिंहेन यो हतः ॥५३॥

अन्ये च बहवो दैत्या दनुपुत्राश्च दानवाः ।
अरिष्टायां तु गन्धर्वा जज्ञिरे कश्यपात्तथा ॥५४॥

सुरसायामथोत्पन्ना विद्याधरगणा बहु ।
गा वै स जनयामास सुरभ्यां कश्यपो मुनिः ॥५५॥

Likewise there are innumerable Sādhyas and also they have thousands of sons. The (thirteen) daughters of Dakṣa

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[1] In the texts like Agni (18.33), Garuḍa (I.6.27), Brahma (3.32) and Viṣṇu (I.15.109) the name is spelt as yāmi.

who were given in marriage to Kaśyapa are the following : Aditi, Diti, Danu, Ariṣṭā, Surasā, Khasā,[1] Surabhi, Vinatā, Tāmrā, Krodhavaśa, Irā, Kadrū and Muni. O righteous sage, now listen to the account of their progeny as I would narrate. Kaśyapa was blessed with twelve virtuous sons born from Aditi and they are : Bhaga, Aṃśu, Aryaman, Mitra, Varuṇa, Savitṛ, Vivasvat, Tvaṣṭṛ, Puṣan, Indra and Viṣṇu, the twelfth. And it is said, the same Kaśyapa had two sons born from Diti : the huge and gigantic Hiraṇyākṣa who was killed by Viṣṇu in his Boar incarnation and the other is Hiraṇyakaśipu killed by Viṣṇu in his Man-lion incarnation. Besides many other demons (Daityas) were born from Diti. The sons of Kaśyapa born from Danu are known as Dānavas. Sons of Kaśyapa born from Ariṣṭa are known as Gandharvas ; numerous hosts of Vidyādharas were born from Surasā ; likewise through the sage Kaśyapa Surabhi gave birth to the cattle. 48-55

विनतायां तु द्वौ पुत्रौ प्रख्यातौ गरुडारुणौ ।
गरुडो देवदेवस्य विष्णोरमिततेजसः ॥५६॥

वाहनत्वमियात्प्रीत्या अरुणः सूर्यसारथिः ।
ताम्रायां कश्यपाज्जाताः षट्पुत्रास्तान्निबोध मे ॥५७॥

अश्वा उष्ट्रा गर्दभाश्च हस्तिनो गवया मृगाः ।
क्रोधायां जज्ञिरे तद्वद्ये भूम्यां दुष्टजातयः ॥५८॥

इरा वृक्षलतावल्लीशणजातीश्च जज्ञिरे ।
खसा तु यक्षरक्षांसि मुनिरप्सरसस्तथा ॥५९॥

कद्रूपुत्रा महानागा दंदशूका विषोल्बणाः ।
सप्तविंशति याः प्रोक्ताः सोमपत्न्योऽथ सुव्रताः ॥६०॥

तासां पुत्रा महासत्त्वा बुधाद्यास्त्वभवन् द्विज ।
अरिष्टनेमिपत्नी नामपत्यानीह षोडश ॥६१॥

Vinatā was blessed with two celebrated sons-Garuḍa and Aruṇa. Because of his devotion to the supreme divinity, Garuḍa came to be the vehicle of Viṣṇu of unbounded splendour ; and Aruṇa too took up the position of the charioteer of the sun-god. Kaśyapa had six sons born from Tāmrā and they are : horses, camels, donkeys, elephants, wild buffaloes and antelopes. All the mischievous creatures roaming about on the earth are born from Krodhā (referred to as Krodhavaśā in preceeding verse No. 49) and from Irā were born trees, creeping plants, different types of grass and shrubs including hemp. Khasā gave birth to Yakṣas and Rākṣasas and Muni to Apsarasas ; the great fearful venomous serpents are the sons of Kadrū. Twenty seven wives of Soma (referred to above Ch. 5.41) who were in the habit of duly observing the religions vows gave birth to strong and energetic sons like Budha and others. And the (four) wives of Ariṣṭanemi gave birth to sixteen children. 56-61

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[1] The N.S.P. edition wrongly puts it as Svasā.

बहुपुत्रस्य विदुषश्चतस्रो विद्युतः स्मृताः ।
प्रत्यङ्गिरस्सुताः श्रेष्ठा ऋषयश्चर्षिसत्कृताः ॥६२॥
कृशाश्वस्य तु देवर्षेर्देवाश्च ऋषयः सुताः ।
एते युगसहस्रान्ते जायन्ते पुनरेव हि ॥६३॥
एते कश्यपदायादाः कीर्तिताः स्थाणुजंगमाः ।
स्थितौ स्थितस्य देवस्य नरसिंहस्य धर्मतः ॥६४॥
एता विभूतयो विप्र मया ते परिकीर्तिताः ।
कथिता दक्षकन्यानां मया तेऽपत्यसंततिः ॥६५॥
श्रद्धावान् संस्मरेदेतां स सुसंतानवान् भवेत् ॥६६॥

(Of the two wives) of wise Bahuputra were born four types of lightning.[1] The sons of Pratyaṅgiras were the pre-eminent sages honoured by the seers and the ascetics. Gods and seers were the progeny of the divine sage Kṛśāśva.[2] At

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1. In preference to the reading '*Bahuputrasya Viduṣaścatvāro Vidyudādayaḥ*' we have accepted the reading '*Bahuputrasya Viduṣaścatasro Vidyutaḥ smṛtāḥ*' as this reading accords with that of the '*Das Purāṇa Pañcalakṣaṇa*'.
2. The same text in Viṣṇu Purāṇa (1.15.138) reads as follows : "*Kṛśāśvasye tu devarṣer devapraharaṇāḥ smṛtāḥ*" (the deified weapons of the gods were the progeny of Kṛśāśva.

the end of each and every period of one thousand Yugas (at the end of each and every Kalpa) they are born again and again. O sage, thus I have narrated to you the descendants of Kaśyapa-both animate and inanimate. I have also described to you the super human powers of Lord Narasimha engaged in righteous protection of the universe. So also I have given you an account of the genealogy of the daughters of Dakṣa. He, who, with faith and devotion, recollects all these accounts, is blessed with worthy sons and daughters. 62-66

सर्गानुसर्गौ कथितौ मया ते
समासतः सृष्टिविवृद्धिहेतोः ।
पठन्ति ये विष्णुपराः सदा नरा
इदं द्विजास्ते विमला भवन्ति ॥६७॥

For multiplying the created beings, Brahmā and other Prajāpatis took recourse to primary and secondary creations. Briefly it has been depicted by me. Those people of the first three castes (a Brahmin, Kṣatriya or Vaiśya) devoted to Viṣṇu, who always read aloud these stories (of creation), are cleansed of all sins. 67

इति श्री नरसिंहपुराणे सृष्टिकथने पञ्चमोऽध्यायः ॥५॥

# षष्ठोऽध्यायः

# CHAPTER VI

सूत उवाच

सृष्टिस्ते कथिता विष्णोर्मयास्य जगतो द्विज ।
देवदानवयक्षाद्या यथोत्पन्ना महात्मनः ॥१॥

Sūta said

O Brahmin, I have narrated to you how this universe including gods, demons and Yakṣas etc., has its origin from the great Lord Viṣṇu. 1

यमुद्दिश्य त्वया पृष्टः पुराहमृषिसंनिधौ ।
मित्रावरुणपुत्रत्वं वसिष्ठस्य कथं त्विति ॥२॥

तदिदं कथयिष्यामि पुण्याख्यानं पुरातनम् ।
श्रृणुष्वैकाग्रमनसा भरद्वाज विशेषतः ॥३॥

Formerly in the presence of the sages you had asked me as to how Vasiṣṭha came to be regarded as the son of Mitra and Varuṇa. I am narrating to you that old sacred story; O Bharadvāja, very attentively please listen to that. 2-3

सर्वधर्मार्थतत्त्वज्ञः सर्ववेदविदां वरः ।
पारगः सर्वविद्यानां दक्षो नाम प्रजापतिः ॥४॥

There was Dakṣa-Prajāpati, the pre-eminent among the knowers of the Vedic lore, proficient in all the sciences and the knower of the essence of all religions. 4

तेन दत्ताः शुभाः कन्याः सर्वाः कमललोचनाः ।
सर्वलक्षणसम्पूर्णाः कश्यपाय त्रयोदश ॥५॥

To Kaśyapa he offered in marriage all his thirteen daughters. They were beautiful, lotus-eyed and endowed with all the auspicious features. 5

तासां नामानि वक्ष्यामि निबोधत ममाधुना ।
अदितिर्दितिर्दनुः काला मुहूर्ता सिंहिका मुनिः ॥६॥

इरा क्रोधा च सुरभिर्विनता सुरसा खसा ।
कद्रू सरमा चैव या तु देवशुनी स्मृता ॥७॥

Please listen to me; I am now narrating their names: Aditi, Diti, Danu, Kālā, Muhūrtā, Siṃhikā, Muni, Irā, Krodhā, Surabhī, Vinatā, Surasā, Khasā, Kadrū, and Saramā[1] who is known as the bitch of the gods. 6-7

दक्षस्यैता दुहितरस्ताः प्रादात् कश्यपाय सः ।
तासां ज्येष्ठा वरिष्ठा च अदितिर्नमितो द्विज ॥८॥

Of all the daughters that Dakṣa gave in marriage to Kaśyapa, Aditi, O Brahmin, was the eldest and the most distinguished. 8

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[1] As regards the thirteen daughters of Dakṣa referred to in Narasiṃha Purāṇa Ch.5.48-49 they are: Aditi, Diti, Danu, Ariṣṭā, Surasā, Khasā, Surabhī, Vinatā, Tāmrā, Krodhavasā, Irā, Kadrū, and Muni. This is in conformity with the oldest account of the Purāṇa Pañcalakṣaṇa 2. Abschnitt, Vaṃśa, 2. Kapitel, Textgruppe I verses 28, 52-53. In a later developed version of the text Kernel (Purāṇa Pañcalakṣaṇa 2. Abschnitt, 2. Kapitel Textgruppe Ia.A. verses 58-59) the number thirteen is retained though Kālā appears as substitute for Khasā. On the other hand here the Narasiṃha introduces the daughters of Dakṣa in the words "*tena dattāḥ...Kaśyapāya trayodaśa* (Narasiṃha Ch.6.5). But in the verses following the statement, we notice reference to 15 daughters. Besides retaining the daughters like Aditi, Diti, Danu, Surabhi, Vinatā, Surasā, Irā, Krodhā, Kadrū and Muni both the names Khasā and Kālā appear as separate entities apart from new additions i.e., Muhūrtā, Siṃhikā and Saramā. Muhūrtā is the daughter of Dakṣa no doubt, but she happens to be the wife of Dharma. Siṃhikā, the daughter of Diti is the wife of Vipracitti (Siṃhikā cābhavat kanyā, Vipracitteḥ parigrahaḥ-2. Abschnitt Vaṃśa 2. Kapitel, Textgruppe I verse 67). And Saramā is the bitch of gods.

अदितिः सुषुवे पुत्रान् द्वादशाग्निसमप्रभान् ।
तेषां नामानि वक्ष्यामि शृणुष्व गदतो मम ॥९॥
यैरिदं वासरं नक्तं वर्तते क्रमशः सदा ।
भर्गोऽशुस्त्वर्यमा चैव मित्रोऽथ वरुणस्तथा ॥१०॥
सविता चैव धाता च विवस्वांश्च महामते ।
त्वष्टा पूषा तथैवेन्द्रो विष्णुर्द्वादशमः स्मृतः ॥११॥
एते च द्वादशादित्यास्तपन्ते वर्षयन्ति च ।

Aditi gave birth to twelve sons as effulgent as fire. I am narrating their names : listen to me-Bharga, Aṃśu, Aryaman, Mitra, Varuṇa, Savitṛ, Dhātṛ, Vivasvat, Tvaṣṭṛ, Pūṣan, Indra and Viṣṇu, the twelfth. These are the twelve Ādityas, because of whose presence days and nights revolve in due order and who produces the sun and the rain. 9-12ᵃ

तस्याश्च मध्यमः पुत्रो वरुणो नाम नामतः ॥१२॥
लोकपाल इति ख्यातो वारुण्यां दिशि शब्द्यते ।
पश्चिमस्य समुद्रस्य प्रतीच्यां दिशि राजते ॥१३॥

The middle son of Aditi, Varuṇa by name well-known as the guarding of the quarters (Lokapāla), presides over the western region. In western horizon he shines over the western sea. 12ᵇ-13

जातरूपमयः श्रीमानास्ते नाम शिलोच्चयः ।
सर्वरत्नमयैः शृङ्गैर्धातुप्रस्रवणान्वितैः ॥१४॥
संयुक्तो भाति शैलेशो नानारत्नमयः शुभः ।
महादरीगुहाभिश्च सिंहशार्दूलनादितः ॥१५॥
नानाविविक्तभूमीषु सिद्धगन्धर्वसेवितः ।
यस्मिन् गते दिनकरे तमसाऽऽपूर्यते जगत् ॥१६॥

In the west there is a beautiful golden mountain with its peaks full of different jewels and with rivulets of mineral fluid flowing from them. Thus shines the Lord of mountains (Śaileśa). With great caves and caverns in it, the mountain is resounded with the roar of lions and tigers ; Siddhas and Gandharvas resort to its different solitary places. When the sun moves to this mountain, the world is enveloped in darkness. 14-16

तस्य शृङ्गे महादिव्या जाम्बूनदमयी शुभा ।
रम्या मणिमयैः स्तम्भैर्विहिता विश्वकर्मणा ।।१७।।
पुरी विश्वावती नाम समृद्धा भोगसाधनैः ।

On the peak of the mountain there is the city Viśvāvatī fashioned by Viśvakarman, the majestic celestial city of gold, rich in objects of enjoyment looking excessively beautiful with its jewelled pillars. 17-18$^{a}$

तस्यां वरुण आदित्यो दीप्यमानः स्वतेजसा ।।१८।।
पाति सर्वानिमाँल्लोकान्नियुक्तो ब्रह्मणा स्वयम् ।
उपास्यमानो गन्धर्वैस्तथैवाप्सरसां गणैः ।।१९।।

The Āditya called Varuṇa shines there in his own splendour ; and directed by Brahmā he protects all these worlds with Gandharvas and heavenly damsels attending upon him. 18$^{b}$-19

दिव्यगन्धानुलिप्ताङ्गो दिव्याभरणभूषितः ।
कदाचिद्वरुणो यातो मित्रेण सहितो वनम् ।।२०।।

Once decked with divine ornaments-Varuṇa, besmeared with divine fragrant substance, went to the forest accompanied by Mitra. 20

कुरुक्षेत्रे शुभे रम्ये सदा ब्रह्मर्षिसेविते ।
नाना पुष्पफलोपेते नानातीर्थसमाकुले ।।२१।।
आश्रमा यत्र दृश्यन्ते मुनीनामूर्ध्वरेतसाम् ।
तस्मिंस्तीर्थे समाश्रित्य बहुपुष्पफलोदके ।।२२।।
चीरकृष्णाजिनधरौ चरन्तौ तप उत्तमम् ।
तत्रैकस्मिन्वनोद्देशे विमलोदो ह्रदः शुभः ।।२३।।
बहुगुल्मलताकीर्णो नानापक्षिनिषेवितः ।
नानातरुवनच्छन्नो नलिन्या चोपशोभितः ।।२४।।
पौण्डरीक इति ख्यातो मीनकच्छपसेवितः ।
ततस्तु मित्रावरुणौ भ्रातरौ वनचारिणौ ।
तं तु देशं गतौ देवौ विचरन्तौ यदृच्छया ।।२५।।

There was the lovely sacred place Kurukṣetra where lived many Brahmanical sages ; there were many different shrines here ; the place looked beautiful with varied fruits and flowers : there could be found hermitages of sages leading a life of perpetual celebacy ; Mitra and Varuṇa went to that sacred place abounding in fruits, flowers and water ; with bark and black-antelope skin on their bodies they began practising severe austerities.

In some forest region of Kurukṣetra there was a beautiful lake full of clear transparent water ; different birds resorted to this lake bordered with many shrubs and creepers ; the lake lovely with lotus flowers and surrounded by the clusters of trees was known by the name Pauṇḍarīka where lived different acquatic animals like fish and tortorise.

After their penance both the brothers, the divinities Mitra and Varuṇa while taking a leisurely walk in the forest reached that lake. 21-25

ताभ्यां तत्र तदा दृष्टा उर्वशी तु वराप्सराः ।
स्नायन्ती सहितान्याभिः सखीभिः सा वरानना ।
गायन्ती च हसन्ती च विश्वस्ता निर्जने वने ॥२६॥

There they caught sight of the lovely-faced Urvaśī, the loveliest celestial maiden who was taking her bath along with her friends ; in that solitary forest she used to sing and smile with confidence. 26

गौरी कमलगर्भाभा स्निग्धकृष्णशिरोरुहा ।
पद्मपत्रविशालाक्षी रक्तोष्ठी मृदुभाषिणी ॥२७॥

That beautiful lady having the lustre of the interior of the lotus, with glossy dark tresses of hair and with eyes wide and expansive like the lotus-leaf and with red lower lip used to talk sweetly. 27

शङ्खकुन्देन्दुधवलैर्दन्तैरविरलैः समैः ।
सुभ्रूः सुनासा सुमुखी सुललाटा मनस्विनी ॥२८॥

The high-minded lady Urvaśī had a beautiful face with lovely nose, forehead and eye lashes ; her even and closely knit teeth were as white as the conch-shell, the 'kunda' blossom or the moon. 28

सिंहवत्सूक्ष्ममध्याङ्गी पीनोरुजघनस्तनी ।
मधुरालापचतुरा सुमध्या चारुहासिनी ॥२९॥

With a slender waist as that of a lion she had plump thighs, hips and breasts. The slender-waisted lady with sweet smiles was expert in sweet conversation. 29

रक्तोत्पलकरा तन्वी सुपदी विनयान्विता ।
पूर्णचन्द्रनिभा बाला मत्तद्विरदगामिनी ॥३०॥

The slender-limbed lady with lovely feet had her hands as red as the red-lotus; with her appearance like the full-moon, endowed with modesty she had the gait of an elephant in rut. 30

दृष्ट्वा तस्यास्तु तद्रूपं तौ देवौ विस्मयं गतौ ।
तस्या हास्येन लास्येन स्मितेन ललितेन च ॥३१॥

मृदुना वायुना चैव शीतानिलसुगन्धिना ।
मत्तभ्रमरगीतेन पुंस्कोकिलरुतेन च ॥३२॥

Both the gods were taken by surprise to see her matchless beauty. Her dance, laughter and graceful smile accompanied with the sweet note of the cuckoos and the humming sound of the bees intoxicated with the cool, gentle and fragrant breeze caused great perturbation in their minds. 31-32

सुस्वरेण हि गीतेन उर्वश्या मधुरेण च ।
ईक्षितो च कटाक्षेण स्कन्दतुस्तावुभावपि ।
निमेः शापादथोत्क्रम्य स्वदेहान्मुनिसत्तम ॥३३॥

Looked at with side glances by Urvaśī deeply absorbed in singing in sweet and melodious voice, both the gods were greatly agitated (emitted the seminal fluid).

O best of the sages, then due to the curse of the sage Nimi, the individual soul of the sage Vasiṣṭha got separated from his body and took refuge in the semen emitted by the two gods (Mitra and Varuna). 33

वसिष्ठ मित्रावरुणात्मजोऽसी-
त्यथोचुरागत्य हि विश्वदेवाः ।
रेतस्त्रिभागं कमलेऽचरत्तद्
वसिष्ठ एवं तु पितामहोक्तेः ॥३४॥

The Universal gods (Visvedevāḥ) came there and declared-'Vasiṣṭha. you would be born as the son of Mitra and Varuṇa.' And that was also approved by Brahmā. The seminal fluid of these twin-divinities had been scattered in three[1] different places; and Vasiṣṭha took his birth from that particular portion of semen which had been lying on a lotus-leaf. 34

त्रिधा समभवद्रेतः कमलेऽथ स्थले जले ।
अरविन्दे वसिष्ठस्तु जातः स मुनिसत्तमः ।
स्थले त्वगस्त्यः सम्भूतो जले मत्स्यो महाद्युतिः ॥३५॥

The seminal fluid lay scattered in three different places as in the lotus, the land and the waters. And from that portion (of the semen) deposited in the lotus flower was born the illustrious sage Vasiṣṭha, from the semen scattered on the land Agastya had his birth; and from the semen deposited in the waters there was born the Fish of shining appearance. 35

स तत्र जातो मतिमान् वसिष्ठः
कुम्भे त्वगस्त्यः सलिलेऽथ मत्स्यः ।
स्थानत्रये तत्पतितं समानं
मित्रस्य यस्माद्वरुणस्य रेतः ॥३६॥

Because the seminal fluid of Mitra and Varuṇa had been scattered in three different places in three equal parts, the high-minded Vasiṣṭha was born from the lotus, Agastya was born from the pitcher and the Fish had its birth in the waters. 36

एतस्मिन्नेव काले तु गता सा उर्वशी दिवम् ।
उपेत्य तानृषीन् देवौ गतौ भूयः स्वमाश्रमम् ।
यमावपि तु तप्येते पुनरुग्रं परं तपः ॥३७॥

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[1] In place of the reading 'tridhā' in Gitā Press edition the reading in N.S.P. edition is 'bahudhā'.

In the meantime Urvaśī left for the heaven. And both of the twin-divinities along with the sages (Vasiṣṭha and Agastya) returned to their hermitage and practised very rigorous penance. 37

तपसा प्राप्तुकामौ तौ परं ज्योतिः सनातनम् ।
तपस्यन्तौ सुरश्रेष्ठौ ब्रह्माऽऽगत्येदमब्रवीत् ॥३८॥

मित्रावरुणकौ देवौ पुत्रवन्तौ महाद्युती ।
सिद्धिर्भविष्यति यथा युवयोर्वैष्णवी पुनः ॥३९॥

स्वाधिकारेण स्थीयेतामधुना लोकसाक्षिकौ ।
इत्युक्त्वान्तर्दधे ब्रह्मा तौ स्थितौ स्वाधिकारकौ ॥४०॥

When both of these eminent gods were engaged in practising penance with the desire of attaining the eternal Brahmaloka of great effulgence, Brahmā came there and said- 'O gods Mitra and Varuṇa of great splendour, you have been endowed with progeny ; and, again you will attain favours of Viṣṇu ; now as witness of the world you remain firm in your positions. Having said so Brahmā disappeared and both the gods remained in their positions. 38-40

एवं ते कथितं विप्र वसिष्ठस्य महात्मनः ।
मित्रावरुणपुत्रत्वमगस्त्यस्य च धीमतः ॥४१॥

O sage, thus have I told you as to how the high-souled Vasiṣṭha and the wise Agastya were born as the sons of Mitra and Varuṇa. 41

इदं पुंसीयमाख्यानं वारुण पापनाशनम् ।
पुत्रकामास्तु ये केचिच्छृण्वन्तीदं शुचिव्रताः ।
अचिरादेव पुत्रांस्ते लभन्ते नात्र संशयः ॥४२॥

Persons of pure heart and mind, desirous of progeny who listen to this sin-destroying story of 'Puṃsavana' relating to Varuṇa, in no time are blessed with sons. There is no doubt in it. 42

यश्चैतत्पठते नित्यं हव्यकव्ये द्विजोत्तमः ।
देवाश्च पितरस्तस्य तृप्ता यान्ति परं सुखम् ॥४३॥

If at the time of offering oblations to gods or manes a righteous Brahmin daily reads aloud this story, all the gods and his deceased ancestors are contented and attain the highest bliss. 43

यश्चैतच्छृणुयान्नित्यं प्रातरुत्थाय मानवः ।
नन्दते स सुखं भूमौ विष्णुलोकं स गच्छति ॥४४॥

The person, who, after leaving his bed in the morning daily listens to this story, here in this world leads a happy life and (after death) goes to the world of Viṣṇu. 44

इत्येतदाख्यानमिदं मयेरितं
पुरातनं वेदविदैरुदीरितम् ।
पठिष्यते यस्तु शृणोति सर्वदा
स याति शुद्धो हरिलोकमञ्जसा ॥४५॥

I have narrated to you this old story propounded by the knowers of the Vedic lore ; the person who reads aloud or listens to this story, is cleansed of all sins and instantly goes to the world of Hari. 45

इति श्रीनरसिंहपुराणे पुंसवनाख्यानं नाम षष्ठोऽध्यायः ॥६॥

# सप्तमोऽध्यायः

# CHAPTER VII

### श्रीभरद्वाज उवाच

मार्कण्डेयेन मुनिना कथं मृत्युः पराजितः ।
एतदाख्याहि मे सूत त्वयैतत् सूचितं पुरा ॥१॥

Bharadvāja said :

"O Sūta, please tell me how could the sage Mārkaṇḍeya overcome death. Previously you had hinted at it." 1

### सूत उवाच

इदं तु महदाख्यानं भरद्वाज शृणुष्व मे ।
शृण्वन्तु ऋषयश्चेमे पुरावृत्तं ब्रवीम्यहम् ॥२॥

Sūta said

"Hear from me O Bharadvāja, this important narrative. Let these sages listen to this ancient legend as I am narrating it. 2

कुरुक्षेत्रे महापुण्ये व्यासपीठे वराश्रमे ।
तत्रासीनं मुनिवरं कृष्णद्वैपायनं मुनिम् ॥३॥

Kṛṣṇadvaipāyana, the eminent sage was seated in the great hermitage, the seat of Vyāsa situated in the most holy land of Kurukṣetra. 3

कृतस्नानं कृतजपं मुनिशिष्यैः समावृतम् ।
वेदवेदार्थतत्त्वज्ञं सर्वशास्त्रविशारदम् ॥४॥

The sage, the knower of the essence of the Vedas, proficient in all scriptures had taken his bath and had offered his worship ; he was surrounded on all sides by the sages who were his disciples. 4

प्रणिपत्य यथान्यायं शुकः परमधार्मिकः ।
इममेवार्थमुद्दिश्य तं पप्रच्छ कृताञ्जलिः ॥५॥

At this time the most virtuous devotee Śuka fell at his feet as was proper for the occasion and with the desire to know this legend (of Mārkaṇḍeya) asked him with folded hands. 5

यमुद्दिश्य वयं पृष्टास्त्वयात्र मुनिसंनिधौ ।
नरसिंहस्य भक्तेन कृततीर्थनिवासिना ॥६॥

And only with this desire (of knowing the legend of Mārkaṇḍeya) as a devotee of Narasiṃha and as a resident of this holy place in the presence of the sages you have asked it to us." 6

श्रीशुक उवाच

मार्कण्डेयेन मुनिना कथं मृत्युः पराजितः ।
एतदाख्याहि मेतात श्रोतमिच्छामि तेऽधुना ॥७॥

Śuka said

"O father, please tell me how the sage Mārkaṇḍeya overcame death. Now I would like to listen to it from you." 7

व्यास उवाच

मार्कण्डेयेन मुनिना यथा मृत्युः पराजितः ।
तथा ते कथयिष्यामि शृणु वत्स महामते ॥८॥

Vyāsa said

"Hear O my boy, the high-minded one, the old legend of Mārkaṇḍeya as to how he had overcome death. 8

शृण्वन्तु मुनयश्चेमे कथ्यमानं मयाधुना ।
मच्छिष्याश्चैव शृण्वन्तु महदाख्यानमुत्तमम् ॥९॥

Let these sages and my disciples listen to this instructive narrative of great importance ; I would depict it now. 9

भृगोः ख्यात्यां समुत्पन्नो मृकण्डुर्नाम वै सुतः ।
सुमित्रा नाम वै पत्नी मृकण्डोस्तु महात्मनः ॥१०॥

A son named Mṛkaṇḍu was born to Bhṛgu through his wife Khyāti ; and the high-souled sage Mṛkaṇḍu had his wife Sumitrā by name. 10

धर्मज्ञा धर्मनिरता पतिशुश्रूषणे रता ।
तस्यां तस्य सुतो जातो मार्कण्डेयो महामतिः ॥११॥

As knower of 'dharma' engaged in performing righteous deeds she (Sumitrā) used to attend upon her husband. The high-souled Mārkaṇḍeya was the son of Mṛkaṇḍu born from her (Sumitrā). 11

भृगुपौत्रो महाभागो बालत्वेऽपि महामतिः ।
ववृधे वल्लभो बालः पित्रा तत्र कृतक्रियः ॥१२॥

Even in childhood the illustrious grandson of Bhṛgu was of great intellect ; his father had performed the birth-rites etc., and the child dear to his parents began to grow from day to day. 12

तस्मिन वै जातमात्रे तु आगमी कश्चिदब्रवीत् ।
वर्षे द्वादशमे पूर्णे मृत्युरस्य भविष्यति ॥१३॥

Immediately after his birth some astrologer had predicted that on completion of the twelfth year he would meet his death. 13

श्रुत्वा तन्मातृपितरौ दुःखितौ तौ बभूवतुः ।
विद्यमानहृदयौ तं निरीक्ष्य महामते ॥१४॥

His parents were extremely aggrieved at this news ; and O high-souled one, at the sight of their boy they were excessively tormented. 14

तथापि तत्पिता तस्य यत्नात् काले क्रियां ततः ।
चकार सर्वा मेधावी उपनीतो गुरोर्गृहे ॥१५॥

In spite of being definite about the death of his boy his father carefully performed all the prescribed rites in time ; and in the residence of his preceptor the rite of initiation was carried out. 15.

वेदानेवाभ्यसन्नास्ते गुरुशुश्रूषणोद्यतः ।
स्वीकृत्य वेदशास्त्राणि स पुनर्गृहमागतः ॥१६॥

Always at the service of his preceptor he remained busy in committing to memory the Vedic hymns. And finally he returned home with complete mastery over the Vedas. 16

मातापितॄन्नमस्कृत्य पादयोर्विनयान्वितः ।
तस्थौ तत्र गृहे धीमान् मार्कण्डेयो महामुनिः ॥१७॥

On his return with modesty and humility he fell at the feet of his parents and continued to live in his home : thus Mārkaṇḍeya grew up to be a great wise sage. 17

तं निरीक्ष्य महात्मानं सत्प्रज्ञं च विचक्षणम् ।
दुःखितौ तौ भृशं तत्र तन्मातापितरौ शुचा ॥१८॥

His parents were excessively grief-stricken to see their son who was acclaimed as a great soul of wisdom and intelligence. 18

तौ दृष्ट्वा दुःखमापन्नौ मार्कण्डेयो महामतिः ।
उवाच वचनं तत्र किमर्थं दुःखमीदृशम् ॥१९॥
सदैतत् कुरुषे मातस्तातेन सह धीमता ।
वक्तुमर्हसि दुःखस्य कारणं मम पृच्छतः ॥२०॥

At the sight of his parents bent down with sorrow, the high-minded Mārkaṇḍeya said these words—'Like my wise father, O mother, why do you always look so sorrowful ? It behoves you to tell me the cause of your grief." 19-20

इत्युक्ता तेन पुत्रेण माता तस्य महात्मनः ।
कथयामास तत्सर्वमागमो यद्वाच ह ॥२१॥

Thus asked by her son, the mother of the wise Mārkaṇḍeya narrated everything in detail as was predicted by the astrologer. 21

तच्छ्रुत्वासौ मुनिः प्राह मातरं पितरं पुनः ।
पित्रा सार्धं त्वया मातर्न कार्यं दुःखमण्वपि ॥२२॥
अपनेष्यामि भो मृत्युं तपसा नात्र संशयः ।
यथा चाहं चिरायुः स्यां तथा कुर्यामहं तपः ॥२३॥

Listening to the answer of the mother, the sage consoled his parents—'O mother, like my father too, you should have the least of sorrow for it. There is no doubt in it that through austerities I am going to repel Death. I will practise penance so that I would attain the highest longevity." 22-23

इत्युक्त्वा तौ समाश्वास्य पितरौ वनमभ्यगात् ।
वल्लीवटं नाम वनं नानार्षिनिषेवितम् ॥२४॥

He consoled his parents with these words and started for the forest called 'Vallīvata' resorted to by numerous sages. 24

तत्रासौ मुनिभिः सार्धमासीनं स्वपितामहम् ।
भृगुं ददर्श धर्मज्ञं मार्कण्डेयो महामतिः ॥२५॥

There in the forest the high-minded Mārkaṇḍeya noticed his grandfather-the righteous Bhṛgu seated in the assembly of sages. 25

अभिवाद्य यथान्यायं मुनींश्चैव स धार्मिकः ।
कृताञ्जलिपुटो भूत्वा तस्थौ तत्पुरतो दमी ॥२६॥

The righteous self-controlled Mārkaṇḍeya greated the sages as was proper for the occasion and with folded hands remained standing before them. 26

गतायुषं ततो दृष्ट्वा पौत्रं बालं महामतिः ।
भृगुराह महाभागं मार्कण्डेयं तदा शिशुम् ॥२७॥

The high-minded Bhṛgu looked at his illustrious grandson who was just a child and who was on the verge of death. He enquired of him. 27

किमागतोऽसि पुत्रात्र पितुस्ते कुशलं पुनः ।
मातुश्च बान्धवानां च किमागमनकारणम् ॥२८॥

'What makes you come here, O my boy? Are your parents and relatives all right?' 28

इत्येवमुक्तो भृगुणा मार्कण्डेयो महामतिः ।
उवाच सकलं तस्मै आदेशिवचनं तदा ॥२९॥

Thus asked by Bhṛgu, the high-minded Mārkaṇḍeya told him everything as was predicted by the astrologer. 29

पौत्रस्य वचनं श्रुत्वा भृगुस्तु पुनरब्रवीत् ।
एवं सति महाबुद्धे किं त्वं कर्म चिकीर्षसि ॥३०॥

Having listened to the words of his grandson, Bhṛgu asked him again—'O wise boy, what is your plan in such a situation?' 30

मार्कण्डेय उवाच

भूतापहारिणं मृत्युं जेतुमिच्छामि साम्प्रतम् ।
शरणं त्वां प्रपन्नोऽस्मि तत्रोपायं वदस्व नः ॥३१॥

Mārkaṇḍeya said :

"Now I want to overcome Death which takes away the life of one and all. I seek refuge in you ; please advise me on the means." 31

भृगुरुवाच

नारायणमनाराध्य तपसा महता सुत ।
को जेतुं शक्नुयान्मृत्युं तस्मात्तं तपसार्चय ॥३२॥

Bhṛgu said :

"Without severe austerities and propitiation of Nārāyaṇa is it possible to overcome Death ? Hence O my boy, propitiate Him through penance. 32

तमनन्तमजं विष्णुमच्युतं पुरुषोत्तमम् ।
भक्तप्रियं सुरश्रेष्ठं भक्त्या त्वं शरणं व्रज ॥३३॥

Viṣṇu, the Supreme Being, free from birth and death is the Lord of gods : He is dear to the devout, with devotion surrender yourself on to Him. 33

तमेव शरणं पूर्वं गतवान्नारदो मुनिः ।
तपसा महता वत्स नारायणमनामयम् ॥३४॥

Previously the sage Nārada by dint of his rigorous penance took refuge in Nārāyaṇa, the pure and sublime. 34

तत्प्रसादान्महाभाग नारदो ब्रह्मणः सुतः ।
जरां मृत्युं विजित्याशु दीर्घायुर्वर्धते सुखम् ॥३५॥

And O Illustrious one, only through His grace Nārada, the son of Brahmā instantly overcame old age and death and enjoyed a long life. 35

तमृते पुण्डरीकाक्षं नारसिंहं जनार्दनम् ।
कः कुर्यान्मानवो वत्स मृत्युसत्तानिवारणम् ॥३६॥

Without propitiating the lotus-eyed Janārdana in the form of Narasiṃha, who would be able to conquer Death, O my boy ? 36

तमनन्तमजं विष्णुं कृष्णं जिष्णुं श्रियःपतिम् ।
गोविन्दं गोपतिं देवं सततं शरणं व्रज ॥३७॥

Kṛṣṇa, the infinite, the unborn, ever victorious, the chief herdsman is the protector of cattle : constantly take refuge in that Viṣṇu, the Lord of Lakṣmī. 37

नरसिंहं महादेवं यदि पूजयसे सदा ।
वत्स जेतासि मृत्युं त्वं सततं नात्र संशयः ॥३८॥

If you always adore the great Lord Narasiṃha, O my boy, I am sure, for all time to come you will overcome Death." 38

### व्यास उवाच

उक्तः पितामहेनैवं भृगुणा पुनरब्रवोत् ।
मार्कण्डेयो महातेजा विनयात् स्वपितामहम् ॥३९॥

**Vyāsa said**

Thus advised by his grandfather Bhṛgu , Mārkaṇḍeya, the effulgent one told him in all humility. 39

### मार्कण्डेय उवाच

आराध्यः कथितस्तात विष्णुर्विश्वेश्वरः प्रभुः ।
कथं कुत्र मया कार्यमच्युताराधनं गुरो ।
येनासौ मम तुष्टस्तु मृत्यु सद्योऽपनेष्यति ॥४०॥

**Mārkaṇḍeya said**

"O revered sire, you have correctly advised me to worship Viṣṇu, the Lord of the universe. Please tell me how and where I should worship the undecaying Lord as a result of which He would be pleased to repel Death all at once." 40

### भृगुरुवाच

तुङ्गभद्रेति विख्याता या नदी सह्यपर्वते ।
तत्र भद्रवटे वत्स त्वं प्रतिष्ठाप्य केशवम् ॥४१॥
आराधय जगन्नाथं गन्धपुष्पादिभिः क्रमात् ।
हृदि कृत्वेन्द्रियग्रामं मनः संयम्य तत्त्वतः ॥४२॥
हृत्पुण्डरीके देवेशं शङ्खचक्रगदाधरम् ।
ध्यायन्नेकमना वत्स द्वादशाक्षरमभ्यसन् ॥४३॥
ॐ नमो भगवते वासुदेवाय ।
इमं मन्त्रं हि जपतो देवदेवस्य शार्ङ्गिणः ।
प्रीतो भवति विश्वात्मा मृत्यु येनापनेष्यति ॥४४॥

Bhṛgu said

"There is the famous river Tuṅgabhadrā flowing down from the 'Sahya' mountain; there beneath the tree 'Bhadravaṭa' you instal the image of Keśava, the Lord of the universe and continue worshipping it with flowers and perfumes; with the mind and the senses under full control with single-minded devotion in the lotus of your heart meditate on the Lord of gods, the weilder of the conch, the mace and the discus and go on chanting the twelve-syllabled *mantra 'Om namo Bhagavate Vāsudevāya* (Om, obeisance to Lord Vāsudeva). The Lord of gods, the supreme soul, the weilder of the Śārṅga bow is pleased with him who chants this *mantra* and repels Death. 41-44

व्यास उवाच

इत्युक्तस्तं प्रणम्याथ स जगाम तपोवनम् ।।४५।।
सह्यपादोद्भवायास्तु भद्रायास्तटमुत्तमम् ।
नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम् ।।४६।।
गुल्मवेणुलताकीर्णं नानामुनिजनाकुलम् ।
तत्र विष्णुं प्रतिष्ठाप्य गन्धधूपादिभिः क्रमात् ।।४७।।
पूजयामास देवेशं मार्कण्डेयो महामुनिः ।
पूजयित्वा हरिं तत्र तपस्तेपे सुदुष्करम् ।।४८।।

Vyāsa said

Thus advised by Bhṛgu Mārkaṇḍeya bowed down to him and started for the penance-grove situated on the bank of Tuṅgabhadrā flowing down from the Sahya mountain. The hermitage was dense with various trees and creepers; it looked beautiful with different flowers in full bloom; many sages had taken shelter in this penance grove full of bamboos, shrubs and creepers. Having installed there the image of Viṣṇu, the Lord of gods the great sage Mārkaṇḍeya continued worshipping it with unguents and incense and practised severe austerities. 45-48

निराहारो मुनिस्तत्र वर्षमेकमतन्द्रितः ।
मात्रोत्काले त्वासन्ने दिने तत्र महामतिः ।।४९।।

स्नात्वा यथोक्तविधिना कृत्वा विष्णोस्तथार्चनम् ।

The sage without food and sleep continued his penance for full one year; when the appointed day (of his death) as hinted by his mother had come, the high-minded Mārkaṇḍeya after taking his bath worshipped Viṣṇu in the prescribed manner. 49-50$^{a}$

हृदि कृत्वेन्द्रियग्रामं विशुद्धेनान्तरात्मना ॥५०॥
आसनं स्वस्तिकं बद्ध्वा कृत्वासौ प्राणसंयमम् ।

With his heart pure and sublime and the senses fully restrained, he took his seat in the *'svastika'* posture and controlled his vital breaths. 50$^{b}$-51$^{a}$

ॐकारोच्चारणाद्धीमान् हृत्पद्मं स विकासयन् ॥५१॥
तन्मध्ये रविसोमाग्निमण्डलानि यथाक्रमम् ।
कल्पयित्वा हरेः पीठं तस्मिन् देशे सनातनम् ॥५२॥
पीताम्बरधरं कृष्णं शंखचक्रगदाधरम् ।
भावपुष्पैः समभ्यर्च्य मनस्तस्मिन्निवेश्य च ॥५३॥

With the utterance of Oṃ the lotus of the heart of the sage was in full bloom; and mentally in that lotus he drew imaginary circles for the Sun, the Moon and the Fire; in the midst of those circles, the sage conceived of a pedestal for the eternal Lord Hari and having installed there the yellow-robed Kṛṣṇa, the weilder of the conch, mace, and discus, with his mind concentrated in Him, he began adoring the Lord with flowers of his mental creation. 51$^{b}$-53

ब्रह्मरूपं हरिं ध्यायंस्ततो मन्त्रमुदीरयत् ।
ॐ नमो भगवते वासुदेवाय ॥५४॥

Then he meditated upon Hari of the nature of Brahman and chanted the *mantra 'Oṃ namo Bhagavate Vāsudevāya* (Oṃ obeisance to Lord Vāsudeva). 54

व्यास उवाच

इत्येवं ध्यायतस्तस्य मार्कण्डेयस्य धीमतः ।
मनस्तत्रैव संलग्नं देवदेवे जगत्पतौ ॥५५॥

Vyāsa said

While meditating upon Hari the wise Mārkaṇḍeya was completely marged in the Lord of the universe, the god of gods. 55

ततो यमाज्ञया तत्र आगता यमकिंकराः ।
पाशहस्तास्तु तं नेतुं विष्णुदूतैस्तु ते हताः ॥५६॥

Then the attendants of Yama who had come there at his command with noose in their hands, were all put to death by the messangers of Viṣṇu. 56

शलैः प्रहन्यमानास्तु द्विजं मुक्त्वा ययुस्तदा ।
वयं निवर्त्यं गच्छामो मृत्युरेवागमिष्यति ॥५७॥

Severely struck with the spikes some attendants of Yama while fleeing away in fear cried out, 'Of course we are retreating : but our lord 'Death' would be here very soon.' 57

विष्णुदूता ऊचुः

यत्र नः स्वामिनो नाम लोकनाथस्य शार्ङ्गिणः ।
को यमस्तत्र मृत्युर्वा कालः कलयतां वरः ॥५८॥

The messangers replied :

"Where is the question of all-devouring Kāla, Yama or Death in a place where there is continuous recitation of the name of our Lord of the universe, the holder of Śārṅga bow ?" 58

व्यास उवाच

आगत्य स्वयमेवाह मृत्युः पार्श्वे महात्मनः ।
मार्कण्डेयस्य बभ्राम विष्णुकिंकरशङ्कया ॥५९॥

Vyāsa said

Then 'Death' himself approached the high-souled Mārkaṇḍeya, and ordered him to start for his abode ; but out of fear for the messangers of Viṣṇu, he just kept on moving around Mārkaṇḍeya (and dared not touch him). 59

तेऽप्युद्यम्याशु मुशलानायसान् विष्णुकिंकराः ।
विष्ण्वाज्ञया हनिष्यामो मृत्युमद्येति संस्थिताः ॥६०॥

In the meantime the messangers of Viṣṇu instantly got ready with their iron clubs raised with the firm resolve,—'Today we are sure to kill 'Death' under order from Viṣṇu. 60

ततो विष्ण्वर्पितमना मार्कण्डेयो महामतिः ।
तुष्टाव प्रणतो भूत्वा देवदेवं जनार्दनम् ॥६१॥

Then the wise Mārkaṇḍeya with his mind fully centred upon Viṣṇu bowed down to Janārdana, the god of gods and uttered hymns of praise in his honour. 61

विष्णुनैवोदितं यत्तत्स्तोत्रं कर्णे महात्मनः ।
सुभाषितेन मनसा तेन तुष्टाव माधवम् ॥६२॥

Then in the ears of the great sage Lord Viṣṇu Himself whispered this hymn ; and with rapt attention he recited this hymn in propitiation of Mādhava. 62

मार्कण्डेय उवाच

नारायणं सहस्राक्षं पद्मनाभं पुरातनम् ।
प्रणतोऽस्मि हृषीकेशं किं मे मृत्युः करिष्यति ॥६३॥

Mārkaṇḍeya said :

"I bow down to the thousand-eyed, lotus-navelled Nārāyaṇa, the primeval being who is also known as Hṛṣīkeśa (the controller of the senses) ; what shall Death do on to me ? 63

गोविन्दं पुण्डरीकाक्षमनन्तमजमव्ययम् ।
केशवं च प्रपन्नोऽस्मि किं मे मृत्युः करिष्यति ॥६४॥

I seek refuge in the Infinite, birth-less, undecaying, lotus-eyed Keśava, the protector of cattle ; what shall Death do on to me ? 64

वासुदेवं जगद्योनिं भानुवर्णमतीन्द्रियम् ।
दामोदरं प्रपन्नोऽस्मि किं मे मृत्युः करिष्यति ॥६५॥

I seek refuge in Vāsudeva, also called Dāmodara, who is the origin of the universe, who has the colour of the sun and who is beyond the senses ; what shall Death do on to me ? 65

शङ्खचक्रधरं देवं छन्नरूपिणमव्ययम् ।
अधोक्षजं प्रपन्नोऽस्मि किं मे मृत्युः करिष्यति ॥६६॥

I seek refuge in the God, the holder of conch and discus, the undecaying and the unmanifest who cannot be percived through the sense-organs (Adhokṣaja) ; what shall Death do on to me ? 66.

वाराहं वामनं विष्णुं नरसिंहं जनार्दनम् ।
माधवं च प्रपन्नोऽस्मि किं मे मृत्युः करिष्यति ॥६७॥

I seek refuge in Viṣṇu Janārdana, the Lord of Lakṣmī, who assumed the forms of the boar, the dwarf and the man-lion in different incarnations; what shall Death do on to me? 67

पुरुषं पुष्करं पुण्यं क्षेमबीजं जगत्पतिम् ।
लोकनाथं प्रपन्नोऽस्मि किं मे मृत्युः करिष्यति ॥६८॥

I seek refuge in the holy primeval Puruṣa, the Lord and the protector of the universe, the lotus-formed and the source of liberation ; what shall Death do on to me? 68

भूतात्मानं महात्मानं जगद्योनिमयोनिजम् ।
विश्वरूपं प्रपन्नोऽस्मि किं मे मृत्युः करिष्यति ॥६९॥

I seek refuge in the Lord, the inner soul of all animate beings, the great soul, the universal form, without any origin but himself the origin of the universe ; what shall Death do on to me? 69

सहस्रशिरसं देवं व्यक्ताव्यक्तं सनातनम् ।
महायोगं प्रपन्नोऽस्मि किं मे मृत्युः करिष्यति ॥७०॥

I seek refuge in the eternal Lord, who has thousand heads, who is both manifest and unmanifest and who is a great ascetic (Mahāyoga) ; what shall Death do on to me?" 70

इत्युदीरितमाकर्ण्य स्तोत्रं तस्य महात्मनः ।
अपयातस्ततो मृत्युर्विष्णुदूतैश्च पीडितः ॥७१॥

On hearing this hymn chanted by the great-souled (Mārkaṇḍeya), Death, tormented by the messangers of Viṣṇu, retreated. 71

इति तेन जितो मृत्युर्मार्कण्डेयेन धीमता ।
प्रसन्ने पुण्डरीकाक्षे नृसिंहे नास्ति दुर्लभम् ॥७२॥

Thus the wise Mārkaṇḍeya overcame Death. In fact nothing is impossible if the lotus-eyed Nṛsiṃha is pleased. 72

मृत्युंजयमिदं पुण्यं मृत्युप्रशमनं शुभम् ।
मार्कण्डेयहितार्थाय स्वयं विष्णुरुवाच ह ॥७३॥

For the good of Mārkaṇḍeya Lord Viṣṇu Himself taught this sacred and auspicious 'Mṛtyuñjaya stotra' (the hymn by which one can overcome death) which repels death. 73

य इदं पठते भक्त्या त्रिकालं नियतः शुचिः ।
नाकाले तस्य मृत्युः स्यान्नरस्याच्युतचेतसः ॥७४॥

He, who, out of devotion in a pure state of mind with his attention centred upon Acyuta (the undecaying one) regularly recites this hymn three times a day, never suffers from premature death. 74

हृत्पद्ममध्ये पुरुषं पुराणं
नारायणं शाश्वतमादिदेवम् ।
संचिन्त्य सूर्यादपि राजमानं
मृत्युं स योगी जितवांस्तदैव ॥७५॥

In the lotus of his heart, the great ascetic Mārkaṇḍeya meditated upon Nārāyaṇa, the primeval Puruṣa, the eternal, the primordial Lord, who is more effulgent than the sun ; and in consequence he overcame death. 75

इति श्रीनरसिंहपुराणे मार्कण्डेयमृत्युंजयो नाम सप्तमोऽध्यायः ॥७॥

# अष्टमोऽध्याय:

# CHAPTER VIII

श्रीव्यास उवाच

मृत्युश्च किकराश्चैव विष्णुदूतै: प्रपीडिता: ।
स्वराज्ञस्तेऽनु निर्वेशं गत्वा ते चुक्रुशुर्भृशम् ।।१।।

Vyāsa said

'Death' and his attendants oppressed and tortured by the messangers of Visṇu left for the abode of their lord Yama and wept there bitterly. 1

मृत्युकिकरा ऊचु:

शृणु राजन् वचोऽस्माकं तवाग्रे यद् ब्रवीमहे ।
त्वदादेशाद्वयं गत्वा मृत्यु संस्थाप्य दूरत: ।।२।।

ब्राह्मणस्य समीपं च भृगो: पौत्रस्य सत्तम ।
तं ध्यायमानं कमपि देवमेकाग्रमानसम् ।।३।।

गन्तु न शक्तास्तत्पार्श्वं वयं सर्वे महामते ।

Death and his attendants said :

"O king, please listen to us as we are narrating to you. O best of men, at your command we had been to the Brahmin, the grandson of Bhṛgu and Death was at a distance; the Brahmin was engrossed in deep meditation of some divinity; all of us failed to approach him, O the high-minded one. 2·4a

यावत्तावन्महाकायै: पुरुषैर्मुशलैर्हता: ।।४।।
वयं निवृत्तास्तद्वीक्ष्य मृत्युस्तत्र गत: पुन: ।
अस्मान्निर्भर्त्स्य तत्रायं तैर्नरैर्मुशलैर्हत: ।।५।।

Quite a few persons endowed with huge colossal bodies hit us with clubs and we had to retreat; at the sight of this (horrible incident) Death again went there. Then these persons cursed us with abusive language; and Death too was hit by them with clubs. 4b-5

एवमत्र तमानेतुं ब्राह्मणं तपसि स्थितम् ।
अशक्ता वयमेवात्र मृत्युना सह वै प्रभो ।।६।।

Thus O Lord, along with Death all of us have failed to fetch here the Brahmin absorbed in penance. 6

तद्ब्रवीहि महाभाग यद्ब्रह्म ब्राह्मणस्य तु ।
देवं कं ध्यायते विप्रः के वा ते यैर्हता वयम् ।।७।।

O illustrious one, please tell us : what is the type of penance the Brahmin practised ? Who is the god he meditates upon ? Who are the people who hit us with clubs ?" 7

व्यास उवाच

इत्युक्तः किंकरैः सर्वैर्मृत्युना च महामते ।
ध्यात्वा क्षणं महाबुद्धिः प्राह वैवस्वतो यमः ।।८।।

Vyāsa said

Thus questioned by Death and his attendants, O high-minded one, Vivasvat's son Yama of great wisdom meditated for a moment and replied—8

यम उवाच

शृण्वन्तु किंकराः सर्वे मृत्युश्चान्ये च मे वचः ।
सत्यमेतत्प्रवक्ष्यामि ज्ञानं यद्योगमार्गतः ।।९।।

Yama said :

"O Death and my attendants, please listen to me. I am telling you exactly the fact as it has dawned upon me through meditation. 9

भृगोः पौत्रो महाभागो मार्कण्डेयो महामतिः ।
स ज्ञात्वाद्यात्मनः कालं गतो मृत्युञ्जिगीषया ।।१०।।

'The day of my death has come' being aware of this fact the wise illustrious Mārkaṇḍeya, the grandson of Bhṛgu with the hope of conquering death left for the hermitage. 10

भृगुणोक्तेन मार्गेण स तेपे परमं तपः ।
हरिमाराध्य मेधावी जपन् वै द्वादशाक्षरम् ।।११।।

There, in the manner prescribed by Bhṛgu, the wise Mārkaṇḍeya practised severe austerities, adored Hari and recited the twelve-syllabled *mantra*. 11

एकाग्रेणैव मनसा ध्यायते हृदि केशवम् ।
सततं योगयुक्तस्तु स मुनिस्तत्र किंकराः ॥१२॥

O attendants, engrossed in meditation of Keśava, with single-minded attention the sage remains in constant union with Him. 12

हरिध्यानमहादीक्षाबलं तस्य महामुनेः ।
नान्यद्वै प्राप्तकालस्य बलं पश्यामि किंकराः ॥१३॥

The great sage has dedicated himself to meditation of Hari and thence has acquired the strength. Otherwise I do not find any other source of strength for Mārkaṇḍeya whose life-span is already over. 13

हृदिस्थे पुण्डरीकाक्षे सततं भक्तवत्सले ।
पश्यन्तं विष्णुभूतं नु को हि स्यात् केशवाश्रयम् ॥१४॥

When a man in his heart constantly meditates upon the lotus-eyed god (Viṣṇu), always benign to the devotees, who else would be capable of punishing him who is one with Viṣṇu and whose only refuge is Keśava? 14

तेऽपि वै पुरुषा विष्णोर्यैर्यूयं ताडिता भृशम् ।
अत ऊर्ध्वं न गन्तव्यं यत्र वै वैष्णवाः स्थिताः ॥१५॥

Those who hit you repeatedly are none but the attendants of Visnu. Hence forward I would advise not to approach the devotees of Viṣṇu. 15

न चित्र ताडनं तत्र अहं मन्ये महात्मभिः ।
भक्तां जीवनं चित्रं यक्षैर्दत्तं कृपालुभिः ॥१६॥

I am little surprised to know that you have been hit by the noble souls, but that the kind and compassionate attendants of Viṣṇu have not killed you is really a surprise to me. 16

नारायणपरं विप्रं कस्त्वं वीक्षितुमुत्सहेत् ।
युष्माभिश्च महापापैर्मार्कण्डेयं हरिप्रियम् ।
समानेतुं कृतो यत्नः समीचीनं नं तत्कृतम् ॥१७॥

Who has got the courage even to have a look at the Brahmin devoted to Nārāyaṇa ? All of you are great sinners ; you have not done the right thing in trying to drag here Mārkaṇḍeya, a devotee of Hari (Viṣṇu). 17

नरसिंहं महादेवं ये नराः पर्युपासते ।
तेषां पार्श्वे न गन्तव्यं युष्माभिर्मम शासनात् ॥१८॥

As per my command you keep yourselves at a distance from the people who adore the great god Narasiṃha." 18

श्रीव्यास उवाच

स एवं किंकरानुक्त्वा मृत्युं च पुरतः स्थितम् ।
यमो निरीक्ष्य च जनं नरकस्थं प्रपीडितम् ॥१९॥
कृपया परया युक्तो विष्णुभक्त्या विशेषतः ।
जनस्यानुग्रहार्थाय तेनोक्ताश्च गिरः शृणु ॥२०॥

Vyāsa said

Having thus commanded Death and his attendants standing in front, Yama looked at the people suffering in hell in great anguish ; overtaken with extreme compassion and specially devotion to Viṣṇu, with the desire of favouring the people in hell, Yama told them these words. 19-20

नरके पच्यमानस्य यमेन परिभाषितम् ।
किं त्वया नार्चितो देवः केशवः क्लेशनाशनः ॥२१॥
उदकेनाप्यलाभे तु द्रव्याणां पूजितः प्रभुः ।
यो ददाति स्वकं लोकं स त्वया किं न पूजितः ॥२२॥

"All of you are suffering in hell. Why did you not adore Lord Keśava, the remover of all misery ? In absence of other materials of worship Lord Viṣṇu is pleased with mere offering of water ; the Lord so easily propitiated, hands over even his own world to his devotee. Why did you not care to adore Him ? 21-22

नरसिंहो हृषीकेशः पुण्डरीकनिभेक्षणः ।
स्मरणान्मुक्तिदो नृणां स त्वया किं न पूजितः ॥२३॥

Only by remembering the lotus-eyed Lord Hṛṣīkeśa having the form of Narasiṃha (Man-lion), one is liberated. Why did you not care to adore Him ?" 23

इत्युक्त्वा नारकान् सर्वान् पुनराह स किंकरान् ।
वैवस्वतो यमः साक्षाद्विष्णुभक्तिसमन्वितः ॥२४॥

Having thus admonished the people suffering in hell, Vivasvat's son Yama imbued with devotion to Viṣṇu addressed the attendants. 24

नारदाय स विश्वात्मा प्राहैवं विष्णुरव्ययः ।
अन्येभ्यो वैष्णवेभ्यश्च सिद्धेभ्यः सततं श्रुतम् ॥२५॥
तद्वः प्रीत्या प्रवक्ष्यामि हरिवाक्यमनुत्तमम् ।
शिक्षार्थं किंकराः सर्वे शृणुत प्रणता हरेः ॥२६॥

'Whatever the imperishable Lord Viṣṇu, the universal soul had confided to Nārada and whatever I have been continuously hearing from other Siddhas and Vaiṣṇavas, with pleasure I would tell you those noble and benevolent words of Hari. O attendants, all of you with full-fledged devotion to Viṣṇu, listen to me.' 25-26

हे कृष्ण कृष्ण कृष्णेति यो मां स्मरति नित्यशः ।
जलं भित्त्वा यथा पद्मं नरकादुद्धराम्यहम् ॥२७॥

Lord Hari said

Like the lotus rising up from the waters, from hell I would rescue the person who always recites O Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. 27

पुण्डरीकाक्ष देवेश नरसिंह त्रिविक्रम ।
त्वामहं शरणं प्राप्त इति यस्तं समुद्धरे ॥२८॥

From the hell I would rescue him who recites—'O Puṇḍarīkākṣa (Lord endowed with lotus-like eyes), Deveśa (Lord of gods), Narasiṃha (the Man-lion), Trivikrama (the Lord with three strides); I take refuge in thee. 28

त्वां प्रपन्नोऽस्मि शरणं देवदेव जनार्दन ।
इति यः शरणं प्राप्तस्तं क्लेशादुद्धराम्यहम् ॥२९॥

From all sorts of misery I would save that man who takes refuge in me with the words—'Devadeva (Lord of gods), Janārdana (O tormentor of the wicked), I take refuge in thee. 29

व्यास उवाच

इत्युदीरितमाकर्ण्य हरिवाक्यं यमेन च ।
नारकाः कृष्णकृष्णेति नारसिंहेति चुक्रुशुः ।।३०।।

Vyāsa said

All the creatures suffering in hell listened to the words of Hari as reproduced by Yama and cried out 'Kṛṣṇa, Kṛṣṇa Narasiṃha'. 30

यथा यथा हरेर्नाम कीर्तयन्त्यत्र नारकाः ।
तथा तथा हरेर्भक्तिमुद्वहन्तोऽब्रुवन्निदम् ।।३१।।

नारका ऊचुः

Imbued with devotion for the different names of Viṣṇu (in keeping with His different forms), the denizens of the hell went on reciting : 31

ॐ नमो भगवते तस्मै केशवाय महात्मने ।
यन्नामकीर्त्तनात्सद्यो नरकाग्निः प्रशाम्यति ।।३२।।

The denizens of hell said :

"Om obeisance to the supreme self Lord Keśava, the recitation of whose name leads to the immediate extinction of the fire of hell. 32

भक्तप्रियाय देवाय रक्षाय हरये नमः ।
लोकनाथाय शान्ताय यज्ञेशायादिमूर्तये ।।३३।।

Obeisance to Lord Hari, the protector, the beloved of the devout ; the Lord of the universe, the tranquil, the lord of sacrifice and the primeval being. 33

अनन्तायाप्रमेयाय नरसिंहाय ते नमः ।
नारायणाय गुरवे शङ्खचक्रगदाभृते ।।३४।।

Obeisance to you, Lord Nārāyaṇa, the holder of conch, mace and discus, the Infinite, the immeasurable Narasiṃha. 34

वेदप्रियाय महते विक्रमाय नमो नमः ।
वाराहायाप्रतर्क्याय वेदाङ्गाय महीभृते ।।३५।।

Obeisance to the great Lord with (three) strides devoted to the Vedas. Obeisance to the Lord who in the form of the

Boar had lifted up the Earth, who is Vedāṅga-personified and who is incomprehensible. 35

नमो द्युतिमते नित्यं ब्राह्मणाय नमो नमः ।
वामनाय बहुज्ञाय वेदवेदाङ्गधारिणे ॥३६॥

Obeisance to the Lord having the form of the dwarf, and the nature of Brahman ; obeisance to thee, knower of Vedas and Vedāṅgas the omniscient, who is invariably endowed with splendour. 36

बलिबन्धनदक्षाय वेदपालाय ते नमः ।
विष्णवे सुरनाथाय व्यापिने परमात्मने ॥३७॥

Obeisance to the supreme self Viṣṇu who is capable of putting Baḷi in chains, the all-pervasive Lord of gods and the protector of the Vedas. 37

चतुर्भुजाय शुद्धाय शुद्धद्रव्याय ते नमः ।
जामदग्न्याय रामाय दुष्टक्षत्रान्तकारिणे ॥३८॥

Obeisance to thee, the four-armed Lord, the pure and sublime. Obeisance to Rāma, the son of Jāmadagni who had exterminated the vicious Kṣatriyas. 38

रामाय रावणान्ताय नमस्तुभ्यं महात्मने ।
अस्मानुद्धर गोविन्द पूतिगन्धान्नमोऽस्तु ते ॥३९॥

Obeisance to thee, the supreme self Rāma, the slayer of Rāvaṇa. O Govinda, please save us from the hell of dirt and filth." 39

व्यास उवाच

इति संकीर्तिते विष्णौ नारकैर्भक्तिपूर्वकम् ।
तदा सा नारकी पीडा गता तेषां महात्मनाम् ॥४०॥

Vyāsa said

Thus when the denizens of hell devotedly continued praying Viṣṇu, these noble souls were freed from the misery of hell. 40

कृष्णरूपधराः सर्वे दिव्यवस्त्रविभूषिताः ।
दिव्यगन्धानुलिप्ताङ्गा दिव्याभरण भूषिताः ॥४१॥

All these denizens of hell clad in divine garments, decorated with divine ornaments and anointed with unguents of divine fragrant substance assumed the form of Kṛṣṇa. 41

तानारोप्य विमानेषु दिव्येषु हरिपूरुषाः ।
तर्जयित्वा यमभटान् नीतास्ते केशवालयम् ॥४२॥

The messangers of Hari made them (the denizens of hell) mount the divine chariots; having frightened away the attendants of Yama, they led them to the abode of Keśava. 42

नारकेषु च सर्वेषु नीतेषु हरिपूरुषैः ।
विष्णुलोकं यमो भूयो नमश्चक्रे तदा हरिम् ॥४३॥

When the messangers of Hari guided all the denizens of hell to the world of Viṣṇu, Yama again paid his obeisance to Lord Hari. 43

यन्नामकीर्तनाद्याता नारकाः केशवालयम् ।
तं नमामि सदा देवं नरसिंहमहं गुरुम् ॥४४॥

'Always I pay my obeisance to Lord Narasiṃha, by reciting whose name the denizens of hell have gone to the abode of Keśava.' 44

तस्य वै नरसिंहस्य विष्णोरमिततेजसः ।
प्रणामंयेऽपि कुर्वन्ति तेभ्योऽपीह नमो नमः ॥४५॥

I pay my obeisance even to those devotees who adore Viṣṇu-Narasiṃha of inexhaustible splendour. 45

दृष्ट्वा प्रशान्तं नरकाग्निमुग्रं
यन्त्रादि सर्वं विपरीतमत्र ।
पुनः स शिक्षार्थमथात्मदूतान्
यमो हि वक्तुं कृतवान् मनः स्वयम् ॥४६॥

When Yama noticed that the violent fire of hell had been extinguished and everything like fetters etc., was in disarray, he made up his mind to instruct his attendants. 46

इति श्रीनरसिंहपुराणे यमगीता नामाष्टमोऽध्यायः ॥८॥

# नवमोऽध्यायः

## CHAPTER IX

### श्रीव्यास उवाच

स्वपुरुषमभिवीक्ष्य पाशहस्तं
वदति यमः किल तस्य कर्णमूले ।
परिहर मधुसूदनप्रपन्नान
प्रभुरहमन्यनृणां न वैष्णवानाम् ॥१॥

Vyāsa said

Having noticed his attendant with fetters in his hand Yama whispered in his ears-'Never approach the people who have taken refuge in Madhusūdana, (the slayer of Madhu and Kaiṭabha). I am the lord of all people no doubt, but not of the devotees of Viṣṇu. 1

अहममरगणार्चितेन धात्रा
यम इति लोकहिताहिते नियुक्तः ।
हरिगुरुविमुखान् प्रशास्मि मर्त्यान्
हरिचरणप्रणतान्नमस्करोमि ॥२॥

I am appointed by Brahmā, adored by the host of divinities, to sit in judgement upon the good and bad conduct of mankind. I punish the mortals who disregard Lord Hari and the preceptors; and I greet those who are used to bow down at the feet of Hari. 2

सुगतिमभिलषामि वासुदेवा-
दहमपि भागवते स्थितान्तरात्मा ।
मधुवधवशगोऽस्मि न स्वतन्त्रः
प्रभवति संयमने ममापि कृष्णः ॥३॥

With my mind centred upon the devotees of Lord Vāsudeva, I too long for salvation from Him. I am not independent; I am under the control of the slayer of Madhu and Kṛṣṇa can even mete out punishment to me. 3

भगवति विमुखस्य नास्ति सिद्धि-
विषममृतं भवतीति नेदमस्ति ।
वर्षशतमपीह पच्यमानं
व्रजति न काञ्चनतामयः कदाचित् ॥४॥
नहि शशिकलुषच्छविः कदाचिद्—
विरमति नो रवितामुपैति चन्द्रः ।
भगवति च हरावनन्यचेता
भृशमलिनोऽपि विराजते मनुष्यः ॥५॥

As the poison can never turn into nectar, as the iron even though heated for a hundred years does not turn into gold, as the dark spot can never be taken out of the moon, and as the moon can never acquire the attributes of the sun, liberatation can never be attained by the people who are averse to Hari. On the contrary a person who is deeply absorbed in Lord Hari, even though physically unclean, shines in all his glory. 4-5

महदपि सुविचार्य लोकतत्त्वं
भगवदुपास्तिमृते न सिद्धिरस्ति ।
सुरगुरुसुदृढप्रसाददौ तौ
हरिचरणौ स्मरतापवर्गहेतोः ॥६॥

After analysing the inexhaustible storehouse of knowledge of mankind it has been ascertained that without adoration of the Lord there is no liberation. Hence for attaining liberation, meditate upon those (lotus-) feet of Hari, the feet which are the cause of the highest favour to the preceptor of gods (Bṛhaspati). 6

शुभमिदमुपलभ्य मानुषत्वं
सुकृतशतेन वृथेन्द्रियार्थहेतोः ।
रमयति कुरुते न मोक्षमार्गं
दहयति चन्दनमाशु भस्महेतोः ॥७॥

A person who though blessed with the fortunate human birth because of his hundreds of meritorious deeds in his past life, spends his time only in pursuit of sensual pleasures and

does not seek the path of liberation, as if for collecting ashes has made a bonfire of the (fragrant) sandal wood. 7

मुकुलितकरकुड्मलैः सुरेन्द्रैः
सततनमस्कृतपादपङ्कजो यः ।
अविहृतगतये सनातनाय
जगति जनि हरते नमोऽग्रजाय ॥८॥

Obeisance to the Primeval being of unimpeded movement, the destroyer of the cycle of birth and death, the eternal Lord whose lotus-like feet eminent gods canstantly adore with their hands folded into the shape of buds. 8

यमाष्टकमिदं पुण्यं पठते यः शृणोति वा ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥९॥

He who reads alond or listens to this holy Yamāṣṭaka (hymn of eight verses recited by Yama) is freed of all sins and goes to the world of Viṣṇu. 9

इतीदमुक्तं यमवाक्यमुत्तमं
मयाधुना ते हरिभक्तिवर्द्धनम् ।
पुनः प्रवक्ष्यामि पुरातनीं कथां
भृगोस्तु पौत्रेण च या पुरा कृता ॥१०॥

Thus I have now narrated to you the glorious hymn of Yama which leads to the growth of devotion to Hari. And I am again coming back to the old story relating to the grandson of Bhṛgu.* 10

इति श्रीनरसिंहपुराणे नवमोऽध्यायः ॥९॥

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*. In between the verses 5 and 6 the N.S.P edition inserts the following lines which are ambiguous and do not make any sense.

*Viṣakaṇakaṇakabhakṣaṇam Śaṃkaro*
*bhaktivalena śilaṣā kṣayadagastyaḥ* (?)

*Surapatirasuraiḥ sadābhiyuktaḥ*
*paśupatiratha vinītabhṛtyavargaḥ*
*Viṣadharadhara kaṇakabhakṣa—*
*Saṃkaroktirdaśavala pañca*
*śikhākṣavādanadāt*

In view of the fact that the text in the concluding verse (9th) refers to the whole chapter as 'yamāṣṭaka', a collection of eight verses addressed by Yama, we have thought it wise to drop the above verses which are no doubt spurious.

And the same is the case with the lines inserted in between the 8th and the 9th verse of the chapter :

*Iti ghoṣayati Yamaḥ pure sa dundubhīnnamayati*
*sa diśāṃ sayugmatāditān*
*yamamadūtaśca vahavaścitragupt ādyāh*
*yat śrutvā jahati Viṣṇubhaktān sudūre.*

# दसमोऽध्यायः

# CHAPTER X

श्रीव्यास उवाच

जित्वैवमात्मनो मृत्युं तपसा शंसितव्रतः ।
स जगाम पितुर्गेहं मार्कण्डेयो महामतिः ॥१॥

Vyāsa said

The high-minded Mārkaṇḍeya, the celebrated ascetic overcame death through his austerities and started for his father's residence. 1

कृत्वा विवाहं धर्मेण भृगोर्वाक्यविशेषतः ।
स वेदशिरसं पुत्रमुत्पाद्य च विधानतः ॥२॥

On the advice of Bhṛgu he married according to the prescribed rites and was blessed with a son Vedaśiras by name. 2

इष्ट्वा यज्ञैस्तु देवेशं नारायणमनामयम् ।
श्राद्धेन तु पितृनिष्ट्वा अन्नदानेन चातिथीन् ॥३॥

He performed sacrifices in honour of the pure and sublime Nārāyaṇa, the Lord of gods ; by performing Śrāddha' and by entertaining the guests through offering of food he propitiated his deceased ancestors. 3

प्रयागमासाद्य पुनः स्नात्वा तीर्थे गरोयसि ।
मार्कण्डेयो महातेजास्तेपे वटतले तपः ॥४॥

Then Mārkaṇḍeya of great splendour, went to the holy confluence Prayāga, where he took his bath and practised penance beneath a banyan tree nearby. 4

यस्य प्रसादेन पुरा जितवान् मृत्युमात्मनः ।
तं देवं द्रष्टुमिच्छन् यः स तेपे परमं तपः ॥५॥

He began his severe penance only with the hope of having a vision of (Viṣṇu), the Lord of gods due to whose grace he had overcome death. 5

वायुभक्षश्चिरं कालं तपसा शोषयंस्तनुम्।
एकदा तु महातेजा मार्कण्डेयो महामतिः ॥६॥
आराध्य माधवं देवं गन्धपुष्पादिभिः शुभैः।
अग्रे व्यग्रमनाः स्थित्वा हृदये तमनुस्मरन्।
शङ्खचक्रगदापाणि तुष्टाव गरुडध्वजम् ॥७॥

For a long time he lived only on air and through severe penance he was emaciated. Once the wise Mārkaṇḍeya of great splendour worshipped Lord Mādhava with auspicious flowers and perfumes; with all eagerness and anxiety he stood in front of the Lord; and while meditating on Him in his heart he uttered this prayer in honour of Garuḍa-emblemed Viṣṇu, the holder of conch, mace and discus. 6-7

मार्कण्डेय उवाच

नरं नृसिंहं नरनाथमच्युतं
प्रलम्बबाहुं कमलायतेक्षणम्।
क्षितीश्वरैरर्चितपादपङ्कजं
नमामि विष्णुं पुरुषं पुरातनम् ॥८॥

Mārkaṇḍeya said :

"Viṣṇu, the eternal spirit (Nara), Nṛsiṃha (Man-lion), the undecaying Lord of human beings is endowed with long extensive arms; His eyes are wide open like lotus flowers in full bloom; the lords of the earth adore His lotus-like feet; to Viṣṇu, the primeval being I pay my obeisance. 8.

जगत्पतिं क्षीरसमुद्रमन्दिरं
तं शार्ङ्गपाणिं मुनिवृन्दवन्दितम्।
श्रियःपतिं श्रीवरमीशमीश्वरं
नमामि गोविन्दमनन्तवर्चसम् ॥९॥

The holder of the Śārṅga bow, the Lord and support of Śrī is the resident of the milk-ocean; the omnipotent Lord of the universe is constantly eulogised by the sages; I pay my obeisance to Govinda of inexhaustible splendour. 9

अजं वरेण्यं जनदुःखनाशनं
गुरुं पुराणं पुरुषोत्तमं प्रभुम् ।
सहस्रसूर्यद्युतिमन्तमच्युतं
नमामि भक्त्या हरिमाद्यमाधवम् ॥१०॥

The unborn and the undecaying Lord is the remover of all misery of human beings ; the primordial Lord Puruṣottama, the adorable is as effulgent as thousand suns ; with devotion I pay my obeisance to Hari, the primeval being Mādhava. 10

पुरस्कृतं पुण्यवतां परां गतिं
क्षितीश्वरं लोकपतिं प्रजापतिम् ।
परं पराणामपि कारणं हरिं
नमामि लोकत्रयकर्मसाक्षिणम् ॥११॥

The Lord, the highest goal appears in person before the devout and righteous ; being the Lord of the earth, the worlds and creatures He is the supreme cause of all causes ; I pay my obeisance to Hari, the onlooker of the activities of the three worlds. 11

भोगे त्वनन्तस्य पयोदधौ सुरः
पुरा हि शेते भगवाननादिकृत् ।
क्षीरोदवीचीकणिकाम्बुनोक्षितं
तं श्रीनिवासं प्रणतोऽस्मि केशवम् ॥१२॥

The Lord, the God, the creator without a beginning, since the days of yore has been sleeping in the ocean on the couch of the serpent Ananta, and his body is continuously sprinkled with drops of water of the waves of the milk-ocean. I bow down to Keśava, the abode of Lakṣmī. 12

यो नारसिंहं वपुरास्थितो महान्
सुरो मुरारिर्मधुकैटभान्तकृत् ।
समस्तलोकार्तिहरं हिरण्यकं
नमामि विष्णुं सततं नमामि तम् ॥१३॥

The great God, the slayer of Mura, Madhu and Kaiṭabha had assumed the form of the man-lion ; the Lord Hiraṇyagarbha removes the misery of all the worlds ; the Viṣṇu I constantly pay my obeisance. 13

अनन्तमव्यक्तमतीन्द्रियं विभुं
स्वे स्वे हि रूपे स्वयमेव संस्थितम् ।
योगेश्वरैरेव सदा नमस्कृतं
नमामि भक्त्या सततं जनार्दनम् ॥१४॥

The Lord, the Infinite, the unmanifest beyond the cognizance of senses manifests himself in different forms ; the seers adept in 'yoga' always adore Him ; to Lord Janārdana I constantly pay my obeisance 14

आनन्दमेकं विरजं विदात्मकं
वृन्दालयं योगिभिरेव पूजितम् ।
अणोरणीयांसमवृद्धिमक्षयं
नमामि भक्तप्रियमीश्वरं हरिम् ॥१५॥

The Lord, one without a second, bereft of 'rajas', the Bliss and the knowledge-incarnate is the abode of Vṛndā ; the eternal Lord without growth and decay, who is smaller than the smallest is adored by the seers ; I pay my obeisance to Hari who is dear to the devout." 15

श्रीव्यास उवाच

इति स्तोत्रावसाने तं वागुवाचाशरीरिणी ।
मार्कण्डेयं महाभागं तीर्थेऽनुतपसि स्थितम् ॥१६॥

Vyāsa said

Thus when the illustrious Mārkaṇḍeya seated in penance in sacred Prayāga had finished his prayer, a heavenly voice announced to him— 16

किमर्थं क्लिश्यते ब्रह्मंस्त्वया यो नैव दृश्यते ।
माधवः सर्वतीर्थेषु यावन्न स्नानमाचरेः ॥१७॥

"Why do you trouble yourself, O Brahmin ? you can never get the vision of Lord Mādhava so long as you have not taken a dip in all the holy rivers." 17

इत्युक्तः सर्वतीर्थेषु स्नात्वोवाच महामतिः ।
कृत्वा कृत्वा सर्वतीर्थे स्नानं चैव कृतं भवेत् ।
तद्वद त्वं मम प्रीत्या योऽसि सोऽसि नमोऽस्तु ते ॥१८॥

Thus advised the high-minded Mārkaṇḍeya had his dip in all the holy rivers, (but still when he failed to have the vision of Lord Mādhava) he spoke to that heavenly voice-'Be pleased to advise me as to any other meritorious action I would do as a result of which my dip would be fruitful. My obeisance to thee whoever thou art.' 18

वागुवाच

स्तोत्रेणानेन विप्रेन्द्र स्तुहि नारायणं प्रभुम् ।
नान्यथा सर्वतीर्थानां फलं प्राप्स्यसि सुव्रत ॥१९॥

The heavenly voice replied :

"O the best of the Brahmins, pray to Lord Nārāyaṇa with the hymn as I advise, otherwise O virtuous one, your dip in the sacred rivers would never be fruitful."[1] 19

मार्कण्डेय उवाच

तदेवाख्याहि भगवन् स्तोत्रं तीर्थफलप्रदम् ।
येन जप्तेन सकलं तीर्थस्नानफलं लभेत् ॥२०॥

Mārkaṇḍeya said

Then, O Lord, be pleased to advise me on the particular hymn, the recitation of which would make my dip in the sacred rivers fruitful. 20

वागुवाच

जय जय देवदेव जय माधव केशव ।
जय पद्मपलाशाक्ष जय गोविन्द गोपते ॥२१॥

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[1] In between verses 19 and 20 the N.S.P. edition inserts 4 verses which are not in keeping with the continuity of the legend. So the translation of those spurious verses has been dropped.

The heavenly voice recited :

"Victory to god of gods ; victory to Mādhava, Keśava ; victory to the Lord with eyes resembling the lotus-leaf ; victory to Govinda, the lord of cattle. 21

जय जय पद्मनाभ जय वैकुण्ठ वामन ।
जय पद्म हृषीकेश जय दामोदराच्युत ॥२२॥

Victory to Padmanābha (lord from whose navel springs out of the lotus) ; victory to Vaikuṇṭha, Vāmana (the dwarf Incarnation of Viṣṇu) ; Victory to Hṛṣīkesa having the form of the lotus ; victory to Dāmodara, Acyuta (the undecaying one). 22

जय पद्मेश्वरानन्त जय लोकगुरो जय ।
जय शङ्खगदापाणे जय भूधरसूकर ॥२३॥

Victory to Ananta, the lord of Padmā (Lakṣmī) ; Victory to the Lord of (three) worlds ; victory to the holder of conch and mace ; Victory to the Boar who had lifted up the earth. 23

जय यज्ञेश वाराह जय भूधर भूमिप ।
जय योगेश योगज्ञ जय योगप्रवर्त्तक ॥२४॥

Victory to Lord of sacrifice ; victory to the Boar who had protected the earth by lifting it up ; victory to the knower, the master and the founder of 'yoga'. 24

जय योगप्रवर्त्तक जय धर्मप्रवर्त्तक ।
कृतप्रिय जय जय यज्ञेश यज्ञाङ्ग जय ॥२५॥

Victory to the founder of 'yoga' ; victory to the founder of 'dharma' ; victory to the Lord, fond of action ; victory to the Lord of sacrifice ; victory to the instrument of sacrifice. 25

जय वन्दितसद्द्विज जय नारदसिद्धिद ।
जय पुण्यवतां गेह जय वैदिकभाजन ॥२६॥

Victory to the Lord adored by the virtuous Brahmins ; victory to the Lord, the giver of success to Nārada ; victory to the Lord, the abode of the righteous ; victory to the Lord, the quintessence of the Vedic lore. 26

जय जय चतुर्भुज (श्री) जयदेव जय दैत्यभयावह ।
जय सर्वज्ञ सर्वात्मन् जय शंकर शाश्वत ॥२७॥

Victory to Caturbhuja (the four-armed lord); victory to Jayadeva who is a great terror to the demons; victory to omniscient universal Self; victory to the eternal Lord, the bestower of bliss. 27

जय विष्णो महादेव जय नित्यमधोक्षज ।
प्रसादं कुरु देवेश दर्शयाद्य स्वकां तनुम् ॥२८॥

Victory to the supreme god Viṣṇu; victory to the Lord, the eternal, Adhokṣaja (incomprehensible by the senses); O Lord of gods, be gracious to appear before me in person." 28

व्यास उवाच

इत्येवं कीर्तिते तेन मार्कण्डेयेन धीमता ।
प्रादुर्बभूव भगवान् पीतवासा जनार्दनः ॥२९॥

Vyāsa said

Thus when the wise Mārkaṇḍeya, had recited the hymn of praise, all on a sudden there appeared the yellow-robed Lord Janārdana. 29

शङ्खचक्रगदापाणिः सर्वाभरणभूषितः ।
तेजसा द्योतयन् सर्वा दिशो विष्णुः सनातनः ॥३०॥

The eternal Lord Viṣṇu with conch, mace and discus in His hands, adorned with all the ornaments, illuminated all the quarters with His splendour. 30

तं दृष्ट्वा सहसा भूमौ चिरप्रार्थितदर्शनम् ।
प्रयातः शिरसा वश्यो भक्त्या स भृगुनन्दनः ॥३१॥

At the sudden appearance of Viṣṇu whose vision he had long aspired for, Mārkaṇḍeya, the grandson of Bhṛgu, with devotion humbly prostrated himself before the Lord. 31

निपत्योत्पत्य च पुनः पुनः साङ्गं महामनाः ।
प्रबद्धसम्पुटकरो गोविन्दं पुरतः स्तुवन् ॥३२॥

Many a time Mārkaṇḍeya full of reverence fell prostrate at the feet of the Lord; then he got up and with folded hands recited prayers in honour of Govinda standing before Him. 32

### मार्कण्डेय उवाच

नमोऽस्तु ते देवदेव महाचित्त महाकाय महाप्राज्ञ महादेव महाकीर्त्ते
ब्रह्मेन्द्रचन्द्ररुद्रार्चितपाद-युगल श्रीपद्महस्त सम्मर्दितदैत्यदेह ॥३३॥

Mārkaṇḍeya said :

"O the god of gods, O high-minded, O huge-bodied, O Lord of great wisdom, O great God, O Lord of great celebrity, I bow down to thee. Gods like Brahmā, Indra, Rudra and the Moon are constantly adoring thy feet. Thou hast the beautiful lotus in thy hand and thou hast crushed the demons. 33

अनन्तभोगशयनार्पितसर्वाङ्ग सनकसनन्दनसनत्कुमाराद्यैर्योगिभिर्नासा-
ग्रन्यस्तलोचनैरनवरतमभिचिन्तितमोक्षतत्त्व । गन्धर्वविद्याधरयक्षकिन्नर-
किम्पुरुषैरहरहोगीयमानदिव्ययशः ॥३४॥ नृसिह नारायण पद्मनाभ
गोविन्द गोवर्द्धनगुहानिवास योगीश्वर देवेश्वर जलेश्वर महेश्वर ॥३५॥
योगधर महामायाधर विद्याधर यशोधर कीर्तिधर त्रिगुणनिवास
त्रितत्त्वधर त्रेताग्निधर ॥३६॥ त्रिवेदभाक् त्रिनिकेत त्रिसुपर्णं
त्रिदण्डधर ॥३७॥ स्निग्धमेघाभार्चितद्युतिविराजित पीताम्बरधर
किरीटकटककेयूरहारमणिरत्नांशुदीप्तिविद्योतितसर्वदिश ॥३८॥ कनक-
मणिकुण्डलमण्डितगण्डस्थल मधुसूदन विश्वमूर्ते ॥३९॥ लोकनाथ
यज्ञेश्वर यज्ञप्रिय तेजोमय भक्तिप्रिय वासुदेव दुरितापहाराराध्य
पुरुषोत्तम नमोऽस्तु ते ॥४०॥

Thou hast reclined on the body of the serpent Ananta; thou art the centre of meditation of the seers like Sanaka, Sanandana and Sanatkumāra who, with their attention centred upon the tip of their nose, are concentrating upon thee for attaining liberation; Gandharvas, Vidyādharas, Yakṣas, Kinnaras and Kimpuruṣas are singing thy divine glory day and night. 34

O Nṛsiṁha, O Nārāyaṇa, O Padmanābha (the lord from whose navel springs out the lotus) O Govinda, O Lord, resident in the cave of the mount Govardhana, O Lord of seers (Yogīśvara), O Lord of gods, O Lord of waters, O great Lord, obeisance to thee. 35

O Lord, master of 'yoga' O the Lord of worldly illusion (mahāmāyā) O Lord of knowledge (vidyādhara) O Lord of glory and fame (yaśodhara, kīrtidhara) O Lord, thou art the abode of three guṇas and three tattvas ; thou art the support of three fires (Gārhapatya, Āhavanīya and Dakṣiṇāgni, obeisance to thee. 36

Thou art the essence of the three Vedas ; thou art the support of the three worlds ; thou art Trisuparṇa :[1] thou art the Lord having command over mind, speech and body (or thought, word and deed), obeisance to thee. 37

O Lord, thou shinest in the splendour of the dark blue colour as of a thick cloud ; thou hast the attire of yellow garment ; all the quarters are illuminated by the rays shooting forth from the gems studded in the crown, bracelet (kaṭaka), armlet (keyūra) and the necklace which thou hast put on. Obeisance to thee. 38

O Madhusūdana (the slayer of Madhu), O Lord of universal form, thou hast your cheeks adorned with the ear-rings made of gold and gems, obeisance to thee. 39

O Lord of the three worlds, O Lord of sacrifice, O Lord fond of sacrifice, O Lord splendour, O Lord fond of devotion, O Vāsudeva, dispeller of sin, O adorable Puruṣottama, Obeisance to thee". 40

व्यास उवाच

इत्युदीरितमाकर्ण्य भगवांस्तु जनार्दनः ।
देवदेवः प्रसन्नात्मा मार्कण्डेयमुवाच ह ॥४१॥

Vyāsa said

The supreme god Janārdana was pleased to listen to the hymn of praise and said to Mārkaṇḍeya. 41

श्रीभगवानुवाच

तुष्टोऽस्मि भवतो वत्स तपसा महता पुनः ।
स्तोत्रैरपि महाबुद्धे नष्टपापोऽसि साम्प्रतम् ॥४२॥

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[1] Trisuparṇa-Name of three Ṛgvedic verses(X.114.3-5)

वरं वरय विप्रेन्द्र वरदोऽहं तवाग्रतः ।
नातप्ततपसा ब्रह्मन् द्रष्टुं साध्योऽहमञ्जसा ॥४३॥

Lord said :

'O my boy, I am very much pleased with your severe austerities and moreover with the hymn of praise that you have recited in my honour. Now you are cleansed of all sins, O wise one I have appeared before you to favour you with a boon ; now O best of the Brahmins, ask for any boon of your choice. Bear in mind O Brahmin, without resorting to penance nobody is capable to behold me in person. 42-43

मार्कण्डेय उवाच

कृतकृत्योऽस्मि देवेश साम्प्रतं तव दर्शनात् ।
त्वद्भक्तिमचलामेकां मम देहि जगत्पते ॥४४॥

Mārkaṇḍeya said :

'O Lord of gods, now I have been blessed with your appearance before me. O Lord of the universe, be gracious, let me have steadfast devotion to you. 44

यदि प्रसन्नो भगवन् मम माधव श्रीपते ।
चिरायुष्यं हृषीकेश येन त्वां चिरमर्चये ॥४५॥

O Lord Mādhava (consort of Lakṣmī) O Śrīpati (Lord of Śrī) O Hṛṣīkeśa, if you are pleased with me, grant me a long life so that I would be adoring you for all time to come'. 45

श्रीभगवानुवाच

मृत्युस्ते निर्जितः पूर्वं चिरायुस्त्वं च लब्धवान् ।
भक्तिरस्त्वचला ते मे वैष्णवी मुक्तिदायिनी ॥४६॥

Lord said :

'Previously you have conquered death and you have attained long life. Along with that I grant you the steadfast devotion of a Vaiṣṇava which leads to liberation. 46

इदं तीर्थं महाभाग त्वन्नाम्ना ख्यातिमेष्यति ।
[illegible] पुनस्त्वं द्रक्ष्यसे मां वै क्षीराब्धौ योगशायिनम् ॥४७॥

O illustrious one, henceforth this holy place will be named after you. And again you shall have my sight when I shall be lying in the milk-ocean in '*yoga-nidrā*' (meditative sleep).' 47

व्यास उवाच

इत्युक्त्वा पुण्डरीकाक्षस्तत्रैवान्तरधीयत ।
मार्कण्डेयोऽपि धर्मात्मा चिन्तयन्मधुसूदनम् ॥४८॥
अर्चयन् देवदेवेशं जपन् शुद्धं नमन्नपि ।
वेदशास्त्राणि पुण्यानि पुराणान्यखिलानि च ॥४९॥
मुनीनां भावयामास गाथाश्चैव तपोधनः ।
इतिहासानि पुण्यानि पितृतत्त्वं च सत्तमः ॥५०॥

Vyāsa said :

Having said thus the lotus-eyed Lord disappeared then and there. The righteous Mārkaṇḍeya with his thought centred upon Madhusūdana (the slayer of Madhu) worshipped the Lord, recited His name and bowed down to Him. Moreover, the wise sage engaged himself there in reading out to the ascetics the Vedic scriptures, all the sacred Purāṇas, gāthās, holy itihāsas and the subject relating to the deceased ancestors. 48-50

ततः कदाचित् पुरुषोत्तमोक्तं
वचः स्मरन् शास्त्रविदां वरिष्ठः ।
भ्रमन् समुद्रं स जगाम द्रष्टुं
हरिं सुरेशं मुनिरुग्रतेजाः ॥५१॥

Then once upon a time Mārkaṇḍeya, the foremost among the knowers of Śāstras, recollected the advice of Puruṣottama ; and the sage highly effulgent in spiritual lustre went in the direction of the milk-ocean to have a sight of supreme Lord Hari. 51

श्रमेण युक्तश्चिरकालसम्भ्रमाद्
भृगोः स पौत्रो हरिभक्तिमुद्वहन् ।
क्षीराब्धिमासाद्य हरिं सुरेशं
नागेन्द्रभोगे कृतनिद्रमैक्षत ॥५२॥

Even though due to his continuous journey for a long time Mārkaṇḍeya, the grandson of Bhṛgu had a great exertion, only because of his steadfast devotion to Hari, he could reach the milk-ocean where he got the sight of the Lord reclining on the hood of the serpent Ananta. 52

इति श्रीनरसिंहपुराणे मार्कण्डेयचरित्रे दशमोऽध्यायः ॥१०॥

# एकादशोऽध्यायः

# CHAPTER XI

व्यास उवाच

प्रणिपत्य जगन्नाथं चराचरगुरुं हरिम् ।
मार्कण्डेयोऽभितुष्टाव भोगपर्यङ्कशायिनम् ॥१॥

**Vyāsa said :**

Having paid obeisance to Hari, the ruler of the universe, the Lord of the movable and immovable, Mārkaṇḍeya prayed Him reclining on the couch of the thousand-hooded serpent Ananta. 1

मार्कण्डेय उवाच

प्रसीद भगवन् विष्णो प्रसीद पुरुषोत्तम ।
प्रसीद देवदेवेश प्रसीद गरुडध्वज ॥२॥

**Mārkaṇḍeya said :**

"Be propitious O Viṣṇu, O Puruṣottama. Be propitious O Supreme Lord of gods, O Garuḍa-bannered god. 2

प्रसीद विष्णो लक्ष्मीश प्रसीद धरणीधर ।
प्रसीद लोकनाथाद्य प्रसीद परमेश्वर ॥३॥

Be propitious O Viṣṇu, lord of Lakṣmī, O Upholder of the earth. Be propitious today, O Lord of (three) worlds, O Supreme Lord. 3

प्रसीद सर्वदेवेश प्रसीद कमलेक्षण ।
प्रसीद मन्दरधर प्रसीद मधुसूदन ॥४॥

Be propitious O Lord of gods, O lotus-eyed god. Be propitious O Upholder of the mount Mandara, O Madhusūdana (the slayer of Madhu) 4

प्रसीद सुभगाकान्त प्रसीद भुवनाधिप ।
प्रसीदाद्य महादेव प्रसीद मम केशव ॥५॥

Be propitious O Lord of Lakṣmī, O Lord of the universe, Be propitious today O Great god, be propitious to me. O Keśava. 5

जय कृष्ण जयाचिन्त्य जय विष्णो जयाव्यय ।
जय विश्व जयाव्यक्त जय विष्णो नमोऽस्तुते ॥६॥

Victory to thee, O Kṛṣṇa, victory to thee, O Unthikable, victory to thee, O Viṣṇu, victory to thee, O Imperishable, victory to thee, O Universe (the Lord having the form of the universe), victory to thee, O Unmanifest, victory to thee, O Viṣṇu, obeisance to thee. 6

जय देव जयाजेय जय सत्य जयाक्षर ।
जय काल जयेशान जय सर्वं नमोऽस्तु ते ॥ .॥

Victory to thee O God, victory to thee, O Unconquerable, victory to thee, O Truth, victory to thee, O Imperishable victory to thee, O all-conquering time, victory to thee, O Lord, victory to thee, O Omniformed Lord, obeisance to thee. 7

जय यज्ञपते नाथ जय विश्वपते विभो ।
जय भूतपते नाथ जय सर्वपते विभो ॥८॥

Victory to thee, O Lord of sacrifice, victory to thee, O Lord of the universe; victory to thee, O Lord of beings, victory to thee, O Lord of the universe, the sentient and the insentient. 8

जय विश्वपते नाथ जय दक्ष नमोऽस्तु ते ।
जय पापहरानन्त जय जन्मजरापह ॥९॥

Victory to thee, O Lord of the universe, victory to thee, O Lord adept in protecting the universe, obeisance to thee; victory to thee, O Ananta, the destroyer of sins, victory to thee, O Repeller of birth and old age. 9

जय भद्रातिभद्रेश जय भद्र नमोऽस्तु ते ।
जय कामद काकुत्स्थ जय मानद माधव ॥१०॥

Victory to thee, O propitious Lord (bhadrātibhadreśa) obeisance to thee, O propitious one (bhadra). O Fulfiller of desires, O Lord born in the race of Kakustha, victory to thee,

O Lord Mādhava, the destroyer of arrogance, victory to thee. 10

जय शंकर देवेश जय श्रीश नमोऽस्तु ते।
जय कुङ्कुमरक्ताभ जय पङ्कजलोचन ॥११॥

Victory to thee, O Lord Śaṃkara (the bringer of bliss), Lord of gods, Lord of Lakṣmī, obeisance to thee ; victory to thee, O Lord having the lustre of the red saffron, victory to thee, O lotus-eyed God 11

जय चन्दनलिप्ताङ्ग जय राम नमोऽस्तु ते।
जय देव जगन्नाथ जय देवकिनन्दन ॥१२॥

Victory to thee, O Lord anointed with sandal paste, O Rāma, obeisance to thee ; victory to thee, O Lord of the universe, O son of Devakī. 12

जय सर्वगुरो ज्ञेय जय शम्भो नमोऽस्तु ते।
जय सुन्दर पद्माभ जय सुन्दरिवल्लभ।
जय सुन्दरसर्वाङ्ग जय वन्द्य नमोऽस्तु ते ॥१३॥

Victory to thee, O Lord of one and all, O the Knowable, O Śambhu, obeisance to thee. Victory to thee, O noble Lord endowed with the beauty of the blue lotus, O Lord of Rādhā, O Lord of charm and beauty, O Adorable, obeisance to thee. 13

जय सर्वद सर्वेश जय शर्मद शाश्वत।
जय कामद भक्तानां प्रभविष्णो नमोऽस्तु ते ॥१४॥

Victory to thee, O All-bestower, O Lord of the universe, sentient and insentient ; O Lord, giver of bliss, O eternal God, O Fulfiller of desires of devotees, O mighty Lord, obeisance to thee. 14

नमः कमलनाभाय नमः कमलमालिने।
लोकनाथ नमस्तेऽस्तु वीरभद्र नमोऽस्तु ते ॥१५॥

Obeisance to the lotus-navelled God, obeisance to Lord that bears the wreath of lotus flowers. O Lord of the three worlds (Lokanātha), O Vīrabhadra, obeisance to thee. 15

नमस्त्रैलोक्यनाथाय चतुर्मूर्ते जगत्पते ।
नमो देवाधिदेवाय नमो नारायणाय ते ॥१६॥

O Lord of the universe endowed with four forms, obeisance to thee, the Lord of the three worlds Obeisance to Nārāyaṇa, the Lord of gods. 16

नमस्ते वासुदेवाय नमस्ते पीतवाससे ।
नमस्ते नरसिंहाय नमस्ते शार्ङ्गधारिणे ॥१७॥

Obeisance to thee, O Vāsudeva, the yellow-robed lord. Obeisance to thee, O Narasiṃha, the holder of Śārṅga bow. 17

नमः कृष्णाय रामाय नमश्चक्रायुधाय च ।
नमः शिवाय देवाय नमस्ते भुवनेश्वर ॥१८॥

Obeisance to Kṛṣṇa. Rāma, obeisance to the holder of the discus ; O Lord of the worlds, obeisance to thee, the propitious god ! 18

नमो वेदान्तवेद्याय नमोऽनन्ताय विष्णवे ।
नमस्ते सकलाध्यक्ष नमस्ते श्रीधराच्युत ॥१९॥

Obeisance to Viṣṇu, the Infinite, knowable through Vedānta. Obeisance to thee, O undecaying Lord of Lakṣmī, the sovereign Lord. 19

लोकाध्यक्ष जगत्पूज्य परमात्मन् नमोऽस्तु ते ।
त्वं माता सर्वलोकानां त्वमेव जगतः पिता ॥२०॥

I bow down to thee, O sovereign Lord of the universe, O Adorable, Supreme Self. Thou art the mother of all the worlds and thou art the father. 20

त्वमार्तानां सुहृन्मित्रं प्रियस्त्वं प्रपितामहः ।
त्वं गुरुस्त्वं गतिः साक्षी त्वं पतिस्त्वं परायणः ॥२१॥

Thou, the grand sire, art the friend, philosopher and guide of the distressed. Thou art the preceptor, thou art our refuge, thou art the witness, thou art our lord, the final resort. 21

त्वं ध्रुवस्त्वं वषट्कर्ता त्व हविस्त्वं हुताशनः ।
त्वं शिवस्त्वं वसुधाता त्वं ब्रह्मा त्वं सुरेश्वरः ॥२२॥

Thou art eternal, thou art the chanter of vaṣat, thou art the oblation and the enjoyer of oblation (hutāśana). Thou art the Śiva, Vasu, Dhātṛ, Brahmā ; thou art the Lord of gods. 22.

त्वं यमस्त्वं रविर्वायुस्त्वं जलं त्वं धनेश्वरः ।
त्वं मनुस्त्वमहोरात्रं त्वं निशा त्वं निशाकरः ।
त्वं धृतिस्त्वं श्रियः कान्तिस्त्वं क्षमा त्वं धराधरः ॥२३॥

Thou art Yama, thou art Ravi (the sun-god), thou art Vāyu (the wind-god), thou art the Waters and thou art Kuvera. Thou art Manu, thou constitute the day and night taken together, thou art the night and the maker of night (niśākara). Thou art Dhṛti, Kānti (lustre) of Śrī and Kṣamā ; thou art the support of the earth. 23

त्वं कर्ता जगतामीशस्त्वं हन्ता मधुसूदन ।
त्वमेव गोप्ता सर्वस्य जगतस्त्वं चराचर ॥२४॥

O Lord, the slayer of Madhu, thou art the lord and the creator of the worlds; and thou art the destroyer (of the wicked). O Lord constituting the movable and the immovable, thou art the protector of the entire universe. 24

करणं कारण कर्ता त्वमेव परमेश्वरः ।
शङ्खचक्रगदापाणे भो समुद्धर माधव ॥२५॥

Thou, the Supreme Lord art the agent, the cause and the means all in one. O Mādhava, the holder of conch, mace and discus, save me. 25

प्रिय पद्मपलाशाक्ष शेषपर्यङ्कशायिनम् ।
त्वामेव भक्त्या सततं नमामि पुरुषोत्तमम् ॥२६॥

O dear Lord with eyes resembling the lotus-leaf, in devotion constantly I bow down to thee, Puruṣottama who reclines on the couch of the serpent Śeṣa (Ananta). 26

श्रीवत्साङ्कं जगद्बीजं श्यामलं कमलेक्षणम् ।
नमामि ते वपुर्देव कलिकल्मषनाशनम् ॥२७॥

I bow down to the lotus-eyed dark-hued god, the supreme cause of the universe and holder of Śrīvatsa (a particular mark or curl of hair on the breast of Viṣṇu). Thine body O God, is the destroyer of all sins of the Kali age. 27

लक्ष्मीधरमुदाराङ्गं दिव्यमालाविभूषितम् ।
चारुपृष्ठं महाबाहुं चारुभूषणभूषितम् ॥२८॥
पद्मनाभं विशालाक्षं पद्मपत्रनिभेक्षणम् ।
दीर्घतुङ्गमहाघ्राणं नीलजीमूतसंनिभम् ॥२९॥
दीर्घबाहुं सुगुप्ताङ्गं रत्नहारोज्ज्वलोरसम् ।
सुभ्रूललाटमुकुटं स्निग्धदन्तं सुलोचनम् ॥३०॥
चारुबाहुं सुताम्रोष्ठं रत्नोज्ज्वलितकुण्डलम् ।
वृत्तकण्ठं सुपीनांसं सरसं श्रीधरं हरिम् ॥३१॥

I bow down to Hari who is the abode of Lakṣmī, who has a lovely form, whose hind part is beautiful, who has long and extensive arms, who looks lovely with divine wreaths and beautiful ornaments. The Lord has the lotus in His naval, His wide and expansive eyes resemble the lotus-leaf, He has long pointed nose and His complexion resembles the dark cloud. The Lord with long extensive arms, has His body well protected, His breast shines with the necklace of gems, His eyelashes, forehead and the crown are lovely, His teeth and eyes look lovely. The Lord has elegant and beautiful arms, beautiful reddish lower lip, round and tapering neck. the fleshy shoulder; with ear-ornaments glittering with the gems studded in them the Lord is an appreciator of beauty and excellence. 28-31

सुकुमारमजं नित्यं नीलकुञ्चितमूर्धजम् ।
उन्नतांसं महोरस्कं कर्णान्तायतलोचनम् ॥३२॥

The unborn and the eternal Lord, the tender and the delicate (sukumāra) with high shoulders and wide expansive breast has dark and curly hairs and eyes extended till the ears. 32

हेमारविन्दवदनमिन्दिरायनमीश्वरम् ।
सर्वलोकविधातारं सर्वपापहरं हरिम् ॥३३॥

The Lord, the abode of Lakṣmī has His face lovely like the golden lotus; Hari, the creator of all the worlds, is the repeller of all sins. 33

सर्वलक्षणसम्पन्नं सर्वसत्त्वमनोरमम् ।
[illegible] विष्णुमच्युतमीशानमनन्तं पुरुषोत्तमम् ॥३४॥

Viṣṇu, the undecaying, infinite Lord Puruṣottama endowed with all the auspicious features, is kind and benevolent to all the creatures. 34

नतोऽस्मि मनसा नित्यं नारायणमनामयम् ।
वरदं कामदं कान्तमनन्तं सूनृतं शवम् ॥३५॥

From the core of my heart I pay obeisance to the eternal infinite Losd Nārāyaṇa, the pure and sublime. The Lord, the bestower of boons and the fulfiller of desires, used to sweet conversation is pleasing and auspicious. 35

नमामि शिरसा विष्णो सदा त्वां भक्तवत्सल ।
अस्मिन्नेकार्णवे घोरे वायुस्कम्भितचञ्चले ॥३६॥

अनन्तभोगशयने सहस्रफणशोभिते ।
विचित्रशयने रम्ये सेविते मन्दवायुना ॥३७॥

भुजपञ्जरसंसक्तकमलालयसेवितम् ।
इह त्वां मनसा सर्वमिदानीं दृष्टवानहम् ॥३८॥

This dreadful ocean (at the time of deluge) agitated by the stormy wind appears fierce and terrible ; here shines the lovely couch of the serpent Ananta with its thousand hoods and on this couch reclines Viṣṇu attended upon by the goddess Laksmī clasped by His four arms, when the sweet gentle breeze is blowing. O Viṣṇu, dear to the devout, I always bow down to thee. O Lord, now I am extremely fortunate to have the vision of thine full-fledged form. 36-38

इदानीं तु सुदुःखार्तो मायया तव मोहितः ।

Deluded by your *maya* O Lord, I am suffering a lot at present. 39[a]

एकोदके निरालम्बे नष्टस्थावरजंगमे ॥३९॥
शून्ये तमसि दुष्पारे दुःखपङ्क निरामये ।

All the beings, sentient and insentient have perished in this desolate ocean ; there is no hope of shelter, darkness pervades all around ; full of mud and mire of sorrow and misery, infested with disease and pestilence the ocean is difficult to cross over. 39$^b$-40$^a$

शीतातपजरारोगशोकतृष्णादिभिः सदा ॥४०॥
पीडितोऽस्मि भृशं तात सुचिरं कालमच्युत ।

O Lord Acyuta (the Undecaying one), in this dreadful ocean since a long time I have been terribly suffering, constantly tormented by heat and cold, old age, disease, sorrow, misery and the (insatiable) desires. 40$^b$-41$^a$

शोकमोहग्रहग्रस्तो विचरन् भवसागरे ॥४१॥
इहाद्य विधिना प्राप्तस्तव पादाब्जसंनिधौ ।

Seized by the crocodiles of sorrow and delusion I have been suffering in this ocean of the world; and now to my good fortune I have taken refuge in thy lotus-feet. 41$^a$-42$^b$

एकार्णवे महाघोरे दुस्तरे दुःखपीडितः ॥४२॥
चिरभ्रमपरिश्रान्तस्त्वामद्य शरणं गतः ।
प्रसीद सुमहामाय विष्णो राजीवलोचन ॥४३॥

I am terribly tired and exhausted by rotating in this dreadful ocean, difficult to cross over; excessively tormented and tortured, O lotus-eyed Viṣṇu, I take refuge in thee; O great weilder of *māya* (illusion), be gracious on to me. 42$^b$-43

विश्वयोने विशालाक्ष विश्वात्मन् विश्वसम्भव ।
अनन्यशरणं प्राप्तमतोऽत्र कुलनन्दन ॥४४॥
त्राहि मां कृपया कृष्ण शरणागतमातुरम् ।
नमस्ते पुण्डरीकाक्ष पुराणपुरुषोत्तम ॥४५॥

O Lord Kṛṣṇa, the giver of delight to the race, thou art the source of the universe; thou art endowed with wide expansive eyes; thou art the universal self; the universe originates in thee. Unable to find out any other saviour, I have taken refuge in thee; I am terribly afflicted; be gracious and save me; obeisance to thee, O lotus-eyed God, O primeval Puruṣottama. 44-45

अञ्जनाभ हृषीकेश मायामय नमोऽस्तु ते ।
मामुद्धर महाबाहो मग्ने संसारसागरे ॥४६॥

O Lord with the hue of the collyrium, O Hṛṣīkesa, O Upholder of *māya* (illusion), obeisance to thee. O long-armed God, save me plunged in the ocean of worldly existence, (*saṃsāra*). 46

गह्वरे दुस्तरे दुःखक्लिष्टे क्लेशमहाग्रहैः ।
अनाथं कृपणं दीनं पतितं भवसागरे ।
मां समुद्धर गोविन्द वरदेश नमोऽस्तु ते ॥४७॥

I am plunged in this deep-ocean of worldly existence, difficult to cross over, the ocean where the great crocodiles of greed and desire are causing a lot of misery and suffering ; O Govinda, save me, this wretched, helpless and miserable creature ; O Lord, bestower of boons, obeisance to thee. 47

नमस्त्रैलोक्यनाथाय हरये भूधराय च ।
देवदेव नमस्तेऽस्तु श्रीवल्लभ नमोऽस्तु ते ॥४८॥

Obeisance to Hari, the Lord of the three worlds, the support of the universe : O Lord of gods, obeisance to thee; O Lord of Laksmī, obeisance to thee. 48

कृष्ण कृष्ण कृपालुस्त्वमगतीनां गतिर्भवान् ।
संसारार्णवमग्नानां प्रसीद मधुसूदन ॥४९॥

O Kṛṣṇa, thou art the merciful ; thou art the shelter of the shelterless : O Madhusūdana (the slayer of the demon Madhu), be gracious on to those plunged in the ocean of the worldly existence. 49

त्वामेकमाद्यं पुरुषं पुराणं
जगत्पतिं कारणमच्युतं प्रभुम् ।
जनार्दनं जन्मजरार्तिनाशनं
सुरेश्वरं सुन्दरमिन्दिरापतिम् ॥५०॥

The undecaying Lord, the one without a second is the first principle (ādya) and the primeval Puruṣa ; as the primary cause and lord of the universe. He repels birth; old age and misery : I bow down to thee, Janārdana the Lord of gods and the lovely Lord of Lakṣmī. 50

बृहद्भुजं श्यामलकोमलं शुभं
वराननं वारिजपत्रनेत्रम् ।
तरंगभङ्गायतकुन्तलं हरिं
सुकान्तमीशं प्रणतोऽस्मि शाश्वतं ॥५१॥

Endowed with long and extended arms the auspicious Lord, delicate and dark-hued has a very lovely face with eyes resembling the lotus-leaf, I bow down to eternal Lord Hari, who appears lovely with long curly hairs like the wavelets of the milk-ocean. 51

सा जिह्वा या हरिं स्तौति तच्चित्तं यत्त्वदर्पितम् ।
तावेव केवलौ श्लाघ्यौ यौ त्वत्पूजाकरौ करौ ॥५२॥

That really deserves to be called the 'tongue', O Lord, which eulogises Hari; that really deserves to be called the 'heart' which is centred upon thee; only those hands are worthy of praise which are engaged in thy adoration and worship. 52

जन्मान्तरसहस्रेषु यन्मया पातकं कृतम् ।
तन्मे हर त्वं गोविन्द वासुदेवेति कीर्तनात् ॥५३॥

O Govinda, just by the recitation of thy name Vāsudeva be gracious to dispel all the sins committed by me in thousands of my births and rebirths." 53

व्यास उवाच

इति स्तुतस्ततो विष्णुर्मार्कण्डेयेन धीमता ।
संतुष्टः प्राह विश्वात्मा तं मुनिं गरुडध्वजः ॥५४॥

Vyāsa replied

Thus prayed by the wise Mārkaṇḍeya, Viṣṇu, the universal self, the Garuḍa-emblemed god was extremely pleased with the sage and told him · 54

श्रीभगवानुवाच

प्रीतोऽस्मि तपसा विप्र स्तुत्या च भृगुनन्दन ।
वरं वृणीष्व भद्रं ते प्रार्थितं दद्मि ते वरम् ॥५५॥

Lord said :

'O Brahmin, I am extremely pleased with your penance and prayer. May you attain good luck, O grandson of Bhṛgu, ask for any boon of your choice. I am ready to grant you any boon you like.' 55

मार्कण्डेय उवाच

त्वत्पादपद्मे देवेश भक्ति मे देहि सर्वदा ।
यदि तुष्टो ममाद्य त्वमन्यदेकं वृणोम्यहम् ॥५६॥

Mārkaṇḍeya said :

'O Lord of gods, let me have constant devotion to thy lotus-like feet, this is the boon I ask of you. In case you are now pleased, I would ask for another boon. 56

स्तोत्रेणानेन देवेश यस्त्वां स्तोष्यति नित्यशः ।
स्वलोकवसतिं तस्य देहि देव जगत्पते ॥५७॥

O Lord of gods, O Lord of the universe, let the person praying you daily with this hymn[1] of praise, be granted an abode in the heavenly world. 57

दीर्घायुष्ट्वं तु यद्दत्तं त्वया मे तप्यतः पुरा ।
तत्सर्वं सफलं जातमिदानीं तव दर्शनात् ॥५८॥

The long life that you granted to me due to my penance in the past has now become fruitful as you have favoured me with thine appearance in person. 58

वस्तुमिच्छामि देवेश तव पादाब्जमर्चयन् ।
अत्रैव भगवन्नित्यं जन्ममृत्युविवर्जितः ॥५९॥

O Lord of gods, engaged in the adoration of thy lotus-feet, free from birth and death for all time to come I would like to live here on this earth.' 59

श्रीभगवानुवाच

मय्यस्तु ते भृगुश्रेष्ठ भक्तिरव्यभिचारिणी ।
भक्त्या मुक्तिर्भवत्येव तव कालेन सत्तम ॥६०॥

Lord replied :

'O the best of the Bhṛgu race, may you have steadfast devotion on to me ! And in course of time, O the best of the virtuous, through your devotion, you would attain liberation. 60

यस्त्विदं पठते स्तोत्रं सायं प्रातस्तवेरितम् ।
मयि भक्तिं दृढां कृत्वा मम लोके स मोदते ॥६१॥

Daily in the morning and evening he who chants aloud this hymn of praise as recited by you, with steadfast devotion in me, revels in my world. 61

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[1] The hymn of praise refers to the verses from 2 to 51 (of this chapter recited by Mārkaṇḍeya).

यत्र यत्र भृगुश्रेष्ठ स्थितस्त्वं मां स्मरिष्यसि ।
तत्र तत्र समेष्यामि दान्तो भक्तवशोऽस्मि भोः ॥६२॥

Even though I am the sovereign Lord (Dānta), I am subservient to my devotees; O the best of the Bhṛgu race, wherever you remember me, I would be glad to appear there before you.' 62

व्यास उवाच

इत्युक्त्वा तं मुनिश्रेष्ठं मार्कण्डेयं स माधवः ।
विरराम स सर्वत्र पश्यन् विष्णुं यतस्ततः ॥६३॥

Vyāsa said :

Having said thus to Mārkaṇḍeya, the best of the sages, Viṣṇu, the Lord of Lakṣmī kept silent ; and wherever the sage wandered about, he had the vision of Viṣṇu. 63

इति ते कथितं विप्र चरितं तस्य धीमतः ।
मार्कण्डेयस्य च मुनेस्तेनैवोक्तं पुरा मम ॥६४॥

O Brahmin, thus I have given an account of the life-history of Mārkaṇḍeya as he himself had narrated it to me in days of yore. 64

ये विष्णुभक्त्या चरितं पुराणं
भृगोस्तु पौत्रस्य पठन्ति नित्यम् ।
ते मुक्तपापा नरसिंहलोके
वसन्ति भक्तैरभिपूज्यमानाः ॥६५॥

Those, who, with devotion to Viṣṇu daily read aloud this old account of the wise sage Mārkaṇḍeya, the grandson of Bhṛgu, freed from all sins, constantly adored by the devotees, take their abode in the world of Narasiṃha. 65

इति श्रीनरसिंहपुराणे मार्कण्डेयचरितं नाम एकादशोऽध्यायः ॥११॥

## द्वादशोऽध्यायः

## CHAPTER XII

### सूत उवाच

श्रुत्वेमाममृतां पुण्यां सर्वपापप्रणाशिनीम् ।
अवितृप्तः स धर्मात्मा शुको व्यासमभाषत ॥१॥

Sūta said

The sacred story though sweet like nectar and dispeller of all sins did not satisfy the righteous Śuka and he again asked Vyāsa. 1

### श्रीशुक उवाच

अहोऽतीव तपश्चर्या मार्कण्डेयस्य धीमतः ।
येन दृष्टो हरिः साक्षाद्येन मृत्युः पराजितः ॥२॥

Śuka said

What a rigorous penance the wise Mārkaṇḍeya practised ! He had the direct vision of Hari in consequence of which he could overcome Death. 2

न तृप्तिरस्ति मे तात श्रुत्वेमां वैष्णवीं कथाम् ।
पुण्यां पापहरां तात तस्मादन्यत्तु मे वद ॥३॥

I am not satisfied, O Father, with this story relating to Viṣṇu. So please tell me another sacred story which will destory all sins. 3

नराणां दृढचित्तानामकार्यं नेह कुर्वताम् ।
यत्पुण्यमृषिभिः प्रोक्तं तन्मे वद महामते ॥४॥

O high-minded one, please tell me those sacred stories which have been sung by sages of yore ; I would like to listen to the account of personages, who have steadily stuck to the path of righteousness. 4

### व्यास उवाच

नराणां दृढचित्तानामिह लोके परत्र च ।
पुण्यं यत्स्यात्स्मृतिश्रेष्ठ तन्मे निगदतः शृणु ॥५॥

**Vyāsa said**

O best of sages, please listen to me. Now I would narrate to you the religious merits that the strongwilled persons attain in this world and hereafter. 5

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
यम्या च सह संवादं यमस्य च महात्मनः ॥६॥

In this connection the wise narrate the old traditional story relating to the dialogue between the illustrious Yama and Yamī. 6

विवस्वानदितेः पुत्रस्तस्य पुत्रौ सुवर्चसौ ।
जज्ञाते स यमश्चैव यमी चापि यवीयसी ॥७॥

Two children of great effulgence were born to Vivasvat, the son of Aditi. One was Yama and the other one was a daughter named Yamī younger to him. 7

तौ तत्र संविवर्द्धेते पितुर्भवन उत्तमे ।
क्रीडमानौ स्वभावेन स्वच्छन्दगमनावुभौ ॥८॥

There in the sweet home of their parents both of them grew up. Both of them played as they liked and went wherever they desired. 8

यमी यमं समासाद्य स्वसा भ्रातरमब्रवीत् ॥९॥
न भ्राता भगिनीं योग्यां कामयन्तीं च कामयेत् ।
भ्रातृभूतेन किं तस्य स्वसुर्यो न पतिर्भवेत् ॥१०॥

Once the sister Yamī met her brother Yama and said, "How does it help if a brother avoids the company of his worthy sister in spite of her yearning for it ? It is no good for a brother not to woo his sister. 9-10

अभूत इव स ज्ञेयो न तु भूतः कथंचन ।
अनाथां नाथमिच्छन्तीं स्वसारं यो न नाथति ॥११॥

The brother who does not accede to be the spouse of his sister disappointed in finding a spouse, should be taken as a non-entity even though he is alive. 11

काङ्क्षन्तीं भ्रातरं नाथं भर्तारं यस्तु नेच्छति ।
भ्रातेति नोच्यते लोके स पुमान् मुनिसत्तमः ॥१२॥

The person though very righteous, is never regarded as a brother if he does not care to woo his sister. 12

स्याद्वान्यतनया तस्य भार्या भवति किं तया ।
ईक्षतस्तु स्वसा भ्रातुः कामेन परिदह्यते ॥१३॥

How does a brother gain by accepting a strange girl as his wife even when his own sister, in his very presence is tormented by the pangs of love ! 13

यत्कार्यमहमिच्छामि त्वमेवेच्छ तदेव हि ।
अन्यथाहं मरिष्यामि त्वामिच्छन्ती विचेतना ॥१४॥

Let us make our object of desire identical. Otherwise with my longings centred in you, I would die in despair. 14

कामदुःखमसह्यं नु भ्रातः किं त्वं न चेच्छसि ।
कामाग्निना भृशं तप्ता प्रलीयाम्यङ्ग मा चिरम् ॥१५॥

Unbearable is the agony of love, O brother, why don't you take me as your wife ? I am very much tormented by the fire of love ; death is imminent ; please don't delay. 15

कामार्तायाः स्त्रियाः कान्त वशगोभव मा चिरम् ।
स्वेन कायेन मे कायं संयोजयितुमर्हसि ॥१६॥

O my dear, please accede to the appeal of this girl excessively tormented by love ; don't delay ; it behoves you to unite your body with mine." 16

यम उवाच

किमिदं लोकविद्विष्टं धर्मं भगिनि भाषसे ।
अकार्यमिह कः कुर्यात् पुमान् भद्रे सुचेतनः ॥१७॥

Yama said :

"O my sister, why do you tell me to do something, most contemptible in the world ? O noble one, in this world who would consciously commit this sinful deed ? 17

न ते संयोजयिष्यामि कायं कायेन भामिनि ।
न भ्राता मद नार्तायाः स्वसुः कामं प्रयच्छति ॥१८॥

O young maiden, I would never like to have sexual relation with you. No brother would ever satisfy the carnal desire of a sister tormented by love. 18

महापातकमित्याहुः स्वसारं योऽधिगच्छति ।
पशूनामेष धर्मः स्यात्तिर्यग्योनिवतां शुभे ।।१९।।

Cohabitation with one's own sister is reckoned as a great sin. O fair one, only in the lower creation, the animal-world it is the way of life." 19

यम्युवाच

एकस्थाने यथा पूर्वं संयोगो नौ न दुष्यति ।
मातृगर्भे तथैवायं संयोगो नौ न दुष्यति ।।२०।।

**Yamī said :**

"Like the union of both of us in the womb of our mother, our union here would never be sinful. 20

किं भ्रातरप्यनाथां त्वं मा नेच्छसि शोभनम् ।
स्वसारं निर्ऋती रक्षः संगच्छति च नित्यशः ।।२१।।

O my brother, I am still without a husband ; are you not interested in my well-being ? Daily the demon Nirṛti unites with his own sister." 21

यम उवाच

स्वयम्भुवापि निन्द्येत लोकवृत्तं जुगुप्सितम् ।
प्रधानपुरुषाचीर्णं लोकोऽयमनुवर्तते ।।२२।।

**Yama said :**

Even the Self-born (Brahmā) looks down upon the despicable conduct of human beings ; human beings follow the conduct of the noble persons of the society. 22

तस्मादनिन्दितं धर्मं प्रधानपुरुषश्चरेत् ।
निन्दितं वर्जयेद्यत्नादेतद्धर्मस्य लक्षणम् ।।२३।।

Hence a person of position should lead a life of unblemished conduct and should carefully avoid the blemishes—this is the characteristic of 'dharma'. 23

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२४॥

Whatsoever the superior person does, that is followed by others. What he demonstrates by action, that people follow. 24

अतिपापमहं मन्ये सुभगे वचनं तव ।
विरुद्धं सर्वधर्मेषु लोकेषु च विशेषतः ॥२५॥

I take your suggestion to be very sinful ; O fortunate one, it is contradictory to all the usages and practices and specially contradictory to the prescribed conduct of the three worlds. 25

मत्तोऽन्यो यो भवेद्यो वै विशिष्टो रूपशीलतः ।
तेन सार्धं प्रमोदस्व न ते भर्ता भवाम्यहम् ॥२६॥

You better have your love-affairs with some other person of uncommon beauty and character ; I would not like to be your husband. 26

नाहं स्पृशामि तन्वा ते तनुं भद्रे दृढव्रतः ।
मुनयः पापमाहुस्तं यः स्वसारं निगृह्णति ॥२७॥

O gentle one, I am firm in my resolve ; I would never have sexual relation with you. A brother married to his sister is branded as a sinner by the sages. 27

यम्युवाच

दुर्लभं चैव पश्यामि लोके रूपमिहेदृशम् ।
यत्र रूपं वयश्चैव पृथिव्यां क्व प्रतिष्ठितम् ॥२८॥

**Yamī said :**

Your beauteous form is rare in this world. Here on earth is there anybody endowed with both beauty and youth ? 28

न विजानामि ते चित्तं कुत एतत्प्रतिष्ठितम् ।
आत्मरूपगुणोपेतां न कामयसि मोहिताम् ॥२९॥

I don't understand how you are so firm in your resolve. And you do not respond to the love-lorn maiden endowed with beauty and virtues worthy of you.[1] 29

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[1] In between verses the 29th and the 30th the N.S.P. edition inserts the verses :

हृदयं न विजनामि स्याद वै केन निवेदितम् ।
अन्या वा करिणा हस्तिकक्षेव तनुमध्यमा ॥

लतेव पादपे लग्ना कामं त्वच्छरणं गता ।
बाहुभ्यां सम्परिष्वज्य निवसामि शुचिस्मिता ॥३०॥

Like a creeper resting upon a tree I have willingly surrendered to you. With a smiling face I take you in my arms and live with you. 30

यम उवाच

अन्यं श्रयस्व सुश्रोणि देवं देव्यसितेक्षणे ।
यस्तु ते काममोहेन चेतसा विभ्रमं गतः ।
तस्य देवस्य देवी त्वं भवेथा वरवर्णिनि ॥३१॥

Yama said :

'O dark-eyed, broad-hipped maiden, you approach some other divinity, deluded under the influence of love. O handsome maiden, may you be the consort of that divinity[1]. 31

ईप्सितां सर्वभूतानां वर्यां शंसन्ति मानवाः ।
सुभद्रां चारुसर्वाङ्गीं संस्कृतां परिचक्षते ॥३२॥
तत्कृतेऽपि सुविद्वांसो न करिष्यन्ति दूषणम् ।
परितापं महाप्राज्ञे न करिष्ये दृढव्रतः ॥३३॥

For getting a maiden in marriage, no wiseman ever treads upon the path of sin thought the maiden, the desired object of one and all, happens to be auspicious, polished and endowed with all the beautiful features. I am of firm resolve ; O woman of great learning, let me not repent for the mistake that I commit. 32-33

चित्तं मे निर्मलं भद्रे विष्णौ रुद्रे च संस्थितम् ।
अतः पापं नु नेच्छामि धर्मचित्तो दृढव्रतः ॥३४॥

With firm determination I stick to righteousness. My mind free from blemish, O blessed woman, is centred upon Viṣṇu and Rudra. Hence I am averse to commit a sin. 34

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[1] After this the N.S.P. edition inserts this line :
Mattadantīva hastinyāḥ pariṣvangaṃ kariṣyati/
O broad-hipped maiden you approach some other divinity in whose clasp you would remain like a female elephant united with an elephant in rut.

व्यास उवाच

असकृत् प्रोच्यमानोऽपि तया चैवं दृढव्रतः ।
कृतवान्न यमः कार्यं तेन देवत्वमाप्तवान् ।।३५।।

Vyāsa said

Even though requested many a time Yama of firm resolution did not accede to her request and in consequence he attained divinity. 35

नराणां दृढचित्तानामेवं पापमकुर्वताम् ।
अनन्तं फलमित्याहुस्तेषां स्वर्गफलं भवेत् ।।३६।।

Persons whose mind is steady and who never commit any sin attain inexhaustible religious merit and they go to heaven. 36

एतत्तु यम्युपाख्यानं पूर्ववृत्तं सनातनम् ।
सर्वपापहरं पुण्यं श्रोतव्यमनसूयया ।।३७।।

This old eternal and sacred story relating to Yamī which removes all sins is to be listened to without harbouring envy or jealousy in mind. 37

यश्चैतत्पठते नित्यं हव्यकव्येषु ब्राह्मणः ।
संतृप्ताः पितरस्तस्य न विशन्ति यमालयम् ।।३८।।

In course of daily offering oblations to gods or deceased ancestors by reading aloud this story a Brahmin propitiates his ancestors who would never go to the abode of Yama. 38

यश्चैतत पठते नित्यं पितॄणामनृणो भवेत् ।
वैवस्वतीभ्यस्तीव्राभ्यो यातनाभ्यः प्रमुच्यते ।।३९।।

He who daily reads aloud this story, pays off all his debt to his ancestors and is saved from torture in hell. 39

पुत्रैतदाख्यानमनुत्तमं मया
तवोदितं वेदपदार्थनिश्चितम् ।
पुरातनं पापहरं सदा नृणां
किमन्यदद्यैव वदामि शंस मे ।।४०।।

O my boy, I have narrated to you this excellent story the essence of Vedic lore ; this old story always removes the sins of the people (who read it aloud or listen to it) ; please tell me what more you would like to listen from me. 40

इति श्रीनरसिंहपुराणे यमीयसंवादो नाम द्वादशोऽध्यायः ।।१२

# त्रयोदशोऽध्यायः

## CHAPTER XIII

### श्रीशुक उवाच

विचित्रेयं कथा तात वैदिकी मे त्वयेरिता ।
अन्याः पुण्याश्च मे ब्रूहि कथाः पापप्रणाशिनोः ॥१॥

**Śuka said**

You have narrated to me, O father this interesting Vedic story. Please tell me other sacred stories that destroy sins. 1.

अहं ते कथयिष्यामि पुरावृत्तमनुत्तमम् ।
पतिव्रतायाः संवादं कस्यचिद्ब्रह्मचारिणः ॥२॥

I would narrate to you an old excellent story—a dialogue between a Brahmacārin and a devoted wife. 2.

कश्यपो नीतिमान्नाम ब्राह्मणो वेदपारगः ।
सर्वशास्त्रार्थतत्त्वज्ञो व्याख्याने परिनिष्ठितः ॥३॥

There was a Brahmin Kaśyapa by name ; he was righteous and proficient in Vedic lore ; he had command over all the scriptures and he was expert in expounding them. 3

स्वधर्मकार्यनिरतः परधर्मपराङ्मुखः ।
ऋतुकालाभिगामी च अग्निहोत्रपरायणः ॥४॥
सायंप्रातर्महाभाग हुत्वाग्निं तर्पयन् द्विजान् ।
अतिथोनागतान् गेहं नरसिंहं च पूजयत् ॥५॥

Averse to the duty of another he was always engaged in doing his own duty ; habituated to perform Agnihotra sacrifice he used to co-habitate with his wife in the favourable time (after menstruations), O my boy everyday in the morning and evening after offering oblations in fire and after showing proper hospitality to the Brahmins and guests present in his residence he used to worship Narasimha. 4-5.

तस्य पत्नी महाभागा सावित्री नाम नामतः ।
पतिव्रता महाभागा पत्युः प्रियहिते रता ॥६॥

His wife was Sāvitrī—a high-minded lady ; devoted to her husband, she was always intent on doing good to him. 6

भर्तुः शुश्रूषणेनैव दीर्घकालमनिन्दिता ।
परोक्षज्ञानमापन्ना कल्याणी गुणसम्मता ॥७॥

That blessed lady, honoured for her virtues led an unblemished life spending the major part of her time in attending upon her husband and in consequence she was endowed with the power of knowing things occurring beyond the senses (parokṣajñānamāpannā). 7

तया सह स धर्मात्मा मध्यदेशे महामतिः ।
नन्दिग्रामे वसन् धीमान् स्वानुष्ठानपरायणः ॥८॥

And in the company of his (blessed) wife, the wise, virtuous and high-minded Brahmin (Kaśyapa), took his residence in the Nandigrāma of Madhyadeśa where he devotedly engaged himself in the performance of religious rites. 8

अथ कौशलिको विप्रो यज्ञशर्मा महामतिः ।
तस्य भार्याभवत् साध्वी रोहिणी नाम नामतः ॥९॥

सर्वलक्षणसम्पन्ना पतिशुश्रूषणे रता ।
सा प्रसूता सुतं त्वेकं तस्माद्भर्तुरनिन्दिता ॥१०॥

At that time there lived a high-minded Brahmin Yajñaśarman by name, born in the land of Kośala. He had his devoted and righteous wife Rohiṇī by name. Endowed with all the auspicious features and busy in attending upon her husband, she (Rohiṇī) of unblemished character gave birth to a son. 9-10

स यायावरवृत्तिस्तु पुत्रे जाते विचक्षणः ।
जातकर्म तदा चक्रे स्नात्वा पुत्रस्य मन्त्रतः ॥११॥

With the birth of the baby-boy the wise Brahmin accustomed to the life of a vagrant, took his bath and performed his birth-rites in the prescribed manner with the recitation of *mantras* etc. 11

द्वादशेऽहनि तस्यैव देवशर्मेति बुद्धिमान् ।
पुण्याहं वाचयित्वा तु नाम चक्रे यथाविधि ॥१२॥

On the twelfth day of his birth the wise Brahmin made the officiating priests repeat in the prescribed manner "this is an auspicious day" and named his son as Devaśarman. 12

उपनिष्क्रमणं चैव चतुर्थे मासि यत्नतः ।
तथान्नप्राशनं षष्ठे मासि चक्रे यथाविधि ॥१३॥

On the completion of the fourth month he performed the 'upaniṣkramaṇa'[1] ceremony with all care and at the end of the sixth month he performed the 'annaprāśana'[2] ceremony in the prescribed manner. 13

संवत्सरे ततः पूर्णे चूडाकर्म च धर्मवित् ।
कृत्वा गर्भाष्टमे वर्षे व्रतबन्धं चकार सः ॥१४॥

When the baby was one year old Yajñaśarman, the knower of 'dharma' performed the tonsure ceremony (cūḍākarma and in his eighth year, he performed his thread ceremony (Vratavandha). 14

सोपनीतो यथान्यायं पित्रा वेदमधीतवान् ।
स्वीकृते त्वेकवेदे तु पिता स्वर्लोकमास्थितः ॥१५॥

After his father had invested him with the sacred thread, he took to the study of the Vedas. After he had attained mastery over one Vedic text, his father left for the heavenly abode. 15

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1. Upaniṣkramaṇa—After a month or two of the birth, there was the custom of taking the child out. The ceremony consisted in taking the child out by the father and making him look at the sun with the verses. Pāraskara Guhyasūtra I, 17, 5, 6 :

"Caturthe māsi niṣkramaṇikā, sūryam udīkṣayati tatcakṣuriti"

2. Annaprāśana—Feeding the child with solid food was an important stage in the life of the child. This ceremony was performed in the sixth month after the birth of the child Vide Manusmṛti II. 34 ; Yājñavalkyasmṛti I. 12.

मात्रा सहास दुःखी स पितर्युपरते सुतः ।
धैर्यमास्थाय मेधावी साधुभिः प्रेरितः पुनः ॥१६॥
प्रेतकार्याणि कृत्वा तु देवशर्मा गतः सुतः ।

At the death of his father along with his mother the son was very much grief-stricken and as advised by the righteous with patience he performed the obsequils of his father and wandered about. 16-17$^a$

गङ्गादिषु सुतीर्थेषु स्नानं कृत्वा यथाविधि ॥१७॥
तमेव प्राप्तवान् ग्रामं यत्रास्ते सा पतिव्रता ।

In course of his wanderings he went to the holy river like Ganges etc., where he took a dip in the prescribed manner and accidentally he reached the same village where lived the devoted wife Sāvitrī. 17$^b$-18$^a$

सम्प्राप्य विश्रुतः सोऽथ ब्रह्मचारी महामते ॥१८॥
भिक्षाटनं तु कृत्वासौ जपन् वेदमतन्द्रितः ।
कुर्वन्नेवाग्निकार्यं तु नन्द्रिग्रामे च तस्थिवान् ॥१९॥

By this time his fame as a Brahmacārin had spread far and wide; with his residence in Nandigrāma he used to spend his time in wandering about begging for alms, in actively engaging himself in the recitation of Vedic *mantras* and in the performance of sacrifices. 18$^b$-19

मृते भर्तरि तन्माता पुत्रे प्रव्रजिते तु सा ।
दुःखाद्दुःखमनुप्राप्ता नियतं रक्षकं विना ॥२०॥

With her husband dead and the only son (Devaśarman) wandering about as an ascetic in the absence of a permanent support the misery of the mother (Rohiṇī) knew no bounds. 20

अथ स्नात्वा तु नद्यां वै ब्रह्मचारी स्वकर्पटम् ।
क्षितौ प्रसार्य शोषार्थं जपन्नासीत वाग्यतः ॥२१॥

Then once the Brahmacārin (Devaśarman) took his bath in a river and after spreading his cloth on the earth for drying up, in perfect silence he sat in meditation. 21

काको बलाका तद्वस्त्रं परिगृह्याशु जग्मतुः ।
तौ दृष्ट्वा भर्त्संयामास देवशर्मा ततो द्विजः ॥२२॥

Then a crow and a crane flew away with his cloth as quickly as possible. At the sight of the birds taking away his cloth, Brahmin Devaśarman abused them. 22

विष्ठामुत्सृज्य वस्त्रे तु जग्मतुस्तस्य भर्त्सनात् ।
रोषेण वीक्षयामास खे यान्तौ पक्षिणौ तु सः ॥२३॥

The birds when abused excreted on the piece of cloth, left it there and flew away. Then he loooked at them with wrathful eyes. 23

तद्रोषवह्निना दग्धौ भूम्यां निपतितौ खगौ ।
स दृष्ट्वा तौ क्षितिं यातौ पक्षिणौ विस्मयं गतः ॥२४॥

And the birds burnt up by the fire of his anger at once fell down dead to the earth. He was taken by surprise to see the birds falling dead to the earth. 24

तपसा न मया कश्चित् सदृशोऽस्ति महीतले ।
इति मत्वा गतो भिक्षामटितुं ग्राममञ्जसा ॥२५॥

Convinced that here on earth there was nobody equal to him in penance, hastily he left for some village in search of alms. 25

अटन् ब्राह्मणगेहेषु ब्रह्मचारी तपःस्मयी ।
प्रविष्टस्तद्गृहं वत्स गृहे यत्र पतिव्रता ॥२६॥

O my son, in course of wandering for alms in the locality of the Brahmins, the Brahmacārin, proud of the power of his penance reached the residence where lived the devoted wife Sāvitrī. 26

तं दृष्ट्वा वाच्यमानापि तेन भिक्षां पतिव्रता ।
वाग्यता पूर्वं विज्ञाय भर्तुः कृत्वानुशासनम् ॥२७॥
क्षालयामास तत्पादौ भूय उष्णेन वारिणा ।
आश्वास्य स्वपतिं सा तु भिक्षां दातुं प्रचक्रमे ॥२८॥

'She looked at him and even though asked for alms[1] she remained silent ; with all sincerity the devoted wife engaged herself in doing all the work as directed by her husband ; she

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[1] The N.S.P. edition drops this pāda—
'Taṃ dṛṣṭvā yācyamānāpi tena bhikṣāṃ pativratā'

washed the feet of her husband with warm water and when he was refreshed, she came forward to offer alms to the Brahmacārin. 27-28

ततः क्रोधेन रक्ताक्षो ब्रह्मचारी पतिव्रताम् ।
दग्धुकामस्तपोवीर्यात् पुनः पुनरुदैक्षत ।
सावित्री तु निरीक्ष्यैवं हसन्ती सा तमब्रवीत् ॥२९॥
न काको न बलाकाहं त्वत्क्रोधेन तु यौ मृतौ ।
नदीतीरेऽद्य कोपात्मन् भिक्षां मत्तोयदीच्छसि ॥३०॥

Then the Brahmacārin with his eyes red in anger intent upon burning down the devoted wife by the power of his penance looked at her again and again.

Sāvitrī laughed at this conduct of the Brahmacārin and told him—'I am not the crow or the crane, O furious sage, tha fell down dead on the bank of the river by the power of yourt anger; behave properly if you sincerely want to accept alms from me.' 29-30

तयैवमुक्तः सावित्र्या भिक्षामादाय सोऽग्रतः ।
चिन्तयन् मनसा तस्याः शक्ति दूरार्थवेदिनीम् ॥३१॥
एत्याश्रमे मठे स्थाप्य भिक्षापात्रं प्रयत्नतः ।
पतिव्रतायां भुक्तायां गृहस्थे निर्गते पतौ ॥३२॥
पुनरागम्य तद्गेहं तामुवाच पतिव्रताम् ।

Thus retorted by Sāvitrī, with the alms collected from her, he went ahead thinking over in his mind her occult power of knowing the things occurring beyond the senses; he came back to his hermitage and carefully deposited there the begging bowl. When the devoted Sāvitrī had finished her meal and her husband, the house-holder was out, the Brahmacārin returned to her residence and said to the devoted house-wife. 31-33$^{a}$

**ब्रह्मचार्युवाच**

प्रब्रूह्येतन्महाभागे पृच्छतो मे यथार्थतः ॥३३॥
विप्रकृष्टार्थविज्ञानं कथमाशु तवाभवत् ।

The Brahmacārin said :

'O blessed woman, please tell me in detail as to how so soon you acquired this occult power of knowing the things occurring beyond the senses.' 33ᵇ-34ᵃ

इत्युक्ता तेन सा साध्वी सावित्री तु पतिव्रता ॥३४॥
तं ब्रह्मचारिणं प्राह पृच्छन्तं गृहमेत्य वै ।
शृणुष्वावहितो ब्रह्मन् यन्मां त्वं परिपृच्छसि ॥३५॥

Thus asked by him, that virtuous devoted woman Sāvitrī came to her residence and replied to the Brahmacārin, O Brahmin, attentively listen to me the subject that you have asked me. 34ᵇ-35

तत्तेऽहं सम्प्रवक्ष्यामि स्वधर्मपरिबृंहितम् ।
स्त्रीणां तु पतिशुश्रूषा धर्म एष परिस्थितः ॥३६॥

Now I would narrate to you my occult power—the culmination of consistent and persistent observance of duties. Attendence upon husbands is the established duty of women. 36

तमेवाहं सदा कुर्यां नान्यमस्मि महामते ।
दिवारात्रमसंदिग्धं श्रद्धया परितोषणम् ॥३७॥
कुर्वन्त्या मम सम्भूतं विप्रकृष्टार्थदर्शनम् ।
अन्यच्च ते प्रवक्ष्यामि निबोध त्वं यदीच्छसि ॥३८॥

I am always used to do that duty O high-minded one, no other duty is known to me. I acquired the occult power only because day and night without questioning I gave complete satisfaction to my husband attending upon him with love and devotion. I am narrating to you something else ; listen to it in case you are interested. 37-38

पिता यायावरः शुद्धस्तस्माद्वेदमधीत्य वै ।
मृते पितरि कृत्वा तु प्रेतकार्यमिहागतः ॥३९॥

Your father was a mere wandering mendicant ; from him you had taken lessons on the Vedas ; with the death of your father after performing the obsequies you have come over-here. 39

उत्सृज्य मातरं द्रष्टुं वृद्धां दीनां तपस्विनीम ।
अनाथां विप्रवासमत्र नित्यं स्वोदरपोषकः ॥४०॥

You have ignored your aged widowed mother, the poor wretched woman who is without any support. And all through your sole interest is to feed yourself ! 40

यया गर्भे धृतः पूर्वं पालितो लालितस्तथा ।
तां त्यक्त्वा विपिने धर्मं चरन् विप्र न लज्जसे ॥४१॥

It is your mother who bore you in her womb ; after your birth she nurtured and brought you up with all love and affection; you have deserted her and you have been practising austerities in the forest ; O Brahmin, are you not ashamed of it ? 41

यया तव कृतं ब्रह्मन् बाल्ये मलनिकृन्तनम् ।
दुःखितां तां गृहे त्यक्त्वा किं भवेद्विपिनेऽटतः ॥४२॥

O Brahmin, it is your mother who did everything for you including the cleaning of excreta; you have left the poor woman at home ; how do you gain in wandering about in the forest ? 42

मातृदुःखेन ते वक्त्रं पूतिगन्धमिदं भवेत् ।
पित्रैव संस्कृतो यस्मात् तस्माच्छक्तिरभूदियम् ॥४३॥

Because of the suffering of your mother your mouth would stink. And whatever strength and power you have, it is all due to your father who performed various *saṃskāras* in your life. 43

पक्षी दग्धः सुदुर्बुद्धे पापात्मन् साम्प्रतं वृथा ।
वृथा स्नानं वृथा तीर्थं वृथा जप्तं वृथा हुतम् ॥४४॥

O evil-minded sinner, just now for no reason you have burnt down the innocent birds ; your holy bath, visit to holy places, meditation and sacrifice—all these are in vain. 44

स जीवति वृथा ब्रह्मन् यस्य माता सुदुःखिता ।
यो रक्षेत् सततं भक्त्या मातरं मातृवत्सलः ॥४५॥
तस्येहानुष्ठितं सर्वं फलं चामुत्र चेह हि ।

O Brahmin, he who lives to see her mother so poor and wretched lives in vain. He, who, full of regard for her mother always protects her with devotion, gets all the rewards in this world and hereafter. 45-46$^{a}$

मातुश्च वचनं ब्रह्मन् पालितं यैर्नरोत्तमैः ॥४६॥
ते मान्यास्ते नमस्कार्या इह लोके परत्र च ।

In this world and the next they are the best of men worthy of honour and adoration who obey their mothers. $46^{a}$-$47^{a}$

अतस्त्वं तत्र गत्वाद्य यत्र माता व्यवस्थिता ॥४७॥
तां त्वं रक्षय जीवन्तीं तद्रक्षा ते परं तपः ।
क्रोधं परित्यजैनं त्वं दृष्टादृष्टविघातकम् ॥४८॥
तयोः कुरु वधे शुद्धिं पक्षिणोरात्मशुद्धये ।
याथातथ्येन कथितमेतत्सर्वं मया तव ॥४९॥

ब्रह्मचारिन् कुरुष्व त्वं यदीच्छसि सतां गतिम् ।
इत्युक्त्वा विररामाथ द्विजपुत्रं पतिव्रता ॥५०॥

Hence you immediately go to your mother ; save her life ; her protection is your highest penance. You give up your anger ; it destroys all the merits in this world and the next. For the sin of killing of birds you expiate yourself. I have given to you a correct estimate of the whole thing ; O Brahmacārin, if you are interested in beatitude, you follow my advice.' Having advised thus to the son of the Brahmin, the devoted wife desisted. $47^{b}$-50

सोऽपि तामाह भूयोऽपि सावित्रीं तु क्षमापयन् ।
अज्ञानात्कृतपापस्य क्षमस्व वरवर्णिनि ॥५१॥
मया तवाहितं यच्च कृतं क्रोधनिरीक्षणम् ।
तत् क्षमस्व महाभागे हितमुक्तं पतिव्रते ॥५२॥
तत्र गत्वा मया यानि कर्माणि तु शुभव्रते ।
कार्याणि तानि मे ब्रूहि यथा मे सुगतिर्भवेत् ॥५३॥

He apologised Sāvitrī for the wrongs he had done and spoke again—'O fair-complexioned lady, please forgive me for the sins I have committed due to ignorance ; O devoted wife, you have told what is good for me ; O blessed lady, forgive me for the harm I have done to you by looking at you in anger ; O righteous lady, please tell me, after the meeting with my mother what are my duties which will lead to beatitude ?' 51-53

तेनैवमुक्ता साप्याह तं पृच्छन्तं पतिव्रता ।
यानि कार्याणि वक्ष्यामि त्वया कर्माणि मे शृणु ॥५४॥

Thus asked by him that devoted wife replied—'Now I tell you the duties that you have to do and you listen to me. 54

पोष्या माता त्वया तत्र निश्चयं भैक्षवृत्तिना ।
अत्र वा तत्र वा ब्रह्मन् प्रायश्चित्तं च पक्षिणोः ॥५५॥

You have certainly to maintain your mother by begging. And somewhere O Brahmin, you have to atone for the sins you committed by killing both the birds. 55

यज्ञशर्मसुता कन्या भार्या तव भविष्यति ।
तां गृह्णीष्व च धर्मेण गते त्वयि स दास्यति ॥५६॥

The daughter of Yajñaśarman is destined to be your wife. Amidst all ritualistic observances you accept her as her father offers you when you go there. 56

पुत्रस्ते भविता तस्यामेकः संततिवर्धनः ।
यायावरधनाद्वृत्तिः पितृवत्ते भविष्यति ॥५७॥

She will give birth to a baby-boy who will perpetuate your family ; like your father you will maintain yourself with all that you get by leading the life of a wandering mendicant. 57

पुनर्मृतायां भार्यायां भविता त्वं त्रिदण्डकः ।
स यत्याश्रमधर्मेण यथोक्त्यानुष्ठितेन च ।
नरसिंहप्रसादेन वैष्णवं पदमाप्स्यसि ॥५८॥

Further with the expiry of your wife, you will take up the life of a religious mendicant carrying three staves, (*tridaṇḍaka*) In course of leading the life of a mendicant provided you sincerely stick to the disciplines of that '*āśrama*' as advised by me, through the grace of Lord Narasiṃha you will certainly attain the abode of Viṣṇu. 58

भाव्यमेतत्तु कथितं मया तव हि पृच्छतः ।
मन्यसे नानृतं त्वेतत् कुरु सर्वं हि मे वचः ॥५९॥

Because you enquired of me, I have prophesied all this to you ; in case you believe in my words, you do all that as per my direction'. 59

ब्राह्मण उवाच

गच्छामि मातृरक्षार्थमद्यैवाहं पतिव्रते ।
करिष्ये त्वद्वचः सर्वं तत्र गत्वा शुभेक्षणे ॥६०॥

The Brahmin said :

'O devoted wife, immediately I am starting to save my mother ; O auspicious-eyed, when I reach there I will do everything according to your advice.' 60

इत्युक्त्वा गतवान् ब्रह्मन् देवशर्मा ततस्त्वरन् ।
संरक्ष्य मातरं यत्नात् क्रोधमोहविवर्जितः ॥६१॥

कृत्वा विवाहमुत्पाद्य पुत्रं वंशकरं शुभम् ।
मृतभार्यश्च संन्यस्य समलोष्टाश्मकाञ्चनः ।
नरसिंहप्रसादेन परां सिद्धिमवाप्तवान् ॥६२॥

Having said so Devaśarman at once started for his home ; there free from anger and delusion he maintained his mother with all care ; he got married and was blessed with a fortunate son who would perpetuate his family ; and when his wife expired, he took to the life of a mendicant ; he treated the pebbles, stones and the gold on equal par and through the grace of Lord Narasiṃha he attained liberation. 61-62

पतिव्रताशक्तिरियं तवेरिता
धर्मश्च मातुः परिरक्षणं परम् ।
संसारवृक्षं च निहत्य बन्धनं
छित्त्वा च विष्णोः पदमेति मानवः ॥६३॥

Thus I have narrated to you the power of a devoted wife ; maintenance of the mother is the prime virtue ; having destroyed the tree of '*saṃsāra*' and having cut off its bondage a man goes to the abode of Viṣṇu. 63

इति श्रीनरसिंहपुराणे ब्रह्मचारिसंवादो नाम
त्रयोदशोऽध्यायः ॥१३॥

## चतुर्दशोऽध्यायः

## CHAPTER XIV

व्यास उवाच

शृणु वत्स महाबुद्धे शिष्याश्चैतां परां कथाम् ।
मयोच्यमानां शृण्वन्तु सर्वपापप्रणाशिनीम् ॥१॥

Vyāsa said :

O my son of great intellect : Hear me. And let all the disciples listen to this famous narrative destructive of all sins as I relate it. 1

पुरा द्विजवरः कश्चिद्वेदशास्त्रविशारदः ।
मृतभार्यो गतस्तीर्थं चक्रे स्नानं यथाविधि ॥२॥

In the by-gone days a certain eminent Brahmin, proficient in the Vedic lore after the death of his wife visited the holy places where in the sacred rivers he took a dip in the ritualistic manner. 2

तपः सुतप्तं विजने निःस्पृहो दारकर्मणि ।
भिक्षाहारः प्रवसितो जपस्नानपरायणः ॥३॥

Away from home he used to live on alms ; averse to marriage engaged in recitation and ablution, in a solitary place he used to practise rigorous penance. 3

स्नात्वा स गङ्गां यमुनां सरस्वतीं
पुण्यां वितस्तामथ गोमतीं च ।
गयां समासाद्य पितॄन् पितामहान्
संतर्पयन् सन् गतवान् महेन्द्रम् ॥४॥

Having taken his bath in rivers like Gangā, Yamunā, Sarasvatī, sacred. Vitastā and then Gomatī, he reached Gayā ; he offered there libations of water to the deceased ancestors (lit. fathers and grandfathers) after which he repaired to the Mahendra mountain. 4

तंत्रापि कुण्डषु गिरौ महामतिः
स्नात्वा नु दृष्ट्वा भृगुनन्दनोत्तमम् ।
कृत्वा पितृभ्यस्तु तथैव तृप्ति
व्रजन् वनं पापहरं प्रविष्टः ॥५॥

There al:o in the reservoir (of waters) in the mountain the high-minded (Brahmin) took his bath and met (Paraśurāma), the noble son of Bhṛgu. As before here too he offered libations of water to the deceased ancestors and in course of wandering about he entcred a forest which destroys all sins. 5

धारां पतन्तीं महतीं शिलोच्चयात्
संधार्य भक्त्या त्वनु नारसिंहे ।
शिरस्यशेषाघविनाशिनीं तदा
विशुद्धदेहः स बभूव विप्रः ॥६॥

There in the forest a great stream originating from the mountain flowed by ; its water had the capacity of destroying all sins ; the Brahmin with great devotion collected some water from the stream and consecrated the image of Narasiṃha by sprinkling that over it. Thus the Brahmin himself was physically purified. 6

विन्ध्याचले सक्तमनन्तमच्युतं
भक्तैर्मुनीन्द्रैरपि पूजितं सदा
आराध्य पुष्पैर्गिरिसम्भवैः शुभै-
स्तत्रैव सिद्धि त्वभिकाङ्क्ष्य संस्थितः ॥७।

Then desirous of attaining perfection with lovely flowers of the mountain, the Brahmin continued to worship infinite and imperishable Lord Viṣṇu. The image installed on the Vindhya mountain used to be worshipped always by devotees and eminent sages. 7

स नारसिंहो वहुकालपूजया
तुष्टः सुनिद्रागतमाह भक्तम् ।
अनाश्रमित्वं गृहभङ्गकाणंः
ह्यतो गृहणाश्रममुत्तमं द्विज ॥८॥

[illegible] Narasiṃha propitiated through His adoration for a long time, addressed the devotee when he lay fast asleep—There is disruption in your family life ; now you do not belong to any '*āśrama*' ; hence O Brahmin, you do take recourse to the best of the '*āśramas*'. 8

अनाश्रमीति द्विजवेदपारगा-
नपि त्वहं नानुगृह्णामि चात्र ।
तथापि निष्ठां तव वीक्ष्य सत्तम
त्वयि प्रसन्नेन मयेत्युदीरितम् ॥९॥

O Brahmin, people even though well versed in Vedic lore do not get any favour from me, in case they do not belong to any '*āśrama*'. Still O best of men, I am pleased with your sincerity in devotion, so I have told you as before. 9

तेनैवमुक्तः परमेश्वरेण
द्विजोऽपि बुद्ध्या प्रविचिन्त्य वाक्यम् ।
हरेरलङ्घ्यं नरसिंहमूर्ते-
र्बधिं च कृत्वा स यतिर्बभूव ॥१०॥

Thus addressed by the Supreme Lord the Brahmin thought over the matter (in his mind) ; convinced that the words of Hari, the Man-lion are not to be transgressed, he renounced the world and took up the life of a hermit. 10

त्रिदण्डवृक्षाक्षपवित्रपाणि-
राप्लुत्य तोये त्वघहारिणि स्थितः ।
जपन् सदा मन्त्रमपास्तदोषं
सावित्र्यमीशं हृदये स्मरन् हरिम् ॥११॥

He made it a habit of daily taking a dip in water (of the river), destructive of sin ; with his hand sanctified with the three staves and the rosary of '*akṣa*' beads he continued to stand in the midst of water ; with his mind centred upon Lord Hari uninterruptedly he used to mutter the auspicious Gāyatrī *mantra*. 11

यथाकथंचित् प्रतिलभ्य शाकं
भैक्ष्याभितुष्टो वनवासवासी ।

अभ्यर्च्य विष्णुं नरसिंहमूर्ति
ध्यात्वा च नित्यं हृदि शुद्धमाद्यम् ॥१२॥

Having taken up his residence in the forest, contented with the alms that he got, some how with difficulty he pulled on with fruits, roots and leaves. Constantly he meditated in his heart upon the pure, primordial Viṣṇu and worshipped His image of Narasiṃha. 12

विविक्तदेशे विपुले कुशासने
निवेश्य सर्वं हृदयेऽस्य सर्वम् ।
बाह्यं समस्तं गुणमिन्द्रियाणां
विलीय भेदं भगवत्यनन्ते ॥१३॥

In a vast solitary place, seated upon a mat of 'kuśa' grass, he merged all the differences and all the attributes of the sence-organs in the Infinite Lord enthroned in his heart. 13

विज्ञयमानन्दमजं विशालं
सत्यात्मकं क्षेमपदं वरेण्यम् ।
संचिन्त्य तस्मिन् प्रविहाय देहं
बभूव मुक्तः परमात्मरूपी ॥१४॥

The great unborn and adorable Lord, who, the knowable and the bestower of bliss is of the nature of peace and truth was meditated upon by him; and in consequence he relinquished his mortal body; freed from the fetters of the world he became one with Brahmin. 14

इमां कथां मुक्तिपरां यथोक्तां
पठन्ति ये नारसिंहं स्मरन्तः ।
प्रयागतीर्थप्लवने तु यत्फलं
तत् प्राप्य ते यान्ति हरेः पदं महत् ॥१५॥

Those who remembering Narasimha read out this story leading to liberation, get the fruit of a dip in the confluence of the holy Prayāga and attain the eminent position of Hari. 15

इत्येतदुक्तं तव पुत्र पृच्छतः
पुरातनं पुण्यतमं पवित्रकम् ।
संसारवृक्षस्य विनाशनं परं
पुनः कमिच्छस्यभिवाञ्छितं वद ॥१६॥

O boy! as you enquired, I have herewith narrated to you the most sacred, ancient and sanctifying episode which completely roots out the tree of '*saṃsāra*'. Now tell me, what more do you want to hear? 16

इति श्रीनरसिंहपुराणे चतुर्दशोऽध्यायः ॥१४॥

अभ्यर्च्य विष्णुं नरसिंहमूर्ति
ध्यात्वा च नित्यं हृदि शुद्धमाद्यम् ॥१२॥

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निवेश्य सर्वं हृदयेऽस्य सर्वम् ।
बाह्यं समस्तं गुणमिन्द्रियाणां
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In a vast solitary place, seated upon a mat of 'kuśa' grass, he merged all the differences and all the attributes of the sence-organs in the Infinite Lord enthroned in his heart. 13

विज्ञयमानन्दमजं विशालं
सत्यात्मकं क्षेमपदं वरेण्यम् ।
संचिन्त्य तस्मिन् प्रविहाय देहं
बभूव मुक्तः परमात्मरूपी ॥१४॥

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इमां कथां मुक्तिपरां यथोक्तां
पठन्ति ये नारसिंहं स्मरन्तः ।
प्रयागतीर्थप्लवने तु यत्फलं
तत् प्राप्य ते यान्ति हरेः पदं महत् ॥१५॥

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इत्येतदुक्तं तव पुत्र पृच्छतः
पुरातनं पुण्यतमं पवित्रकम् ।
संसारवृक्षस्य विनाशनं परं
पुनः कमिच्छस्यभिवाञ्छितं वद ॥१६॥

O boy ! as you enquired, I have herewith narrated to you the most sacred, ancient and sanctifying episode which completely roots out the tree of '*saṃsāra*'. Now tell me, what more do you want to hear ? 16

इति श्रीनरसिंहपुराणे चतुर्दशोऽध्यायः ॥१४॥

# पञ्चदशोऽध्यायः

# CHAPTER XV

श्रीशुक उवाच

श्रोतुमिच्छाम्यहं तात साम्प्रतं मुनिभिः सह ।
संसारवृक्षं सकलं येनेदं परिवर्तते ॥१॥

**Śuka said :**

O father ! now along with the sages I would like to listen to your discourse on the tree of 'saṃsāra' which is always in a state of flux. 1

वक्तुमर्हसि मे तात त्वयैतत् सूचितं पुरा ।
नान्यो वेत्ति महाभाग संसारोच्चारलक्षणम् ॥२॥

Previously you referred to it ; now it behoves you to narrate it to me. O illustrious one ! nobody else has any idea about this tree of 'saṃsāra.' 2

सूत उवाच

स पुत्रेणैवमुक्तस्तु शिष्याणां मध्यगेन च ।
कृष्णद्वैपायनः प्राह संसारतरुलक्षणम् ॥३॥

**Sūta said :**

Thus requested by the son seated in the company of the disciples Kṛṣṇadvaipāyana began to narrate the characteristics of the tree of 'saṃsāra'. 3

व्यास उवाच

शृण्वन्तु शिष्याः सकला वत्स त्वं शृणु भावितः ।
संसारवृक्षं वक्ष्यामि येन चेदं समावृतम् ॥४॥

**Vyāsa said :**

O my boy you attentively listen to what I say. And let all the disciples listen to me. I would describe the tree of 'saṃsāra' by which this visible world is enveloped. 4

अव्यक्तमूलप्रभवस्तस्मादग्रे तथोत्थितः ।
बुद्धिस्कन्धमयश्चैव इन्द्रियाङ्कुरकोटरः ॥५॥

This tree of 'saṃsāra' as it is visible to us, has its growth from the root of the Unmanifested (Brahman) ; intellect is the trunk of this tree ; and its hollows and sprouts are the sense-organs. 5

महाभूतविशाखश्च विशेषैः पत्रशाखवान् ।
धर्माधर्मसुपुष्पश्च सुखदुःखफलोदयः ॥६॥

Five gross-elements (mahābhūtas) constitute its branches, the tree has twigs and leaves in the form of objects ; virtue and vice are its beautiful flowers and it bears fruits in the shape of happiness and misery. 6

आजीव्यः सर्वभूतानां ब्रह्म वृक्षः सनातनः ।
एतद् ब्रह्म परं चैव ब्रह्म वृक्षस्य तस्य तत् ॥७॥

The eternal tree of Brahman is the resort of all beings. Both Brahman, the higher and the lower constitute the source of this tree. 7

इत्येवं कथितं वत्स संसारवृक्षलक्षणम् ।
वृक्षमेनं समारूढा मोहमायान्ति देहिनः ॥८॥

Thus O my dear, I have narrated to you the features of the tree of 'saṃsāra'. The embodied beings climb upon this tree and are deluded. 8

संसरन्तीह सततं सुखदुःखसमन्विताः ।
प्रायेण प्राकृता मर्त्या ब्रह्मज्ञानपराङ्मुखाः ॥९॥

Mostly lay mortals averse to the knowledge of Brahman constantly revolve around this tree of 'saṃsāra' and enjoy pain and pleasure as it comes. 9

छित्त्वैनं कृतिनो यान्ति नो यान्ति ब्रह्मज्ञानिनः ।
कर्मक्रिये महाप्राज्ञ नैनं छिन्दन्ति दुष्कृताः ॥१०॥

The knowers of Brahman who are fortunate cut asunder this tree of 'saṃsāra' and attain liberation ; they do not go back to the tree again. But the sinners who are attached to actions O wise one, have no power to cut off this tree of 'saṃsāra'. 10

एनं छित्वा च भित्त्वा च ज्ञानेन परमासिना ।
ततोऽमरत्वं ते यान्ति यस्मान्नावर्तते पुनः ॥११॥

With the great sword of knowledge the knowers of Brahman cut off and cleave this tree of 'saṃsāra' and attain immortlity from which there is no return again. 11

देहदारमयैः पाशैर्दृढं बद्धोऽपि मुच्यते ।
ज्ञानमेव परं पुंसा श्रेयसामभिवाञ्छितम् ।
तोषणं नरसिंहस्य ज्ञानहीनः पशुः पुमान् ॥१२॥

Even though strongly tied to the fetters of his mortal body and that of his wife (through the power of his knowledge) a man attains liberation. Knowledge is very much cherished by those who are after the good (śreyas). Knowledge is the only means for propitiating Narasiṃha. A man bereft of knowledge is a brute. 12

आहारनिद्राभयमैथुनानि
समानमेतत्पशुभिर्नराणाम् ।
ज्ञानं नराणामधिकं हि लोके
ज्ञानेन हीनाः पशुभिः समानाः ॥१३॥

Food, sleep, fear and the enjoyment of carnal pleasures—all these men share in common with beasts; surely knowledge is the special attribute of men : devoid of knowledge they are equal to beasts. 13

इति श्रीनरसिंहपुराणे पञ्चदशोऽध्यायः ॥१५॥

# षोडशोऽध्यायः

# CHAPTER XVI

श्रीशुक उवाच

संसारवृक्षमारुह्य द्वन्द्वपाशशतैर्दृढैः ।
बध्यमानः सुतैश्वर्यैः पतितो योनिसागरे ॥१॥

यः कामक्रोधलोभैस्तु विषयैः परिपीडितः ।
बद्धः स्वकर्मभिर्गौणैः पुत्रदारैषगादिभिः ॥२॥

**Śuka said**

Man has climbed this tree of 'saṃsāra'; bound by hundreds of fetters of the pairs of opposites (like good and evil love and hate) and by his attachment for progeny and wealth, he has fallen into this ocean of birth and rebirth. Tyrannized by lust, anger and greed he suffers for his attachment for the sense-objects; he is tied down to his own actions and secondarily by his desire for progeny and wife. 1-2

स केन निस्तरत्याशु दुस्तरं भवसागरम् ।
पृच्छामाख्याहि मे तात तस्य मुक्तिं कथं भवेत् ॥३॥

O Sire, how is it possible for him to cross over this impassable ocean of 'saṃsāra' in no time? How can he be liberated? Please reply to my questions. 3

श्रीव्यास उवाच

शृणु वत्स महाप्राज्ञ यज्ज्ञात्वा मुक्तिमाप्नुयात् ।
तच्च वक्ष्यामि ते दिव्यं नारदेन श्रुतं पुरा ॥४॥

नरके रौरवे घोरे धर्मज्ञानविवर्जिताः ।
स्वकर्मभिर्महादुःखं प्राप्ता यत्र यमालये ॥५॥

महापापकृतं घोरं सम्प्राप्ताः पापकृज्जनाः ।
आलोक्य नारदः शीघ्रं गत्वा यत्र त्रिलोचनः ॥६॥

गङ्गाधरं महादेवं शंकरं शूलपाणिनम् ।
प्रणम्य विधिवद्देवं नारदः परिपृच्छति ॥७॥

**Vyāsa replied**

O my learned boy, now I would speak to you of the divine knowledge which leads a man to liberation. In days of yore, I acquired this knowledge from Nārada. Once it so happened that the sage Nārada had been to the abode of Yama where in the terrible hell 'Raurava', people ignorant of righteous conduct used to undergo great suffering because of their sinful deeds. The sinners used to be tormented in consequence of their heinous crimes. Very much perturbed at this sight Nārada at once approached the three-eyed Lord Śiva. After having duly paid his obeisance to the great Lord Śaṃkara, the support of the Ganges and the weilder of the trident, Nārada enquired of Him : 4-7

नारद उवाच

यः संसारे महाद्वन्द्वैः कामभोगैः शुभाशुभैः ।
शब्दादिविषयैर्बद्धः पीडयमानः षडूर्मिभिः ॥८॥

कथं नु मुच्यते क्षिप्रं मृत्युसंसारसागरात् ।
भगवन् ब्रूहि मे तत्त्वं श्रोतुमिच्छामि शंकर ॥९॥
तस्य तद्वचनं श्रुत्वा नारदस्य त्रिलोचनः ।
उवाच तमृषिं शम्भुः प्रसन्नवदनो हरः ॥१०॥

**Nārada said**

In this world man is bound by the pairs of opposites like good and evil, by lust and enjoyment, by various sense-objects like sound etc., he is tortured by the six human frailtieslike hunger, thirst, old age, death, grief and delusion. How can he, inno time cross over this ocean of 'saṃsāra' consisting of birth and death ? O Lord Śaṃkara ; I wish to know the fact of the matter. Please tell me all about it, O Lord ; Having heard these words of Nārada, Śambhu, the three-eyed divinity with his countenance beaming with joy replied as follows :— 8-10

महेश्वर उवाच

ज्ञानामृतं च गुह्यं च रहस्यमृषिसत्तम ।
वक्ष्यामि शृणु दुःखघ्नं सर्वबन्धभयापहम् ॥११॥

O foremost of the sages, now I would speak to you about the secret and mysterious nectar of wisdom (jñānāmṛtam); it dissipates all misery and dispels the fear of all the fetters of birth and rebirth; listen to it. 11

तृणादि चतुरास्यान्तं भूतग्रामं चतुर्विधम् ।
चराचरं जगत्सर्वं प्रसुप्तं यस्य मायया ॥१२॥

तस्य विष्णोः प्रसादेन यदि कश्चित् प्रबुध्यते ।
स निस्तरति संसारं देवानामपि दुस्तरम् ॥१३॥

It is through the illusion of Viṣṇu, that the world of sentient and insentient constituting the whole multitude of four fold living beings beginning from a blade of grass to the four-faced Brahmā is enveloped in a delusive sleep. In case through the grace of Viṣṇu some one wakes up (from this delusion) and is enlightened with perfect wisdom, definitely he crosses over this chain of birth and rebirths, so difficult of achievement even for the gods. 12-13

भोगैश्वर्यमदोन्मत्तस्तत्त्वज्ञानपराङ्मुखः ।
संसारसुमहापङ्के जीर्णा गौरिव मज्जति ॥१४॥

Indifferent to the knowledge of the 'Absolute', intoxicated with the pride of enjoyment and opulence, like an old decrepit cow in mud and mire, one gets stuck up in the quagmire of the chain of birth and rebirths (saṃsāra). 14

यस्त्वात्मानं निबध्नाति कर्मभिः कोशकारवत् ।
तस्य मुक्तिं न पश्यामि जन्मकोटिशतैरपि ॥१५॥

Even in course of a hundred millions of rebirths, I do not find any means of liberation for one, who, like a silk-worm in a cocoon is imprisoned by a series of actions. 15

तस्मान्नारद सर्वेशं देवानां देवमव्ययम् ।
आराधयेत्सदा सम्यग् ध्यायेद्विष्णुं समाहितः ॥१६॥

Viṣṇu, the imperishable is the Lord of the universe and the god of gods. Therefore, O Nārada, with single-minded devotion one should constantly meditate and worship Him. 16

यस्तं विश्वमनाद्यन्तमाद्यं स्वात्मनि सस्थितम् ।
सर्वज्ञममलं विष्णुं सदा ध्यायन् विमुच्यते ॥१७॥

Viṣṇu, the all-pervading without beginning and end, the primary cause of the universe, the omniscient, pure and undefiled constitutes one's own self. By continuously meditating on Him one is released (from the fetters of saṃsāra). 17

निर्विकल्पं निराकाशं निष्प्रपञ्चं निरामयम् ।
वासुदेवमजं विष्णुं सदा ध्यायन् विमुच्यते ॥१८॥

Viṣṇu, the all-pervading who is without any substitute lies beyond the sphere of illusion unaffected by ailments and afflictions. By constantly meditating on Him, the unborn Lord Vāsudeva, one is released (from the fetters of saṃsāra). 18

निरञ्जनं परं शान्तमच्युतं भूतभावनम् ।
देवगर्भं विभुं विष्णुं सदा ध्यायन् विमुच्यते ॥१९॥

Lord Viṣṇu absolutely free from blemish, perfectly calm and quiet, the imperishable, the creator of beings is the source of all the divinities. By constantly meditating on Him, one is released (from the fetters of saṃsāra). 19

सर्वपापविनिर्मुक्तमप्रमेयमलक्षणम् ।
निर्वाणमनघं विष्णुं सदा ध्यायन् विमुच्यते ॥२०॥

Viṣṇu who is freed of all sins, the inscrutable, the undefined, the sinless is of the nature of supreme bliss. By constantly meditating on Him one is released (from the fetters of (saṃsāra) 20

अमृतं परमानन्दं सर्वपापविवर्जितम् ।
ब्रह्मण्यं शंकरं विष्णुं सदा संकीर्त्य मुच्यते ॥२१॥

Viṣṇu, the immortal, the bestower of happiness who is of the nature of supreme bliss and is freed of all sins, is well-versed in Vedic lore. By continuously reciting His name, one is released (from the fetters of saṃsāra). 21

योगेश्वरं पुराणाख्यमशरीरं गुहाशयम् ।
अमात्रमव्ययं विष्णुं सदा ध्यायन् विमुच्यते ॥२२॥

Viṣṇu, the master of 'yoga', the primeval entity, the bodiless, the immeasurable, and undecaying Lord is concealed in one's own heart. By constantly meditating on Him, one is released (from the fetters of saṃsāra). 22

शुभाशुभविनिर्मुक्तमूर्मिषट्कपरं विभुम् ।
अचिन्त्यममलं विष्णुं सदा ध्यायन् विमुच्यते ॥२३॥

Viṣṇu, the all-pervading, the unthinkable, pure and undefiled, absolutely free from good and evil is far above the six human infirmities (like hunger, thirst, old age, death, grief and delusion). By constantly meditating on Him, one is released (from the fetters of saṃsāra).. 23

सर्वद्वन्द्वविनिर्मुक्तं सर्वदुःखविवर्जितम् ।
अप्रतर्क्यमजं विष्णुं सदा ध्यायन् विमुच्यते ॥२४॥

Viṣṇu, the unborn, the unthinkable, freed from all pairs of opposites (like good and evil, love and hate etc.) is beyond the pale of all sorrow and suffering. By constantly meditating on Him, one is released (from the fetters of saṃsāra). 24

अनामगोत्रमद्वैतं चतुर्थं परमं पदम् ।
तं सर्वहृद्गतं विष्णुं सदा ध्यायन् विमुच्यते ॥२५॥

Viṣṇu, the non dual entity without any name or appellation, concealed in the heart of one and all, is the supreme 'turīya' state (in relation to the three other states like waking, dreaming and dreamless sleep). By constantly meditating on Him, one is released (from the fetters of saṃsāra). 25

अरूपं सत्यसंकल्पं शुद्धमाकाशवत्परम् ।
एकाग्रमनसा विष्णुं सदा ध्यायन् विमुच्यते ॥२६॥

Viṣṇu, the formless, of true resolve is absolutely pure and undefiled like ether. By constantly meditating on Him with single-minded devotion, one is released (from the fetters of saṃsāra). 26

सर्वात्मकं स्वभावस्थमात्मचैतन्यरूपकम् ।
शुभ्रमेकाक्षरं विष्णुं सदा ध्यायन् विमुच्यते ॥२७॥

Viṣṇu, who is the self of the entire manifested universe, who exists by his own innate nature, who is of the nature of one's own consciousness, is resplendent and is referred to by the monosyllabic Oṃ By constantly meditating on Him, one is released (from the fetters of saṃsāra). 27

अनिर्वाच्यमविज्ञेयमक्षरादिमसम्भवम्	।
एकं नूत्नं सदा विष्णुं सदा ध्यायन् विमुच्यते ॥२८॥

The only ever luminous god Viṣṇu, the indescribable, the unknowable, the birthless, is referred to by the monosyllabic Oṃ By constantly meditating on Him, one is released (from the fetters of saṃsāra), 28

विश्वाद्यं विश्वगोप्तारं विश्वादं सर्वकामदम् ।
स्थानत्रयातिगं विस्णु सदा ध्यायन् विमुच्यते ॥२९॥

Viṣṇu, the bestower of all desires, the cause of creation, preservation and destruction of the universe, is far above the three states of waking, dreaming and dreamless sleep (i e., Viṣṇu is of the nature of turīya). By constantly meditating on Him, one is released (from the fetters of saṃsāra). 29

सर्वदुःखक्षयकरं	सर्वशान्तिकरं	हरिम् ।
सर्वपापहरं विष्णुं सदा ध्यायन् विमुच्यते ॥३०॥

Hari, the remover of all misery, the bestower of all peace and happiness, dissipates all sins. By constantly meditating on Viṣṇu, one is released (from the fetters of saṃsāra). 30

ब्रह्मादिदेवगन्धर्वैर्मुनिभिः	सिद्धचारणैः ।
योगिभिः सेवितं विष्णुं सदा ध्यायन् विमुच्यते ॥३१॥

All the divinities beginning with Brahmā, Gandharvas, sages, Siddhas, Cāraṇas and ascetics always attend upon the Lord. By constantly, meditating upon Viṣṇu, one is released (from the fetters of 'saṃsāra') 31

विष्णौ प्रतिष्ठितं विश्वं विष्णुर्विश्वे प्रतिष्ठितः ।
विश्वेश्वरमजं विष्णुं कीर्तयन्नेव मुच्यते ॥३२॥

The universe is rooted in Viṣṇu and Viṣṇu is rooted in the universe. One who constantly sings aloud the glories of Viṣṇu, the unborn Lord of the universe, is released (from the fetters of 'saṃsāra') 32

संसारबन्धनान्मुक्तिमिच्छन् काममशेषतः ।
भक्त्यैव वरदं विष्णु सदा ध्यायन् विमुच्यते ॥३३॥

Desirous of liberation from the bond of existence and anxious for the fulfilment of all the desires, devotedly one should always meditate upon Viṣṇu, the giver of blessings. By so doing one is released (from the fetters of 'saṃsāra). 33

व्यास उवाच

नारदेन पुरा पृष्ट एवं स वृषभध्वजः ।
यदुवाच तदा तस्मै तन्मया कथितं तव ॥३४॥
तमेव सततं ध्याहि निर्बीजं ब्रह्म केवलम् ।
अवाप्स्यसि ध्रुवं तात शाश्वतं पदमव्ययम् ॥३५॥

Vyāsa said

I have told you all that the bull-bannered god (Śiva) had narrated before Nārada when asked by him, constantly meditate on Viṣṇu ; only He is the Brahman, the uncaused cause. By so doing, my boy, you will definitely attain that eternal imperishable state. 34-35

श्रुत्वा सुरऋषिविष्णोः प्राधान्यमिदमीश्वरात् ।
स विष्णुं सम्यगाराध्य परां सिद्धिमवाप्तवान् ॥३६॥

After listening to the glories of Viṣṇu from the divine sage Nārada, Śuka duly adored the Lord and attained final emancipation. 36

यश्चैनं पठने चैव नृसिंहकृतमानसः ।
शतजन्मकृतं पापमपि तस्य प्रणश्यति ॥३७॥

With mind devoted to Lord Narasiṃha, one who daily recites this hymn, stands absolved of all sins, even of sins committed in hundreds of re-birth. 37

विष्णोः स्तवमिदं पुण्यं महादेवेन कीर्तितम् ।
प्रातः स्नात्वा पठेन्नित्यममृतत्वं स गच्छति ॥३८॥

This sacred hymn of Viṣṇu was first recited by Śiva. After taking bath early in the morning by reciting this hymn one attains immortality. 38

ध्यायन्ति ये नित्यमनन्तमच्युतं
हृत्पद्ममध्येष्वथ कीर्तयन्ति ये।
उपासकानां प्रभुमीश्वरं परं
ते यान्ति सिद्धिं परमां तु वैष्णवीम् ॥३९॥

Those who daily meditate on the eternal infinite imperishable Viṣṇu concealed in their lotus-like hearts and sing aloud the glories of the great Lord of the devotees, are merged in Viṣṇu and attain the final beatitude. 39

इति श्रीनरसिंहपुराणे विष्णोः स्तवराजनिरूपणे
षोडशोऽध्यायः ॥१६॥

# सप्तदशोऽध्यायः

# CHAPTER XVII

### श्रीशुक उवाच

किं जपन् मुच्यते तात सततं विष्णुतत्परः।
संसारदुःखात् सर्वेषां हिताय वद मे पितः ॥१॥

Śuka said

O my dear father, what is the *mantra* which a devotee of Viṣṇu should always recite for getting liberation from the sufferings of the world. Please tell me this for the good of one and all. 1

### व्यास उवाच

अष्टाक्षरं प्रवक्ष्यामि मन्त्राणां मन्त्रमुत्तमम्।
यं जपन् मुच्यते मर्त्यो जन्मसंसारबन्धनात् ॥२॥

Vyāsa said

I will tell you the eight-syllabled *mantra*, the best of the *mantras*, by muttering which the mortal is released from the fetters of birth and re-birth. 2

हृत्पण्डरीकमध्यस्थं शङ्खचक्रगदाधरम्।
एकाग्रमनसा ध्यात्वा विष्णुं कुर्याज्जपं द्विजः ॥३॥

While engaged in the recitation (of the eight-syllabled *mantra*) with single-minded devotion the Brahmin should meditate upon (Viṣṇu), the holder of conch, discus and club, seated in the lotus of his heart. 3

एकान्ते निर्जनस्थाने विष्णवग्रे वा जलान्तिके।
जपेदष्टाक्षरं मन्त्रं चित्ते विष्णुं निधाय वै ॥४॥

With mind centred upon Viṣṇu one should utter the eight-syllabled *mantra* seated all alone in a solitary place or in front of the image of Viṣṇu or by the side of waters. 4

अष्टाक्षरस्य मन्त्रस्य ऋषिर्नारायणः स्वयम्।
छन्दश्च दैवो गायत्री परमात्मा च देवता ॥५॥

God Nārāyaṇa Himself is the seer of this eight-syllabled *mantra* ; divine Gāyatrī is the metre ; the Supreme Self is the divinity. 5

शुक्लवर्णं च ॐकारं नकारं रक्तमुच्यते ।
मोकारं वर्णतः कृष्णं नाकारं रक्तमुच्यते ॥६॥
राकारं कुङ्कुमाभं तु यकारं पीतमुच्यते ।
णाकारमञ्जनाभं तु यकारं बहुवर्णकम् ॥७॥

'Oṃ' is of white colour ; 'na' is of red colour ; 'mo' is dark-coloured ; 'nā' is red ; 'rā' has the tinge of saffron ; 'ya' is yellow ; 'ṇā' has the colour of collyrium and 'yā' is multi-coloured. 6—7

ॐ नमो नारायणायेति मन्त्रः सर्वार्थसाधकः ।
भक्तानां जपतां तात स्वर्गमोक्षफलप्रदः ।
वेदानां प्रणयेनैष सिद्धो मन्त्रः सनातनः ॥८॥

The mantra "*Om namo Nārāyaṇāya*" is the giver of all desires. O my dear, devotees who recite this mantra attain heaven and liberation. This eternal mantra is quintessence of the Vedic mantras. 8

सर्वपापहरः श्रीमान् सर्वमन्त्रेषु चोत्तमः ।
एतमष्टाक्षरं मन्त्रं जपन्नारायणं स्मरेत् ॥९॥

It is destructive of all sins ; it is bringer of fortune and it is the best of all mantras. One should remember Nārāyaṇa while reciting this eight-syllabled mantra. 9

संध्यावसाने सततं सर्वपापैः प्रमुच्यते ।
एष एव परो मन्त्र एष एव परं तपः ॥१०॥

By reciting this mantra after evening one is cleansed of all sins. This is the mantra par excellence and this is the highest form of penance. 10

एष एव परो मोक्ष एष स्वर्ग उदाहृतः ।
सर्ववेदरहस्येभ्यः सार एष समुद्धृतः ॥११॥
विष्णुना वैष्णवानां हि हिताय मनुजां पुरा ।
एवं ज्ञात्वा ततो विप्रो ह्यष्टाक्षरमिमं स्मरेत् ॥१२॥

It is the highest liberation ; it is spoken of as the heaven itself ; for the good of the Vaisnavas, Visnu has drawn out his mantra—the essence of all the esoteric Vedic mantras. Keeping this in mind the Brahmin should recite this eight-syllabled mantra. 11-12

स्नात्वा शुचिः शुचौ देशे जपेत् पापविशुद्धये ।
जपे दाने च होमे च गमने ध्यानपर्वसु ॥१३॥
जपेन्नारायणं मन्त्रं कर्मपूर्वे परे तथा ।
जपेत्सहस्रं नियुतं शुचिर्भूत्वा समाहितः ॥१४॥
मासि मासि तु द्वादश्यां विष्णुभक्तो द्विजोत्तमः ।

For cleansing of the sins, one should take a bath, and be pure and holy; then seated in a holy place one should mutter the mantra. During 'japa', in course of making a gift, performing a sacrifice or starting out on a journey, on the day of the new moon and the full moon, before and after an undertaking one should recite the Nārāyaṇa mantra. On the twelfth day of every month, holy and purified a Brahmin devoted to Viṣṇu with deep concentration should recite this mantra for one thousand or one million times. 13-15$^{a}$

स्नात्वा शुचिर्जपेद्यस्तु नमो नारायणं शतम् ॥१५॥
स गच्छेत् परमं देवं नारायणमनामयम् ।
गन्धपुष्पादिभिर्विष्णुमनेनाराध्य यो जपेत् ॥१६॥
महापातकयुक्तोऽपि मुच्यते नात्र संशयः ।
हृदि कृत्वा हरिं देवं मन्त्रमेनं तु यो जपेत् ॥१७॥
सर्वपापविशुद्धात्मा स गच्छेत् परमां गतिम् ।

Clean and pure after bath, one who recites a hundred times the mantra '*Om namo Nārāyaṇāya*' attains the great god Viṣṇu, the pure and sublime.

Even though a great sinner by adoring Viṣṇu with this mantra with flowers and perfumes and by reciting His name, one is certainly liberated. With ones mind centred on Lord Hari by means of recitation of this mantra, one is cleansed of all sins and attains highest position. 15$^{b}$-18$^{a}$

प्रथमेन तु लक्षेण आत्मशुद्धिर्भविष्यति ॥१८॥
द्वितीयेन तु लक्षेण मनुसिद्धिमवाप्नुयात् ।
तृतीयेन तु लक्षेण स्वर्गलोकमवाप्नुयात् ॥१९॥
चतुर्थेन तु लक्षेण हरेः सामीप्यमाप्नुयात् ।
पञ्चमेन तु लक्षेण निर्मलं ज्ञानमाप्नुयात् ॥२०॥
तथा षष्ठेन लक्षेण भवेद्विष्णौ स्थिरा मतिः ।
सप्तमेन तु लक्षेण स्वरूपं प्रतिपद्यते ॥२१॥
अष्टमेन तु लक्षेण निर्वाणमधिगच्छति ।

Recitation of this mantra one lakh times leads purification of the self ; recitation of the mantra two lakh times leads to efficacy of mantras (*mantrasiddhi*) ;[1] recitation of this mantra three lakh times leads to heaven ; recitation of the mantra four lakh times leads to the proximity of Hari ; by reciting the mantra five lakh times one becomes possessed of pure knowledge ; recitation of the mantra six lakh times leads to concentration of the mind on Viṣṇu ; by reciting seven lakh times one is identified with the Lord ; recitation of the mantra eight lakh times leads one to liberation. 18ᵇ-22ᵃ

स्वस्वधर्मसमायुक्तं जपं कुर्याद् द्विजोत्तमः ॥२२॥
एतत् सिद्धिकरं मन्त्रमष्टाक्षरमतन्द्रितः ।

A true Brahmin devotedly doing his rites and duties should recite this mantra. The Brahmin always alert should recite this eight-syllabled mantra which leads to perfection, 22ᵇ-23ᵃ

दुःस्वप्नासुरपैशाचा उरगा ब्रह्मराक्षसाः ॥२३॥
जापिनं नोपसर्पन्ति चौरक्षुद्राधयस्तथा ।
एकाग्रमनसाव्यग्रो विष्णुभक्तो दृढव्रतः ॥२४॥
जपेन्नारायणं मन्त्रमेतन्मृत्युभयापहम् ।
मन्त्राणां परमो मन्त्रो देवतानां च दैवतम् ॥२५॥
गुह्यानां परमं गुह्यमोंकाराद्यक्षराष्टकम् ।
आयुष्यं धनपुत्रांश्च पशून् विद्यां महद्यशः ॥२६॥
धर्मार्थकाममोक्षांश्च लभते च जपन्नरः ।
एतत् सत्यं च धर्म्यं च वेदश्रुतिनिदर्शनात् ॥२७॥

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[1] mantrasidhi – knowledge of the *mantras* gives power and [illegible] efficiency to the reciter.

Unpleasant dreams, demons, goblins, serpents, Brahma-rākṣasas, robbers and minor mental agony—all these do not affect a person who recites the eight-syllabled mantra.

Without being distracted a devotee of Viṣṇu, firm in religious austerities, with single-minded devotion should recite this Nārāyaṇa mantra which dispels the feer of death.

The eight-syllabled mantra beginning with 'Oṃ' is the best of all mantras ; it is the divinity of the divinities and it is the most secret of all secrets.

The person who recites this mantra attains longevity, wealth, progeny, cattle, knowledge, great fame and the four objects of human life—'dharma', 'artha' 'kāma' and 'mokṣa'. In the Vedic tradition it is the truth and it is righteous. $23^{b}$-27

एतत् सिद्धिकरं नृणां मन्त्ररूपं न संशयः ।
ऋषयः पितरो देवाः सिद्धास्त्वसुरराक्षसाः ॥२८॥
एतदेव परं जपत्वा परां सिद्धिमितो गताः ।
ज्ञात्वा यस्त्वात्मनः कालं शास्त्रान्तर विधानतः ।
अन्तकाले जपन्नेति तद्विष्णोः परमं पदम् ॥२९॥

There is no doubt that this mantra is the giver of all success to the people. Sages, manes, gods, Siddhas, demons and Rākṣasas—all of them only by reciting this unique mantra attained the hignest perfection after their departure from this world.

By knowing the time of one's death in consultation with other Śāstras, one, who recites this (mantra) on the eve of death, attains the highest abode of Viṣṇu. 28-29

नारायणाय नम इत्ययमेव सत्यं
संसारघोरविषसंहरणाय मन्त्रः ।
शृण्वन्तु भव्यमतयो मुदितास्त्वरागा
उच्चैस्तरामुपदिशाम्यहमूर्ध्वबाहुः ॥३०॥

In a loud voice with my arms raised, I am appraising you of this mantra. Let all the people with sound mind, free from attachment listen to me with pleasure. This mantra "*namo Nārāyaṇāya*" is the infallible remedy for destroying the deadly poison of the world. 30

भूत्वोर्ध्वबाहुरद्याहं सत्यपूर्वं ब्रवीम्यहम् ।
हे पुत्र शिष्याः शृणुत न मन्त्रोऽष्टाक्षरात्परः ॥३१॥

With my arms raised now I proclaim the truth, O my son, O my disciples, listen to me. There is no mantra superior to the eight-syllabled one. 31

सत्यं सत्यं पुनः सत्यमुत्क्षिप्य भुजमुच्यते ।
वेदाच्छास्त्रं परं नास्ति न देवः केशवात् परः ॥३२॥

With my arms raised I am speaking you the truth, the truth and the final truth—"There is no Śāstra superior to the Vedas and there is no god superior to Keśava. 32

आलोच्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥३३॥

After discussing all the Śāstras and after having pondered over them again and ngain I have come to this definite conclusion– "Nārāyaṇa is always worthy of meditation." 33

इत्येतत् सकलं प्रोक्तं शिष्याणां तव पुण्यदम् ।
कथाश्च विविधाः प्रोक्ता मया भज जनार्दनम् ॥३४॥

To you my son and to all the disciples, I have given the holy discourse; and I have narrated various stories; seek refuge in Janārdana. 34

अष्टाक्षरमिमं मन्त्रं सर्वदुःखविनाशनम् ।
जपपुत्र महाबुद्धे यदि सिद्धिमभीप्ससि ॥३५॥

O my boy of great intellect, in case you are intent upon attaining perfection, recite this eight-syllabled mantra, the destroyer of all sorrows. 35

इदं स्तवं व्यासमुखात्तु निस्सृतं
संध्यात्रये ये पुरुषाः पठन्ति ।
ते धौतपाण्डुरपटा इव राजहंसाः
संसारसागरमपेतभयास्तरन्ति ॥३६॥

For the first time this hymn was uttered by the sage Vyāsa. By reciting this hymn in the morning, noon and evening, cleansed life all-white flamingoes or washed lined people freed from fear cross over this ocean of *samsāra*. 36

इति श्रीनरसिंहपुराणे अष्टाक्षरमन्त्रमाहात्म्यं नाम
सप्तदशोऽध्यायः ॥१७॥

# अष्टादशोऽध्यायः

## CHAPTER XVIII

सूत उवाच

इति श्रुत्वा कथाः पुण्याः सर्वपापप्रणाशनीः ।
नानाविधा मुनिश्रेष्ठाः कृष्णद्वैपायनात् पुनः ॥१॥
शुकः पूर्वं महाभागो भरद्वाजो महामते ।
सिद्धैरन्यैश्च सहितो नारायणपरोऽभवत् ॥२॥

Sūta said :

O Bharadvāja, the best of the sages, O ye high-minded one, in ancient times Śuka heard from Kṛṣṇa-dvaipāyana the sacred stories, destructive of all sins and became devoted to Nārāyaṇa along with other Siddhas. 1-2

एवं ते कथिता विप्र मार्कण्डेयादिकाः कथाः ।
मया विचित्राः पापघ्न्यः किं भूयः श्रोतुमिच्छसि ॥३॥

O Brahmin, I have narrated to you the charming and sin-destroying stories of Mārkaṇḍeya and others. What more do you want to listen ? 3

भरद्वाज उवाच

वस्वादीनां तथा प्रोक्ता मम सृष्टिस्त्वया पुरा ।
अश्विनोर्मरुतां चैव नोक्तोत्पत्तिस्तु तां वद ॥४॥

Bharadvāja said :

Formerly you had narrated to me the origin of Vasus and other divinities. Now you tell me the origin of Aśvins and Maruts that you have not narrated so far. 4

सूत उवाच

मरुतां विस्तरेणोक्ता वैष्णवाख्ये महामते ।
पुराणे शक्तिपुत्रेण पुरोत्पत्तिश्च वायुना ॥५॥
अश्विनोर्देवयोश्चैव सृष्टिरुक्ता सुविस्तरात् ।
संक्षेपात्तव वक्ष्यामि सृष्टिमेतां शृणुष्व मे ॥६॥

Sūta said

O high-minded one, previously in Viṣṇu Purāṇa the origin of Maruts has been described in detail by the son of Śakti

(Parāśara). And in Vāyu Purāṇa the origin of Aśvins has been described at length. Now I would give a brief account of the creation : please listen. 5-6

दक्षकन्यादितिः। अदितेरादित्यः पुत्रः। तस्मै त्वष्टा दुहितरं संज्ञां नाम कन्यां दत्तवान् ॥७॥ सोऽपि त्वाष्ट्रीं रूपवतीं मनोज्ञां प्राप्य तया सह रेमे। सा कतिपयात् कालात् स्वभर्तुरादित्यस्य तापमसहन्ती पितुर्गृहं जगाम ॥८॥ तामवलोक्य सुतां पितोवाच किं पुत्रि तव भर्त्ता सवित स्नेहात् त्वां रक्षत्युत परुष इति ॥९॥ एवं पितुर्वचनं श्रुत्वा संज्ञा तं प्रत्युवाच। दग्धाहं भर्तुः प्रचण्डतापादिति ॥१०॥ एवं श्रुत्वा तामाह पिता गच्छ पुत्रि भर्तुर्गृहमिति ॥११॥ युवतीस्त्रीणां भर्तुः शुश्रूषणमेव धर्मः श्रेयान्। अहमपि कतिपयदिवसादागत्यादित्यस्योष्णतां जामातुरुद्धरिष्यामि ॥१२॥

Aditi was the daughter of Dakṣa Prajāpati. Āditya was the son of Aditi. To him Tvaṣṭṛ offered his daughter "Saṃjñā". 7

The daughter of Tvaṣṭṛ was charming and graceful and Āditya was united with her. After sometime unable to bear with the heat of her husband, she left for her father's abode. 8

At the sight of the daughter, her father asked, 'O my daughter, does your husband Savitṛ maintain you with all care and affection or do you find his dealings offensive ?' 9

Thus enquired of by her father, Saṃjñā replied, 'The scorching heat of my lord is very tormenting.' 1

At these words the father told her, 'O my daughter, go back to the abode of your lord. Service of the lord is the highest virtue of the young ladies. I would be coming after some days and would trim down the hot rays of my son-in-law Āditya'. 11-12

इत्युक्ता सा च पुनर्भर्तुर्गृहं प्राप्य कतिपयदिवसान्मनुं यमीं यमं चापत्यत्रयमादित्यात् प्रासूत। पुनस्तदुष्णतामसहन्ती छायां भर्तुरुपभोगाय स्वप्रज्ञाबलेनोत्पाद्य तत्र संस्थाप्य गत्वोत्तरकुरुनधिष्ठायाश्वी भूत्वा विचचार ॥१३॥

Thus advised by her father, she returned to the abode of her lord and after some days from the side of Aditya she

begot three children—Manu, Yamī and Yama. Further unable to bear with the scorching rays, for the enjoyment of her lord she produced Chāyā by virtue of her intelligence and left her there. She herself started for Uttarakuru where she wandered about in the form of a mare. 13

आदित्योऽपि संज्ञेयमिति मत्वा तस्यां जायां पुनरपत्यत्रयमुत्पादयामास ॥१४॥ मनुं शनैश्चरं तपतीं च । स्वेष्वपत्येषु पक्षपातेन वर्ततीं छायां दृष्ट्वा यमः स्वपितरमाह नेयमस्मन्मातेति ॥१५॥ पितापि तच्छ्रुत्वा भार्यां प्राह । सर्वेष्वपत्येषु सममेव वर्ततामिति ॥१६॥ पुनरपि स्वेष्वपत्येषु स्नेहात्प्रवर्ततीं छायां दृष्ट्वा यमो यमी च तां बहुविधमपीत्थमुवाच । आदित्यसंनिधानात्तूष्णीं बभूवतः ॥१७॥ ततश्छाया तयोः शापं दत्तवती । यम त्वं प्रेतराजो भव यमि त्वं यमुना नाम नदी भवेत् ॥१८॥ ततः क्रोधादादित्योऽपि छायापुत्रयोः शापं दत्तवान् हे पुत्र शनैश्चर त्वं ग्रहो भव क्रूरदृष्टिर्मन्दगामी च पापग्रहस्त्वं च ॥१९॥ पुत्रि तपती नाम नदी भवेति । अथादित्यो ध्यानमास्थाय संज्ञा क्व स्थितेति विचारयामास ॥२०॥

Taking her to be Saṃjñā, Āditya also again produced three offsprings through that wife. They were Manu, Śanaiścara and Tapatī. Having noticed Chāyā showing extra favour to her children, Yama complained to his father—'She is not our mother.' Informed of this, father advised his wife—'Treat all your children equally'. And when Chāyā was found to be more affectionate to her own children, both Yama and Yamī behaved badly towards her. But in the presence of Āditya both of them remained silent. Then Chāya imprecated a curse upon them—"Yama, you go down as the King of the dead (Pretarāja), Yamī, you take the form of the river Yamunā". And in a fit of rage Āditya too imprecated a curse upon (Śanaiścara, and Tapatī)—both the children of Chāyā—'O my son Śanaiścara, as one of the inauspicious planets you would be evil eyed and slow of pace. O my daughter, you would take the form of the river Tapatī'. Then Āditya sat in meditation and thought of the place as to where Saṃjñā might be present. 14-20

स दृष्ट्वानुत्तरकुरुषु ध्यानचक्षुषाश्वीभूय विचरन्तीम् । स्वयं चाश्वरूपेण तत्र गत्वा तया सह सम्पर्कं कृतवान् ॥२१॥ तस्यामेवादित्यादश्विनावुत्पन्नौ तयोरतिशयवपुषोः साक्षात् प्रजापतिरागत्य देवत्वं यज्ञभागत्वं मुख्यं च देवानां भिषजत्वं दत्त्वा जगाम । आदित्यश्चाश्वरूपं विहाय स्वभार्यां संज्ञां त्वाष्ट्रीं स्वरूपधारिणीं नीत्वा स्वरूपमास्थाय दिवं जगाम ॥२२॥ विश्वकर्मा चागत्य आदित्यं नामभिः स्तुत्वा तदतिशयोष्णतांशतामपशातयामास ॥२३॥

He could visualise through his divine intuition, in the form of a mare Saṃjñā had been wandering in the land of Uttarakuru. Then Āditya himself reached there in the form of a horse and was united with her. 21

From Saṃjñā were born the twin Aśvins from the side of Āditya ; of all the divinities they were the most beautiful ; Prajāpati in person appeared there ; after conferring upon them the right to divinity, a principal share in the sacrifice and the status of physician of gods he left the place.

Āditya gave up his form of the horse ; Tvaṣṭr's daughter Saṃjñā, his wife regained her original form, then in the company of Saṃjñā, in his natural form Āditya went to the heaven. 22

Then Viśvakarman approached Āditya ; after eulogising him by recitation of his names, he grinded off the rays which were excessively hot. 23

एवं वः कथिता विप्रा अश्विनोत्पत्तिरुत्तमा ।
पुण्या पवित्रा पापघ्नी भरद्वाज महामते ॥२४॥

O high-minded Bharadvāja, O Brahmins, thus I have narrated to you the beautiful story of the birth of the Aśvins. It is a holy and auspicious story leading to the destruction of sins. 24

आदित्यपुत्रौ भिषजौ सुराणां
दिव्येन रूपेण विराजमानौ ।
श्रुत्वा तयोर्जन्म नरः पृथिव्यां
भवेत् सुरूपो दिवि मोदते च ॥२५॥

Both the sons of Āditya put in the position of divine physicians shine in their heavenly splendour By listening to the birth stories of both the Aśvins, one is endowed with lovely appearance and delights in heaven. 25

इति श्रीनरसिंहपुराणे अश्विनोरुत्पत्तिर्नाम अष्टादशोऽध्यायः ॥१८॥

# एकोनविंशोऽध्यायः

## CHAPTER XIX

भरद्वाज उवाच

यैः स्तुतो नामभिस्तेन सविता विश्वकर्मणा ।
तान्यहं श्रोतुमिच्छामि वद सूत विवस्वतः ॥१॥

Bharadvāja said

I would like to listen to Viśvakarman's eulogy consisting of the names of Savitṛ ; O Sūta, please tell me that eulogy.

सूत उवाच

तानि मे शृणु नामानि यैः स्तुतो विश्वकर्मणा ।
सविता तानि वक्ष्यामि सर्वपापहराणि ते ॥२॥

Sūta said

I recount the names by reciting which Viśvakarman prayed to Savitṛ. Listen to those names, destructive of all sins.

आदित्यः सविता सूर्यः खगः पूषागभस्तिमान् ।
तिमिरोन्मथनः शम्भुस्त्वष्टा मार्तण्ड आशुगः ॥३॥

हिरण्यगर्भः कपिलस्तपनो भास्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शम्भुस्तिमिरनाशनः ॥४॥

अंशुमानंशुमाली च तमोघ्नस्तेजसां निधिः ।
आतपी मण्डली मृत्युः कपिलः सर्वतापनः ॥५॥

हरिर्विश्वो महातेजाः सर्वरत्नप्रभाकरः ।
अंशुमाली तिमिरहा ऋग्यजुस्सामभावितः ॥६॥

प्राणाविष्करणो मित्रः सुप्रदीपो मनोजवः ।
यज्ञेशो गोपतिः श्रीमान् भूतज्ञः क्लेशनाशनः ॥७॥

अमित्रहा शिवो हंसो नायकः प्रियदर्शनः ।
शुद्धो विरोचनः केशी सहस्रांशुः प्रतर्दनः ॥८॥

धर्मरश्मिः पतंगश्च विशालो विश्वसंस्तुतः ।
दुर्विज्ञेयगतिः शूरस्तेजोराशिर्महायशाः ॥९॥

स दृष्ट्वानुत्तरकुरुषु ध्यानचक्षुषाश्वीभूय विचरन्तीम् । स्वयं चाश्वरूपेण तत्र गत्वा तया सह सम्पर्कं कृतवान् ॥२१॥ तस्यामेवादित्यादश्विनावुत्पन्नौ तयोरतिशयवपुषोः साक्षात् प्रजापतिरागत्य देवत्वं यज्ञभागत्वं मुख्यं च देवानां भिषजत्वं दत्त्वा जगाम । आदित्यश्चाश्वरूपं विहाय स्वभार्यां संज्ञां त्वाष्ट्रीं स्वरूपधारिणीं नीत्वा स्वरूपमास्थाय दिवं जगाम ॥२२॥ विश्वकर्मा चागत्य आदित्यं नामभिः स्तुत्वा तदतिशयोष्णतांशतामपशातयामास ॥२३॥

He could visualise through his divine intuition, in the form of a mare Saṃjñā had been wandering in the land of Uttarakuru. Then Āditya himself reached there in the form of a horse and was united with her. 21

From Saṃjñā were born the twin Aśvins from the side of Āditya ; of all the divinities they were the most beautiful ; Prajāpati in person appeared there ; after conferring upon them the right to divinity, a principal share in the sacrifice and the status of physician of gods he left the place.

Āditya gave up his form of the horse ; Tvaṣṭr's daughter Saṃjñā, his wife regained her original form, then in the company of Saṃjñā, in his natural form Āditya went to the heaven. 22

Then Viśvakarman approached Āditya ; after eulogising him by recitation of his names, he grinded off the rays which were excessively hot. 23

एवं वः कथिता विप्रा अश्विनोत्पत्तिरुत्तमा ।
पुण्या पवित्रा पापघ्नी भरद्वाज महामते ॥२४॥

O high-minded Bharadvāja, O Brahmins, thus I have narrated to you the beautiful story of the birth of the Aśvins. It is a holy and auspicious story leading to the destruction of sins. 24

आदित्यपुत्रौ भिषजौ सुराणां
दिव्येन रूपेण विराजमानौ ।
श्रुत्वा तयोर्जन्म नरः पृथिव्यां
भवेत् सुरूपो दिवि मोदते च ॥२५॥

Both the sons of Āditya put in the position of divine physicians shine in their heavenly splendour By listening to the birth stories of both the Aśvins, one is endowed with lovely appearance and delights in heaven. 25

इति श्रीनरसिंहपुराणे अश्विनोरुत्पत्तिर्नाम अष्टादशोऽध्यायः ॥१८॥

# एकोनविंशोऽध्यायः

# CHAPTER XIX

### भरद्वाज उवाच

यैः स्तुतो नामभिस्तेन सविता विश्वकर्मणा ।
तान्यहं श्रोतुमिच्छामि वद सूत विवस्वतः ॥१॥

**Bharadvāja said**

I would like to listen to Viśvakarman's eulogy consisting of the names of Savitṛ; O Sūta, please tell me that eulogy.

### सूत उवाच

तानि मे शृणु नामानि यैः स्तुतो विश्वकर्मणा ।
सविता तानि वक्ष्यामि सर्वपापहराणि ते ॥२॥

**Sūta said**

I recount the names by reciting which Viśvakarman prayed to Savitṛ. Listen to those names, destructive of all sins.

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
तिमिरोन्मथनः शम्भुस्त्वष्टा मार्तण्ड आशुगः ॥३॥

हिरण्यगर्भः कपिलस्तपनो भास्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शम्भुस्तिमिरनाशनः ॥४॥

अंशुमानंशुमाली च तमोघ्नस्तेजसां निधिः ।
आतपी मण्डली मृत्युः कपिलः सर्वतापनः ॥५॥

हरिर्विश्वो महातेजाः सर्वरत्नप्रभाकरः ।
अंशुमाली तिमिरहा ऋग्यजुस्सामभावितः ॥६॥

प्राणाविष्करणो मित्रः सुप्रदीपो मनोजवः ।
यज्ञेशो गोपतिः श्रीमान् भूतज्ञः क्लेशनाशनः ॥७॥

अमित्रहा शिवो हंसो नायकः प्रियदर्शनः ।
शुद्धो विरोचनः केशी सहस्रांशुः प्रतर्दनः ॥८॥

धर्मरश्मिः पतंगश्च विशालो विश्वसंस्तुतः ।
दुर्विज्ञेयगतिः शूरस्तेजोराशिर्महायशाः ॥९॥

भ्राजिष्णुर्ज्योतिषामीशो विजिष्णुर्विश्वभावनः ।
प्रभविष्णुः प्रकाशात्मा ज्ञानराशिः प्रभाकरः ॥१०॥

आदित्यो विश्वदृग् यज्ञकर्ता नेता यशस्करः ।
विमलो वीर्यवानीशो योगज्ञो योगभावनः ॥११॥

अमृतात्मा शिवो नित्यो वरेण्यो वरदः प्रभुः ।
धनदः प्राणदः श्रेष्ठः कामदः कामरूपधृक् ॥१२॥

तरणिः शाश्वतः शास्ता शास्त्रज्ञस्तपनः शयः ।
वेदगर्भो विभुर्वीरः शान्तः सावित्रिवल्लभः ॥१३॥

ध्येयो विश्वेश्वरो भर्ता लोकनाथो महेश्वरः ।
महेन्द्रो वरुणो धाता विष्णुरग्निर्दिवाकरः ॥१४॥

The following are the names :

(1) Āditya (the son of Aditi), (2) Savitṛ (the generator of intellect), (3) Sūrya (the sun), (4) Khaga (that which moves in the firmament); (5) Puṣan (the nourisher) (6) Gabhastimat (that which is endowed with rays), (7) Timironmathana (the dispeller of darkness), (8) Śambhu (the giver of happiness), (9) Tvaṣṭṛ, (10) Mārtaṇḍa that which is born from the foetal egg in the womb of Aditi and the foetal egg spoken of as destroyed by Kaśyapa)[1], (11) Āśuga (that which is of swift pace), (12) Hiraṇyagarbha (the golden embryo), (13) Kapila (that which is the tawny-coloured), (14) Tapana (that which heats or warms), (15) Bhāskara (the producer of light and lustre), (16) Ravi (that which sucks up water), (17) Agnigarbha (pregnant with fire), (18) Aditeḥ putra (the son of Aditi), (19) Timiranāśana (the dispeller of darkness), (20) Aṃśumat (that which is shines with a thousand rays), (21) Aṃśumālī (that which is endowed with a thousand rays), (22) Tamoghna (the destroyer of darkness), 23 (Tejasāṃ nidhi (the store-house of light and lustre). (24) Ātapī (the producer of heat), (25) Maṇḍalī that which is endowed with an orb), (26) Mṛtyu (death-personified, or that which gives birth to Yama, the god of death), (27) Kapila Sarvatāpana (the tawny-coloured entity that heats one and all), (28) Hari (the dispeller of sins), (29) Viśva (that) which has the

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[1] Vide Mārkaṇḍeya Purāṇa ch. 105, 19-20

form of the universe), (30) Mahātejas (that which is endowed with great effulgence), (31) Sarvaratha-prabhākara (that which enhances the light and lustre of the jewels), (32) Aṃśumālī Timirahan (that which endowed with a thousand rays dispels darkness), (33) Ṛgyajussāmabhāvita that whose glory has been propounded by the three Vedas—(Ṛk, Yajus and Sāman), (34) Prāṇāviṣkaraṇa (the source of life on this earth), (35) Mitra (one of the twelve Ādityas), (36) Supradīpa (that which shines brightly), (37) Manojava (that which is as swift as the mind), (38) Yajñeśa (the lord of sacrifice), (39) Gopati (the lord of rays), (40) Śrīmat (that which is endowed with splendour), (41) Bhūtajña (the knower of beings), (42) Kleśanāśana the remover of misery), (43) Amitrahan (the vanquisher of foes), (44) Śiva (the auspicious), (45) Haṃsa (the supreme soul), (46) Nāyaka (that which leads or guides), (47) Priyadarśana (that which is of charming appearance), (48) Śuddha (the spotless) (49) Virocana (the ever effulgent), (50) Keśin (that which is endowed with hairs in the form of rays), (51) Sahasrāṃśu (that which is endowed with a thousand rays), (52) Pratardana (that which has the specific power of destroying darkness), (53) Dharmaraśmī (that which is endowed with sacred or holy rays), (54) Pataṃga (that which moves in the firmament), (55) Viśāla (the great), (56) Viśvasaṃstuta (that which is eulogised by the whole universe), (57) Durvijñeyagati (that which is of inscrutable nature), (58) Sūra (the mighty), (59) Tejorāśi (a mass of splendour), (60) Mahāyaśas (that which is of great fame), (61) Bhrājiṣṇu (the resplendent), (62) Jyotiṣāṃ Īśa (the lord of planets and stars), (63) Vijiṣṇu (the ever victorious), (64) Viśvabhāvana (the source of the universe), (65) Prabhaviṣṇu (the origin of the universe), (66) Prakāśātman (that which is of the nature of splendour), (67) Jñānarāśi (the treasure-house of wisdom), (68) Prabhākara (the producer of light), (69) Āditye Viśvadṛk (Āditya, the onlooker of the universe), (70) Yajñakartṛ (the institutor of sacrifice) (71) Netṛ (that which leads or guides), (72) Yaśaskara (that which enhances fame and glory), (73) Vimala (the spotless), (74) Vīryavat (the mighty); (75) Īśa (the lord), (76) Yogajña (the knower of 'yoga'), (77) Yogabhāvana (the propounder of 'yoga'), (78) Amṛtātman Śiva

(Śiva, the essence of immortality), (79) Nitya (the eternal), (80) Vareṇya (the adorable), (81) Varada (the bestower of boons), (82) Prabhu (the lord), (83) Dhanada (the giver of wealth), (84) Prāṇada (the giver of life), (85) Śreṣṭha (the pre-eminent), (86) Kāmada (the full-filler of all desires), (87) Kāmarupadhṛk (that which essumes different forms of one's own will), (88) Taraṇi (that which enables one to cross over the ocean of saṃsāra), (89) Śāśvata (the eternal), (90) Śastṛ (the chastiser), (91) Śāstrajña (proficient in scriptures), (92) Saya (the support), (93) Vedagarbha (the revealer of Śukla Yajurveda)[1], (94) Vibhu (the all-pervasive), (95) Vīra (the mighty), (96) Śānta (the calm and pacified), (97) Sāvitrīvallabha (the presiding deity of the Gāyatrī hymn), (98) Dhyeya (worthy of meditation), (99) Viśveśvara (the lord of the universe), (100) Bhartṛ (the sustainer), (101) Lokanātha (the protector of the worlds), (102) Maheśvara (the great lord), (103) Mahendra (who is of the nature of lord Indra), (104) Varuṇa (one of twelve Ādityas), (105) Dhātṛ (one of the twelve Ādityas), (106) Viṣṇu (one of twelve Ādityas), (107) Agni (who is of the nature of fire) and (108) Divākara (the maker of day). 3-14

एतैस्तु नामभिः सूर्यः स्तुतस्तेन महात्मना ।
उवाच विश्वकर्माणं प्रसन्नो भगवान् रविः ॥१५॥

भ्रमिमारोप्य मामत्र मण्डलं मम शातय ।
त्वद्बुद्धिस्थं मया ज्ञातमेवमौष्ण्यं शमं व्रजेत् ॥१६॥

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[1] The legendary account of the origin of the Vedic texts from the sun-god is given in Viṣṇu Purāṇa (III. 5). Vaiśampāyana, the pupil of Vyāsa taught twenty seven branches of Yajurveda to all his disciples. But once infuriated with one of his disciples Yājñavalkya for his disobedience, Vaiśampāyana commanded him to vomit all that he had learnt. He disgorged the Vedic texts he had learnt from Vaiśampāyana and propitiated the sun-god who in the form of a horse imparted to him the texts of Vājasaneya Saṃhitā, the white Yajurveda.

In honour of the sun-god the high-souled (Viśvakarman) had offered his eulogy consisting of these names ; and the sun-god extremely pleased addressed Viśvakarman—

"I am well aware of your intention. You set me on the lathe and thin down my orb ; thus the heated part would cool down." 15-16

इत्युक्तो विश्वकर्मा च तथा स कृतवान् द्विज ।
शान्तोष्णः सविता तस्य दुहितुर्विश्वकर्मणः ॥१७॥
संज्ञायाश्चाभवद्विप्र भानुस्त्वष्टारमब्रवीत् ।
त्वया यस्मात् स्तुतोऽहं वै नाम्नामष्टशतेन च ॥१८॥
वरं वृणीष्व तस्मात् त्वं वरदोऽहं तवानघ ।
इत्युक्तो भानुना सोऽथ विश्वकर्माब्रवीदिदम् ॥१९॥
वरदो यदि मे देव वरमेतं प्रयच्छ मे ।
एतैस्तु नामभिर्यस्त्वां नरः स्तोष्यति नित्यशः ॥२०॥
तस्य पापक्षयं देव कुरु भक्तस्य भास्कर ॥२१॥

O Brahmin, Viśvakarman did all that as advised by the sun-god. Since that day Savitṛ appeared cool and soothing for Saṃjñā, the daughter of Viśvakarman. Then the sun-god addressed Tvastṛ...'O sinless one, you have offered me an eulogy consisting of my one hundred and eight names ; and I would bless you with the boons, choose any boon that you like.' Thus asked by the sun-god, Viśvakarman replied—'You are pleased to bless me with the boons, and now I ask of you this particular boon. O sun god, may the devotee who daily offers you an eulogy consisting of these names be cleansed of all his sins. 17-21.

तेनैवमुक्तो दिनकृत्तथेति
त्वष्टारमुक्त्वा विरराम भास्करः ।
संज्ञां विशङ्कां रविमण्डलस्थितां
कृत्वा जगामाथ रविं प्रसाद्य ॥२२॥

'So be it' thus the sun-god (the producer of light and lustre) said to Tvaṣṭṛ. After propitiating the sun-god Viśvakarman left for his own abode. And it is for Viśvakarman, Saṃjñā continued to live in the solar orb without fear or apprehension. 22

इति श्रीनरसिंहपुराणे एकोनविंशोऽध्यायः ॥१९॥

# विशतितमोऽध्यायः

# CHAPTER XX

साम्प्रतं मारुतोत्पत्तिं वक्ष्यामि द्विजसत्तम ।
पुरा देवासुरे युद्धे देवैरिन्द्रादिभिर्दितेः ॥१॥

O best of the Brahmins, now I would describe the birth of the Maruts. Formerly in the battle between gods and demons, the sons of Diti were defeated by gods with Indra as their leader. With the death of her sons Diti was desirous of a son who would smash the pride of Indra, and hence she propitiated her husband—the sage Kaśyapa. 1-2

पुत्राः पराभूता दितिश्च विनष्टपुत्रा महेन्द्रदर्पहरं पुत्रमिच्छन्ती कश्यपमृषिं स्वपतिमाराधयामास ॥२॥ स च तपसा संतुष्टो गर्भाधानं चकार तस्याम् । पुनस्तामेवमुक्तवान् ॥३॥ यदि त्वं शुचिः सती शरच्छतमिमं गर्भं धारयिष्यसि ततश्च महेन्द्रदर्पहन्ता पुत्रो भविष्यति । इत्येवमुक्ता सा च तं गर्भं धारयामास ॥४॥

Pleased with her penance, after impregnating her thus he advised, 'You will be blessed with a son who would smash the pride of Mahendra, provided in a pure and holy state you bear this foetus for a hundred years. Thus advised she continued to bear the foetus. 3-4

इन्द्रोऽपि तज्ज्ञात्वा वृद्धब्राह्मणरूपेणागत्य दितिपार्श्वं स्थितवान् । किंचिदूनपूर्णे वर्षशते पादशौचमकृत्वा दितिः शयनमारुह्य निद्रां गता ॥५॥ सोऽपि लब्धावसरो वज्रपाणिस्तत्कुक्षिं प्रविश्य वज्रेण तं गर्भं सप्तधा चिच्छेद । सोऽपि तेन प्रच्छिद्यमानो रुरोद ॥६॥ मा रोदीरिति वदन्निन्द्रस्तान् सप्तधैकैकं चिच्छेद ॥७॥ सप्तधा ते सर्वे मरुतो यतो जातमात्रान्मा रोदीरित्युक्तवान् । महेन्द्रस्य सहाया अमी मरुतो नाम देवा बभूवुः ॥८॥

Aware of this Indra remained by the side of Diti in the disguise of an old Brahmin. Just before the completion of the hundredth year Diti went to bed without cleansing her feet.

Taking this opportunity Indra with his thunderbolt entered her womb and cut the foetus into seven pieces. Being cut to pieces the foetus started weeping. 6

"Don't weep" saying thus, Indra again cut each of them into seven pieces. 7

Each part of the foetus was cut into seven pieces; and they are called Maruts because Indra at the time of their birth had consoled them with the words—"mā rodīḥ" (don't weep). These Maruts, associates of Mahendra got the status of divinities. 8

एवं मुने सृष्टिरियं तवेरिता
देवासुराणां नरनागरक्षसाम् ।
वियन्मुखानामपि यः पठेदिदं
शृण्वंश्च भक्त्या हरिलोकमेति सः ॥९॥

O sage, thus have I narrated to you the origin of gods, demons, human, beings Nāgas, Rākṣasas and the elements like ether etc. He, who, devotedly reads out this account or listens to it goes to the abode of Hari. 9

इति श्रीनरसिंहपुराणे विंशतितमोऽध्यायः ॥२०॥

# एकविंशोऽध्यायः

# CHAPTER XXI

भरद्वाज उवाच

अनुसर्गश्च सर्गश्च त्वया चित्रा कथेरिता ।
वंसमन्वन्तरे ब्रूहि वंशानुचरितं च मे ॥१॥

**Bharadvāja said**

You have given me an interesting account of 'Sarga' (Creation) and 'Anusarga' (Secondary creation). Now you tell me about Vaṃśa (Genealogy of gods and sages), 'Manvantara' (Cycles of the ages) and Vaṃśānucarita (Accounts of glorious deeds of royal dynasties). 1

सूत उवाच

राज्ञां वंशः पुराणेषु विस्तरेण प्रकीर्तितः ।
संक्षेपात्कथयिष्यामि वंशमन्वन्तराणि ते ॥२॥
वंशानुचरितं चैव श्रृणु विप्र महामते ।
श्रृण्वन्तु मुनयश्चेमे श्रोतुमागत्य ये स्थिताः ॥३॥

**Sūta said**

In the Purāṇas there is detailed description of 'Vaṃśa'. Now I give a brief account of 'Vaṃśa', 'Manvantara' and 'Vaṃśānucarita', O high-minded Brahmin, you please listen and let the sages assembled here listen to it. 2-3

आदौ तावद्ब्रह्मा ब्रह्मणो मरीचिः । मरीचेः कश्यपः कश्यपादादित्यः ॥४॥ आदित्यान्मनुः । मनोरिक्ष्वाकुः, इक्ष्वाकोर्विकुक्षिः । विकुक्षेर्द्योतः, द्योताद्वेनो वेनात्पृथुः पृथोः पृथाश्वः ॥५॥ पृथाश्वादसंख्याताश्वः । असंख्याताश्वान्मांधाता ॥६॥ मांधातुः पुरुकुत्सः पुरुकुत्साद्दृषदो दृषदादभिशम्भुः ॥७॥ अभिशम्भोर्दारुणो दारुणात्सगरः ॥८॥ सगराद्धर्यश्वो हर्यश्वाद्धारीतः ॥९॥ हारीताद्रोहिताश्वो रोहिताश्वादंशुमान् । अंशुमतो भगीरथः ॥१०॥ भगीरथात् सौदासः सौदासाच्छत्रुंदमः ॥११॥ शत्रुंदमादनरण्यः, अनरण्याद्दीर्घबाहुः, दीर्घबाहोरजः ॥१२॥ अजाद्दशरथः । दशरथाद्रामः, रामाल्लवः,

लवात पद्म: ॥१३॥ पद्मादनुपर्णः । अनुपर्णाद्वस्त्रपाणिः ॥१४॥ वस्त्रपाणेः शुद्धोदनः । शुद्धोदनाद्बुधः । बुधादादित्यवंशो निवर्तते ॥१५॥

First there was Brahmā ; from Brahmā Marīci was born, from Marīci Kaśyapa, from Kaśyapa Āditya, from Āditya Manu, from Manu Īkṣvāku, from Īkṣvāku Vikukṣi, from Vikukṣi Dyota, from Dyota Vena, from Vena Pṛthu, from Pṛthu Pṛthāśva, from Pṛthāśva Asaṃkhyātāśva, from Asaṃkhyātāśva Māndhātṛ, from Māndhātṛ Purukutsa, from Purukutsa Dṛṣada, from Dṛṣada Abhiśambhu, from Abhiśambhu Dāruṇa, from Dāruṇa Sagara, from Sagara Haryaśva, from Haryaśva Hārīta, from Hārīta Rohitāśva, from Rohitāśva Aṃśumat, from Aṃśumat Bhagīratha, from Bhagīratha Saudāsa, from Saudāsa Śatrumdama, from Śatrumdama Anaraṇya, from Anaraṇya Dīrghabāhu, from Dīrghahāhu Aja, from Aja Daśaratha, from Daśaratha Rāma, from Rāma Lova, from Lava Padma, from Padma Anuparṇa, from Anuparṇa Vastrapāṇi, from Vastrapāṇi Śuddhodana and Budha (Buddha) was the son of Śuddhodana. With Budha (Buddha) there ends of solar race. 4-15

सूर्यवंशभवास्ते ते प्राधान्येन प्रकीर्तिताः ।
यैरियं पृथिवी भुक्ता धर्मतः क्षत्रियैः पुरा ॥१६॥

Thus I have described the prominent Kṣatriya kings of the solar race who in ancient times had righteously ruled over the earth. 16

सूर्यस्य वंशः कथितो मया मुने
समुद्गता यत्र नरेश्वराः पुरा ।
मयोच्यमानाञ्छशिनः समाहितः
शृणुष्व वंशेऽथ नृपाननुत्तमान् ॥ १७॥

O sage, I have given an account of the solar race in which renowned kings were born. Now attentively listen to my account of the reputed kings born in the lunar race. 17

इति श्रीनरसिंहपुराणे सूर्यवंशकथनं नामैकविंशोऽध्यायः ॥२१॥

# द्वाविंशोऽध्यायः

## CHAPTER XXII

सूत उवाच

सोमवंशं शृणुष्वाथ भरद्वाज महामुने ।
पुराणे विस्तरेणोक्तं संक्षेपात् कथयेऽधुना ॥१॥

Sūta said

O revered sage Bharadvāja, now listen to the account of the lunar race. There is detailed description of it in the Purāṇas and now I narrate it briefly. 1

आदौ तावद्ब्रह्मा । ब्रह्मणो मानसः पुत्रो मरीचिर्मरीचेर्दाक्षायण्यां कश्यपः ॥२॥ कश्यपाददितेरादित्यः । आदित्यात्सुवर्णलायां मनुः ॥३॥ मनो सुरूपायां सोमः । सोमाद्रोहिण्यां बुधः । बुधादिलायां पुरूरवाः ॥४॥ पुरूरवस आयुः । आयो रूपवत्यां नहुषः ॥५॥ नहुषात् पितृवत्यां ययातिः । ययातेः शर्मिष्ठायां पूरुः ॥६॥ पूरोर्वंशदायां सम्पातिः । सम्पातेर्भानुदत्तायां सार्वभौमः । सार्वभौमस्य वैदेह्यां भोजः ॥७॥ भोजस्य लिङ्गायां दुष्यन्तः । दुष्यन्तस्य शकुन्तलायां भरतः ॥८॥ भरतस्य नन्दायामजमीढः । अजमीढस्य सुदेव्यां पृश्निः । पृश्नेरुग्रसेनायां प्रसरः । प्रसरस्य बहुरूपायां शंतनुः । शंतनोर्योजनगन्धायां विचित्रवीर्यः । विचित्रवीर्यस्याम्बिकायां पाण्डुः ॥९॥ पाण्डोः कुन्तिदेव्यामर्जुनः । अर्जुनात् सुभद्रायामभिमन्युः ॥१०॥ अभिमन्योरुत्तरायां परीक्षितः । परीक्षितस्य मातृवत्यां जनमेजयः । जनमेजयस्य पुण्यवत्यां शतानीकः ॥११॥ शतानीकस्य पुष्पवत्यां सहस्रानीकः । सहस्रानीकस्य मृगवत्यामुदयनः । तस्य वासवदत्तायां नरवाहनः ॥१२॥ नरवाहनस्याश्वमेधायां क्षेमकः । क्षेमकान्ताः पाण्डवाः सोमवंशो निवर्तते ॥१३॥

Brahmā was the primal being. Marīci was the mind-born son of Brahmā. The son of Marīci was Kaśyapa born from Dakṣāyaṇī. 2*

The son of Kaśyapa was Āditya born from Aditi. The son of Āditya was Manu born from Suvarcalā. The son of Manu was Som born from Surūpā. The son of Soma was Budha

born from Rohiṇī. The son of Budha was Pururavas born from Ilā. The son of Pururavas was Ayu. The son of Ayu was Nahuṣa born from Rūpavatī. The son of Nahuṣa was Yayāti born from Pitṛvatī. The son of Yayāti was Puru born from Śarmiṣṭhā. The son of Puru was Sampāti born from Vaṃśadā. The son of Sampāti was Sārvabhauma born from Bhānudattā. The son of Sārvabhauma was Bhoja born from Vaidehī. 3-7

The son of Bhoja was Duṣyanta born from Liṅgā. The son of Duṣyanta was Bharata born from Śakuntalā. The son of Bharata was Ajamīḍha born from Nandā. The son of Ajamīḍha was Pṛṣṇi born from Sudevī. The son of Pṛṣṇi was Prasara born from Ugrasenā. The son of Prasara was Śantanu born from Bahurūpā. The son of Śantanu was Vicitravīrya born from Yojanagandhā. The son of Vicitravīrya was Pāṇḍu born from Ambikā. The son of Pāṇḍu was Arjuna born from Kuntī. The son of Arjuna was Abhimanyu born from Subhadrā. 8-10

The son of Abhimanyu was Parīkṣita born from Uttarā. The son of Parīkṣita was Janamejaya born from Mātṛvatī. The son of Janamejaya was Śatānīka born from Puṇyavatī. 11

The son of Śatānīka was Sahasrānīka born from Puṣpavatī. The son of Sahasrānīka was Udayana born from Mṛgavatī. The son of Udayana was Naravāhana born from Vāsavadattā. 12

Kṣemaka was the son of Naravāhana born from Aśvamedhā. And the Pāṇḍava race ends with Kṣemaka. Thus the lunar race comes to a close. 13

य इदं शृणुयान्नित्यं राजवंशमनुत्तमम् ।
सर्वपापविशुद्धात्मा विष्णुलोकं स गच्छति ॥१४॥

One who listens daily to the recitation of this glorious royal race cleansed of all sins goes to the abode of Viṣṇu. 14

यश्चेदं पठते नित्यं श्राद्धे वा श्रावयेत्पितृन् ।
वंशानुकीर्तनं पुण्यं पितृणां दत्तमक्षयम् ॥१५॥

For one who daily reads aloud this sacred account of the royal race or makes it listen to one's deceased ancestors during the 'Sraddha' ceremony, the gifts he or she offers to the manes are never exhausted. 15

राज्ञां हि सोमस्य मया तवेरिता
वंशानुकीर्तिर्द्विज पापनाशनी ।
शृणुष्व विप्रेन्द्र मयोच्यमानं
मन्वन्तरं चापि चतुर्दशाख्यम् ॥१६॥

O Brahmin, I have depicted the lunar race, the recitation of which leads to the destruction of sins. O the best of the Brahmins, now listen to the fourteen 'Manvantaras' that I narrate. 16

इति श्रीनरसिंहपुराणे सोमवंशानुकीर्तनं नाम
द्वाविंशोऽध्यायः ॥२२॥

# त्रयोविंशोऽध्यायः

# CHAPTER XXIII

## सूत उवाच

प्रथमं तावत्स्वायम्भुवं मन्वन्तरं तत्स्वरूपं कथितम्। सर्गादौ स्वारोचिषो नाम द्वितीयो मनुः ॥१॥ तस्मिन् स्वारोचिषे मन्वन्तरे विपश्चिन्नाम देवेन्द्रः। पारावताः सतुषिता देवाः ॥२॥ ऊर्जस्तम्बः सुप्राणो दन्तो निर्ऋषभो वरीयानीश्वरः सोमः सप्तर्षयश्चैवम् किम्पुरुषाद्याः स्वारोचिषस्य मनोः पुत्रा राजानो भवन्ति ॥३॥ तृतीय उत्तमो नाम मनुः। सुधामानः सत्याः शिवाः प्रतर्दना वंशवर्तिनश्च देवाः। पञ्चैते द्वादशगणाः ॥४॥ तेषां सुशान्तिरिन्द्रः ॥५॥ वन्द्याः सप्तर्षयोऽभवन्। अत्र परशुचित्राद्या मनोः सुताः ॥६॥ चतुर्थस्तामसो नाम मनुः। तत्र मन्वन्तरे सुराः पराः सत्याः सुधियश्च सप्तविंशतिका गणाः ॥७॥ तत्र भुशुण्डी नाम देवेन्द्रः। हिरण्यरोमा देव श्रीरूर्ध्वबाहुर्देवबाहुः सुधामा हृ पर्जन्यो मुनिरित्येते सप्तर्षयः ॥८॥ ज्योतिर्धामा पृथुः काश्योऽग्निर्धनक इत्येते तामसस्य मनोः पुत्रा राजानः ॥९॥ पञ्चमो नाम रैवतो मनुः। तस्यान्तरेऽमिता निरता वैकुण्ठाः सुमेधस इत्येते देवगणाश्चतुर्दशका गणाः। असुरान्तको नाम देवेन्द्रः। सप्तकाद्या मनोः सुता राजानो वै बभूवुः ॥१०॥ शान्तः शान्तभयो विद्वांस्तपस्वी मेधावी सुतपाः सप्तर्षयोऽभवन् ॥११॥ षष्ठश्चाक्षुषो नाम मनुः। पुरुशतद्युम्नप्रमुखास्तस्य सुता राजानः। सुशान्ता आप्याः प्रसूता भव्याः प्रथिताश्च महानुभावाः लेखाद्याः पञ्चैते ह्यष्टका गणास्तत्र देवाः ॥१२॥ तेषामिन्द्रो मनोजवः। मेधाः सुमेधा विरजा हविष्मानुत्तमो मतिमान्नाम्ना सहिष्णुश्चैते सप्तर्षयः ॥१३॥ सप्तमो वैवस्वतो मनुः साम्प्रतं वर्तते। तस्य पुत्रा इक्ष्वाकुप्रभृतयः क्षत्रिया भूभुजः ॥१४॥ आदित्यविश्ववसुरुद्राद्या देवाः पुरन्दरोऽत्र देवेन्द्रः ॥१५॥ वशिष्ठः कश्यपोऽत्रिर्जमदग्निर्गौतम विश्वामित्रभरद्वाजाः सप्तर्षयो भवन्ति ॥१६॥

**Sūta said**

The first 'Manvantara' was 'Svāyambhuva' and its essential features have already been depicted. In the beginning

of creation there was Svārociṣa, the second Manu; in the Svārociṣa 'Manvantara' Vipaścit ruled as Indra, the lord of gods; during the period of Vipaścit the deities were known as Pārāvatas and Tuṣitas; the seven sages who existed in this Manvantara were—Ūrjastamba, Suprāṇa, Danta, Nirṛṣabha, Varīyān, Īśvara and Soma; likewise in those days Kiṃpuruṣa and others, the sons of Svārociṣa Manu were the kings of the earth. 1-3

The third Manu was known as Uttama; the five orders of deities of this period were Sudhāmāns, Satyas, Śivas, Pratardans and Vaṃśavartins; and each of these five orders consisted of twelve divinities; Suśānti was the Indra of those divinities; the seven sages belonging to this period were known as Vandyas; Paraśu, Citra etc., the sons of Uttama Manu were the kings of the earth. 4-6

Tāmasa was the fourth Manu; in the 'Manvantara' of Tāmasa Paras, Satyas and Sudhīs were the three orders of deities and each of these three orders comprised twenty seven divinities; Bhuśuṇḍī was the Indra of these divinities. The seven sages who had their existence in this Manvantara were—Hiraṇyaroman, Devaśrī, Urddhvabāhu, Devabāhu, Sudhāman, Parjanya and Muni; Jyotirdhāman, Pṛthu, Kāśya, Agni and Dhanaka the sons of Tāmasa Manu were the kings of the earth. 7-9

Raivata was the fifth Manu; in the Manvantara of Raivata Amitas, Niratas, Vaikuṇṭhas and Sumedhas were the four orders of deities and each of these four orders consisted of fourteen divinities; Asurāntaka[1] was the Indra of these divinities. Saptaka and others—the sons of Raivata Manu were the kings ruling over the earth; the seven sages of this Manvantara were:—Śānta, Śāntabhaya.[2] Vidvas, Tapasvin, Medhāvin and Sutapas. 10-11

Cākṣuṣa was the sixth Manu; in the Manvantara of Cākṣuṣa Pūru, Śatadyumna etc.—the sons of Cākṣuṣa Manu were the kings ruling over the earth; Adyas.[3] Prasūtas,

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[1] In the N.S.P. edition it is Surāntaka.

[2] In the N.S.P. edition the reading is Śāntanava.

[3] In the Gītā Press edition it appears as Apyas.

Bhavyas, Prathitas and the magnanimous Lekhas were the five orders of deities and each of these five orders comprised eight divinities ; Manojava was the Indra of these divinities ; the seven sages were :—Medhas, Sumedhas, Virajas, Havismat, Uttama, Matimat and Sahisṇu. 12-13.

The seventh Manu is Vaivasvata who continues at present ; Ikṣvāku and others—the Kṣatriya sons of Vaivasvata Manu are the kings of the earth ; in this Manvantara of Vaivasvata Āditya, Viśvavasu and Rudra etc , are the deities and Purandara is their Indra ; the seven sages of this period are —Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja. 14-16

भविष्याणि मन्वन्तराणि कथ्यन्ते। तद्यथा आदित्यात् संज्ञायां
जातो यो मनुः पूर्वोक्तश्छायायामुत्पन्नो मनुर्द्वितीयः स तु। पूर्वजस्य
सावर्णस्य मन्वन्तरं सावर्णिकमष्टमं शृणु ॥१७॥ मनुः सावर्णोऽष्टमो
भविता तत्र सुतपाद्या देवगणास्तेषां बलिरिन्द्रो भविता ।१८॥ दीप्ति-
मान् गालवो नामा कृपद्रौणिव्यासऋष्यशृङ्गाश्च सप्तर्षयो भवितारः।
विराजोर्वरीयनिर्मोकाद्याः सावर्णस्य मनोः सुता राजानो भविष्य-
न्ति ॥१९॥ नवमो दक्षसावर्णिर्मनुर्भविता। धृतिः कीर्तिदीप्तिः केतुः
पञ्चहस्तो निरामयः पृथुश्रवाद्या दक्षसावर्णा राजानोऽस्य मनोः
पुत्राः ॥२०॥ मरीचि गर्भाः सुधर्माणो हविष्मन्तस्तत्र देवताः। तेषा-
मिन्द्रोऽद्भुतः ॥२१॥ संवनः कृतिमान् हव्यो वसुमेधातिथिर्ज्योतिष्मा-
नित्येते सप्तर्षयः ॥२२॥ दशमो ब्रह्म सावर्णिर्मनुर्भविता। विरुद्धादय-
स्तत्र देवाः। तेषां शान्तिरिन्द्रः। हविष्मान् सुकृतिः सत्यस्तपोमूर्ति-
र्नाभागः प्रतिमोकः सप्तकेतुरित्येते सप्तर्षयः ॥२३॥ सुक्षेत्र उत्तमो
भूरिषेणादयो ब्रह्मसावर्णिपुत्रा राजानो भविष्यन्ति ॥२४॥ एकादशे
मन्वन्तरे धर्मसावर्णिको मनुः ॥२५॥ सिंहसवनादयो देवगणाः। तेषां
दिवस्पतिरिन्द्रः ॥२६॥ निर्मोहस्तत्त्वदर्शी निकम्पो निरुत्साहो धृति-
मान् रुच्य इत्येते सप्तर्षयः। चित्रसेन विचित्राद्या धर्मसावर्णिपुत्रा
भूभृतो भविष्यन्ति ॥२७॥ रुद्रसावर्णिर्भविता द्वादशो मनुः ॥२८॥
कृतधामा तत्रेन्द्रो हरिता रोहिताः सुमनसः सुकर्माणः सुतपाश्च
देवाः ॥२९॥ तपस्वी चारुतपास्तपोमूर्तिस्तपोरतिस्तपोधृतिर्ज्योतिस्तप
इत्येते सप्तर्षयः ॥३०॥ देववान् देवश्रेष्ठाद्यास्तस्य मनोः सुता भूपाला
भविष्यन्ति ॥३१॥ त्रयोदशो रुचिर्नाम मनुः। स्रग्वी बाणः सुधर्मा

प्रभृतयो देवगणाः। तेषामिन्द्र ऋषभो नाम भविता ॥३२॥ निश्चितोऽग्नितेजा वपुष्मान् धृष्टो वारुणिर्हविष्मान् नहुषो भव्य इति सप्तर्षयः। सुधर्मा देवानीकादयस्तस्य मनोः पुत्राः पृथ्वीश्वरा भविष्यन्ति ॥३३॥ भौमश्चतुर्दशो मनुर्भविता। सुरुचिस्तत्रेन्द्रः। चक्षष्मन्तः पवित्राः कनिष्ठाभा देवगणाः ॥३४॥ अग्निबाहुशुचिशुक्रमाधवशिवाभीमजितश्वासा इत्येते सप्तर्षयः। उरुगम्भीरब्रह्माद्यास्तस्य मनोः सुता राजानः ॥३५॥

Now I would give an account of the future 'Manvantaras'. I have already referred to Manu, the son of Āditya born from Saṁjñā; the second Manu is the son of the same Āditya born from Chāyā; the first born Manu is known as Sāvarṇa and Sāvarṇika Manvantara is the eighth in order. 17

Sāvarṇa will be the eighth Manu; in the Manvantara of Sāvarṇa, Sutapa and others will be the deities and Bali will be their Indra; the seven sages of this period will be —Dīptimat, Gālava, Nāmā, Kṛpa, Drauṇi, Vyāsa and Ṛṣyaśṛṅga. Virāja, Urvarīya, and Nirmoka etc.—the sons of Sāvarṇa Manu will be the kings of the earth. 18-19

Dakṣa-Sāvarṇi would be the ninth Manu; Dhṛti, Kīrti, Diti, Ketu, Pañcahasta, Nirāmaya and Pṛthusravas etc.—the sons of Dakṣa-Sāvarṇi Manu will be the kings ruling over the earth. Marīcigarbhas, Sudharmans and Haviṣmats will be the three orders of deities; Adbhuta will be their Indra; the seven sages of this period will be —Savana, Kṛtimat, Havya, Vasu, Medhātithi and Jyotiṣmat. 20-22

Brahma-Sāvarṇi will be the tenth Manu; the deities of this period will be Viruddha and others and Śānti will rule as their Indra. The seven sages will be —Haviṣmat, Sukṛti, Satya, Tapomūrti, Nābhāga, Pratimoka and Saptaketu, Sukṣetra, Uttama, Bhūriṣeṇa etc.—the sons of Brahma-Sāvarṇi will be the kings during this Manvantara. 23-24

In the eleventh Manvantara Dharma-Sāvarṇika will be the Manu; the deities of this period will be Siṃha, Savana and others and Divaspati will rule as their Indra. The seven sages will be :- Nirmoha, Tattvadarśin, Nikampa, Nirutsāha, Dhṛtimat and Ruoya. Citrasena, Vicitra and others—the sons of Dharma-Sāvarṇi will be the kings ruling over the earth. 25-27

Rudra-Sāvarṇi will be the twelfth Manu ; in the Manvantara of Rudra-Sāvarṇi Haritas, Rohitas, Sumanasas, Sukarmans and Sutapas will be the deities and Kṛtadhāman will be their Indra. The seven sages will be—Tapasvin, Cārutapas, Tapomūrti, Taporati, Tapodhṛti, Jyoti and Tapa. Devavat, Devaśreṣṭha and others—the sons of Rudra-Sāvarṇi will be the kings of the earth. 28-31

Ruci will be the thirteenth Manu ; the orders of deities of this period will be Sragvin, Bāṇa, Sudharman and others ; Ṛṣabha will be their Indra. The seven sages to come in this Manvantara are—Niścita, Agnitejas, Vapuṣmat, Dhṛṣṭa, Vāruṇi, Haviṣmat and Nahuṣa. Sudharman, Devānīka and others—the sons of Ruci Manu will be the lords of the earth. 32-33

Bhauma will be the fourteenth Manu ; in the Manvantara of Bhauma the orders of deities will be Cakṣusmats, Pavitras and Kaniṣṭhabhas ; and Suruci will be their Indra. The seven sages to come in this Manvantara are—Agnibāhu, Śuci, Śukra, Mādhava, Śiva, Abhima and Jitaśvāsa ; and Uru, Gambhīra, Brahmā etc.—the sons of Bahuma Manu will be the kings. 34-35

एवं ते चतुर्दश मन्वन्तराणि कथितानि । राजानश्च यैरियं वसुधा पाल्यते ॥३६॥

Thus I have given you an account of the fourteen Manvantaras and the different kings ruling over the earth during each of these Manvantaras. 35

मनुः सप्तर्षयो देवा भूपालाश्च मनोः सुताः ।
मन्वन्तरे भवेन्त्येते शक्राश्चैवाधिकारिणः ॥३७॥
चतुदशभिरेतस्तु गतैर्मन्वन्तरैर्द्विज ।
सहस्रयुगपर्यन्तः कालो गच्छति वासरः ॥३८॥
तावत्प्रमाणा च निशा ततो भवति सत्तम ।
ब्रह्मरूपधरः शेते सर्वात्मा नृहरिः स्वयम् ॥३९॥
त्रैलोक्यमखिलं ग्रस्ता भगवानादिकृद्विभुः ।
स्वमायामास्थितो विप्र सर्वरूपी जनार्दनः ॥४०॥
अथ प्रबुद्धो भगवान् यथा पूर्वं तथा पुनः ।
युगव्यवस्थां कुरुते सृष्टिं च पुरुषोत्तमः ॥४१॥

Manu, seven sages, deities, kings —the sons of Manu and Indra : these are the beings who preside over the world during each Manvantara. With the completion of fourteen Manvantaras, a thousand four-yugas elapse and the period constituting fourteen Mavantaras is equal to a day of Brahmā. And then O revered sage, it is followed by a night of the same duration. In this night Lord Narasimha, the universal self assumes the form of Brahmā and goes to sleep. Janārdana, the all-pervading primeval creator, capable of assuming any form at will, withdraws all the three worlds into Himself and having taken recourse to His own '*māyā*', He goes to sleep. Again when the Lord Puruṣottama wakes up, in the manner of preceding Kalpa, He introduces the system of Yugas and resumes the creation (in keeping with each and every Yoga). 37-41

एते तवोक्ता मनवोऽमराश्च
पुत्राश्च भूपा मुनयश्च सर्वे ।
विभूतयस्तस्य स्थितौ स्थितस्य
तस्यैव सर्वं त्वमवेहि विप्र ॥४२॥

Thus have I given you an account of all the Manus, deities, sages and the sons of Manus who are the kings. Please keep in mind that all these are the super human powers of Lord Viṣṇu, the protector of the universe. 42

इति श्रीनरसिंहपुराणे त्रयोविंशोऽध्यायः ॥२३॥

# चतुर्विंशोऽध्यायः

# CHAPTER XXIV

## श्रीसूत उवाच

अतः परं प्रवक्ष्यामि वंशानुचरितं शुभम् ।
शृण्वतामपि पापघ्नं सूर्यसोमनृपात्मकम् ॥१॥

Sūta said

Now I would narrate the auspicious Vaṃśānucarita (accounts of glorious deeds and achievements) of the solar and lunar race by listening to which one's sins are destroyed. 1

सूर्यवंशोद्भवो यो वै मनुपुत्रः पुरोदितः ।
इक्ष्वाकुर्नाम भूपालश्चरितं तस्य मे शृणु ॥२॥

O sage, now listen to the account of the king Ikṣvāku, the son of Manu to whom I had referred earlier. 2

आसीद् भूमौ महाभाग पुरी दिव्या सुशोभना ।
सरयूतीरमासाद्य अयोध्या नाम नामतः ॥३॥

O illustrious one, here on this earth on the bank of the river Sarayū there is the city Ayodhyā endowed with heavenly beauty and splendour. 3

अमरावत्यतिशया त्रिंशद्योजनजालिनी ।
हस्त्यश्वरथपत्त्योघैर्द्रुमैः कल्पद्रुमप्रभैः ॥४॥

Extending over thirty yojanas in length and breadth, the city in beauty and splendour surpassed Amarāvatī, the city of the celestials. The vast army consisting of chariots, elephants, cavalry, infantry and the trees having the radiance of the 'Kalpavṛkṣa' enhanced the beauty and splendour of the city. 4

प्राकाराट्टप्रतोलीभिस्तोरणैः काञ्चनप्रभैः ।
विराजमाना सर्वत्र सुविभक्तचतुष्पथा ॥५॥

With the rampart surrounding it, with the palaces, the highways and the gates with the brilliance of gold added to the beauty of the city. In the cross-ways the four roads were laid with proper planning. 5

अनेकभूमिप्रासादा बहुभाण्डसुविक्रया ।
पद्मोत्पलशुभैस्तोयैर्वापीभिरुपशोभिता ॥६॥

The city had multi-storeyed palaces ; goods and merchandise of different varieties were sold with ease and comfort. The lakes and pools in the city looked beautiful with the water shining with different types of flowers like the lily and the lotus. 6

देवतायतनैर्दिव्यैर्वेदघोषैश्च शोभिता ।
वीणावेणुमृदङ्गैश्च शब्दैरुत्कृष्टकैर्युता ॥७॥

The city had many temples of the gods ; it used to be resounded with the sound produced from the loud recitation of Vedic mantras, the sweet notes coming out from the flutes and the lyres and the sound produced from the drums (mṛdaṅga). 7

शालैस्तालैर्नालिकेरैः पनसामलजम्बुकैः ।
तथैवाम्रकपित्थाद्यैरशोकैरुपशोभिता ॥८॥

With the different plants and trees like Śāla (Shorea robusta), Tāla (Borassus Flabellifer) Nālikera (Cocos nuciferce), Panasa (Artocarpus heterophyllus), Amala (Emblica Officinalis), Jambuka (Engenia jambolina), Āmra (Mangifera indica), Kapittha (Limonia acidissima) and Aśoka (Saraca asoca) the city looked excessively charming. 8

आरामैर्विविधैर्युक्ता सर्वत्र फलपादपैः ।
मल्लिकामालतीजातिपाटलानागचम्पकैः ॥९॥
करवीरैः कर्णिकारैः केतकीभिरलंकृता ।
कदलीलवलीजातिमातुलुङ्गमहाफलैः ।
क्वचिच्चन्दनगन्धाद्यैर्नारङ्गैश्च सुशोभिता ॥१०॥

Different pleasure-gardens and fruit-yielding trees were found all over the city. The city was as it were, decorated with the different types of flowers like 'Mallikā' (Jasminum sambac), 'Mālatī' (Aganosma caryophyllata), 'Jāṭi' (Jasminum auriculatum), 'Pāṭala' (Lagerstroemia reginae), 'Nāga' (Mesua ferra), 'Campaka' (Michelia champaca), 'Karavīra' (Nerium indicum), 'Karṇikāra' (Pterospermum acerifolium) and 'Ketakī' (Pandanus tectorius).

Likewise the different fruit-yielding trees like Kadali

(Musa sapientum), Lavalī (Averrhoa Acida), Jāti (Croton tiglium), Mātuluṅga (Citrus Medica), Mahāphala (Aegle Marmelos), Nāraṅga (Citrus aurantium having the fragrance of the sandal paste added more charm and beauty to the city. 9-10

नित्योत्सवप्रमुदिता गीतवाद्यविचक्षणैः ।
नरनारीभिराढ्याभी रूपद्रविणप्रेक्षणैः ॥११॥

Residents of the city proficient in singing and playing on musical instruments, day in and day out rejoiced in festivities. Men and women endowed with the wealth of beauty were famous for their bewitching glances. 11

नानाजनपदाकीर्णा पताकाध्वजशोभिता ।
देवतुल्यप्रभायुक्तैर्नृपपुत्रैश्च संयुता ॥१२॥
सरूपाभिर्वरस्त्रीभिर्देवस्त्रीभिरिवावृता ।
विप्रैः सत्कविभिर्युक्ता बृहस्पतिसमप्रभैः ॥१३॥
वणिग्जनैस्तथा पौरैः कल्पवृक्षवरैर्युता ।
अश्वैरुच्चैःश्रवस्तुल्यैर्दन्तिभिर्दिग्गजैरिव ॥१४॥
इति नानाविधैर्भावैरयोध्येन्द्रपुरीसमा ।

People from many different countries came and resided here ; flags and banners used to decorate the city ; princes endowed with divine lustre used to wander about ; women of matchless beauty comparable with celestial maidens were there in great number ; there lived Brahmins who were adept in poetical compositions and who vied with Bṛhaspati in wisdom ; citizens engaged in trade and commerce were more liberal and bountiful than the 'Kalpavṛkṣa' ; with horses as good as Ucaiśravas, with elephants comparable to the elephants of the quarters, the city shone in all splendour like the city of Lord Indra (Amarāvati). 12-15$^{a}$

तां दृष्ट्वा नारदः श्लोकं सभामध्ये पुरोक्तवान् ॥१५॥
स्वर्गं वै सृजमानस्य व्यर्थं स्यात् पद्मजन्मनः ।
जातायोध्याधिका स्वर्गात् कामभोगसमन्विता ॥१६॥

Amazed at the beauty and splendour of the city once in the assembly (of celestials) Nārada had recited the 'śloka' :—

"Endowed with all the desired objects of enjoyment, the city Ayodhyā has far surpassed the heaven, thus Brahmā (the god born from the lotus) has failed in creating the universe in proper perspective." 15b-16

तामावसदयोध्यां तु स्वभिषिक्तो महीपतिः ।
जितवान् सर्वभूपालान् धर्मेण स महाबलः ॥१७॥

Ikṣvāku who used to reside in the city of Ayodhyā was coronated as its king; and the king of great valour and courage vanquished all other kings in battles where he never took recourse to any dubious means. 17

माणिक्यमुकुटैर्युक्तै राजभिर्मण्डलाधिपैः ।
नमद्भिर्भक्तिभीतिभ्यां पादौ तस्य किणीकृतौ ॥१८॥

Out of fear and devotion the kings of the 'Maṇḍalas' used to fall at his feet; because of being continuously touched with their crowns of pearls, his lotus-like feet had been scarred. 18

इक्ष्वाकुरक्षतबलः सर्वशास्त्रविशारदः ।
तेजसेन्द्रेण सदृशो मनोः सूनुः प्रतापवान् ॥१९॥

Ikṣvāku, the son of Manu, of immeasurable strength, comparable to Indra in prowess, was proficient in all the Śāstras. 19

धर्मतो न्यायतश्चैव वेदज्ञैर्ब्राह्मणैर्युतः ।
पालयामास धर्मात्मा आसमुद्रां महीमिमाम् ॥२०॥

The righteous king with the assistance of the Brahmins proficient in Vedic lore, with piety and justice ruled over this earth extending as far as the sea. 20

अस्त्रैर्जिगाय सकलान् संयुगे भूपतीन् बली ।
अवजित्य सुतीक्ष्णैस्तु तन्मण्डलमथाहरत् ॥२१॥

With his strong and sharp weapons the mighty king fought the battles and defeated all the kings; thus he took possession of their 'Maṇḍalas'. 21

जितवान् परलोकांश्च क्रतुभिर्भूरिदक्षिणैः ।
दानैश्च विविधैर्ब्रह्मन् राजेक्ष्वाकुः प्रतापवान् ॥२२॥

The mighty king performed many sacrifices in which 'dakṣiṇās' were given in abundance ; besides he made a lot of gifts. Thus Ikṣvāku was assured of a position in heaven. 22

बाहुद्वयेन वसुधां जिह्वाग्रेण सरस्वतीम् ।
बभार पद्मामुरसा भक्ति चित्तेन माधवे ॥२३॥

With his (strong and sturdy) arms the king bore the earth; in the tip of his tongue he had held Sarasvatī (the goddess of learning) ; on his wide and expansive chest he supported Padmā (Lakṣmī) and in his heart he had the devotion to Lord Mādhava.* 23

संतिष्ठतो हरे रूपमुपविष्टं च माधवम् ।
शयानमप्यनन्तं तु कारयित्वा पटेऽमलम् ॥२४॥
त्रिकालं त्रयमाराध्य रूपं विष्णोर्महात्मनः ।
गन्धपुष्पादिभिर्नित्यं रेमे दृष्टवा पटे हरिम् ॥२५॥

Lord Hari in a standing pose, Lord Mādhava (Lord of Lakṣmī) in a sitting pose and Lord Ananta in the pose of resting, the king Ikṣvāku got these three pictures painted on a canvas. Three times a day in the morning, noon and evening with flowers and perfumes he used to worship these three forms and rejoice. 24-25

कृष्णं तं कृष्णमेघाभं भुजगेन्द्रनिवासिनम् ।
पद्माक्षं पीतवासं च स्वप्नेष्वपि स दृष्टवान् ॥२६॥

Even in his dreams he had the vision of the lotus-eyed yellow-robed Kṛṣṇa who had the hue of the dark cloud and who had been reclining on the serpent Ananta. 26

चकार मेघे तद्वर्णे बहुमानमतिं नृपः ।
पक्षपातं च तन्नाम्नि मृगे पद्मे च तादृशे ॥२७॥

Because of the identity of the dark cloud with Him in colour, the king had a great regard for the former. Due to the identity in name he had a great liking for the antelope Kṛṣṇasāra and for the Kṛṣṇapadma (the dark-coloured lotus). 27

दिव्याकृति हरेः साक्षाद् द्रष्टुं तस्य महीभृतः ।
अतीव तृष्णा संजाता अपूर्वेव हि सत्तम ॥२८॥

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*This suggests that the king Ikṣvāku was a sovereign monarch.

The king was extremely anxious to behold the divine form of Lord Hari. O best of the virtuous, indeed his anxiety was very intense. 28

तृष्णायां तु प्रवृद्धायां मनसैव हि पार्थिवः ।
चिन्तयामास मतिमान् राज्यभोगमसारवत् ॥२९॥

With the intensity of his longing (for beholding the divine form of the Lord) increasing day by day, the wise king looked upon the royal pleasure as vain and worthless. 29

वेश्मदारसुतक्षेत्रं संन्यस्तं येन दुःखदम् ।
वैराग्यज्ञानपूर्वेण लोकेऽस्मिन्नास्ति तत्समः ॥३०॥
इत्येवं चिन्तयित्वा तु तपस्यासक्तचेतनः ।
वसिष्ठं परिपप्रच्छ तत्रोपायं पुरोहितम् ॥३१॥
तपोबलेन देवेशं नारायणमजं मुने ।
द्रष्टुमिच्छाम्यहं तत्र उपायं तं वदस्व मे ॥३२॥

"Nobody in the world is so fortunate as one who, averse to the world, with the dawn of knowledge has given up the attachment for his hearth and home, his family and children, the source of all misery" with this thought he devoted himself to penance and enquired of his family-priest Vasiṣṭha as to the means for beholding the divine form—'O revered sage, through the power of penance I am yearning for beholding Nārāyaṇa, the eternal unborn Lord of gods. Please tell me the means'.

30-32

इत्युक्तः प्राह राजानं तपस्यासक्तमानसम् ।
वसिष्ठः सर्वधर्मज्ञः सदा तस्य हिते रतः ॥३३॥

Thus asked by him, Vasiṣṭha proficient in rules of piety and morality, always disposed to help him, addressed the king whose mind was set upon penance. 33

यदीच्छसि महाराज द्रष्टुं नारायणं परम् ।
तपसा सुकृतेनेह आराधय जनार्दनम् ॥३४॥

"O sovereign lord, for attaining your objective of beholding Lord Nārāyaṇa, take recourse to penance, engage yourself in righteous deeds and propitiate Janārdana. 34

केनाप्यतप्ततपसा देवदेवो जनार्दनः ।
द्रष्टुं न शक्यते जातु तस्मात्तं तपसार्चय ॥३५॥

Without penance it is impossible to behold Janārdana, the Lord of gods ; hence it is proper that you propitiate Him with penance. 35

पूर्वदक्षिणदिग्भागे सरयूतीरगे नृप ।
गालवप्रमुखानां च ऋषीणामस्ति चाश्रमः ॥३६॥
पञ्चयोजनमध्वानं स्थानमस्मात्त पावनम् ।
नानाद्रुमलताकीर्णं नानापुष्पसमाकुलम् ॥३७॥

In the south-eastern region on the bank of the river Sarayū at the distance of five yojanas from here, there is the holy hermitage of the sages like Gālava and others. The hermitage covered over with various trees and creepers looks lovely with different blossoms blooming in it. 36-37

स्वमन्त्रिणि महाप्राज्ञे नीतिमत्यर्जुने नृप ।
स्वराज्यभारं विन्यस्य कर्मकाण्डमपि द्विज ॥३८॥

स्तुत्वाऽऽराध्य गणाध्यक्षमितो व्रज विनायकम् ।
तपःसिद्ध्यर्थमन्विच्छंस्तस्मात्तत्र तपः कुरु ॥३९॥

Your minister Arjuna is very talented and a man of principle ; O king, entrust him with the administration of your kingdom and all other related affairs. Then propitiating Vināyaka, the Lord of host of demi-gods (Gaṇādhyakṣa)* with prayer and adoration, start for the hermitage with the firm resolve of attaining success and instantly absorb yourself in penance. 38-39

तापसं वेषमास्थाय शाकमूलफलाशनः ।
ध्यायन्नारायणं देवमिमं मन्त्रं सदा जप ॥४०॥

Put on the garb of an ascetic ; live upon fruits and roots ; engage yourself in meditating upon Nārāyaṇa, and constantly keep on chanting this mantra—'Oṃ obeisance to Lord Vāsudeva' (Oṃ namo Bhagavate Vāsudevāya). 40

ॐ नमो भगवते वासुदेवाय ।
एष सिद्धिकरो मन्त्रो द्वादशाक्षरसंज्ञितः ।
जप्त्वैनं मुनयः सिद्धिं परां प्राप्ताः पुरातनाः ॥४१॥

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*Gaṇeśa—troops of demi-gods considered as attendants of Śiva and under the special superintendence of the god Gaṇeśa.

This twelve-syllabled mantra is very efficacious; sages of yore chanted this mantra and in consequence attained the highest bliss. 41

गत्वा गत्वा निवर्त्तन्ते चन्द्रसूर्यादयो ग्रहाः ।
अद्यापि न निवर्तन्ते द्वादशाक्षरचिन्तकाः ॥४२॥

Day in and day out planets like the sun and the moon set and rise, but the sages habituated to chanting the twelve-syllabled mantra, are never born again once they leave their mortal frame. 42

बाह्येन्द्रियं हृदि स्थाप्य मनः सूक्ष्मे परात्मनि ।
नृप संजप तन्मन्त्रं द्रष्टव्यो मधुसूदनः ॥४३॥

With full control of the sense-organs, concentrate your mind on the Supreme Self, the subtle entity. O king, keep on chanting that twelve-syllabled mantra; and you will have the vision of Madhusūdana. 43

इति ते कथितोपायो हरिप्राप्तेस्तपःकृतो ।
पृच्छतः साम्प्रतं भूयो यदीच्छसि कुरुष्व तत् ॥४४॥

Thus I have told you about the penance which is the means for beholding Hari. Now do as you please." 44

इत्येवमुक्तो मुनिना स राजा
राज्यं भुवो मन्त्रिवरे समर्प्य ।
स्तुत्वा गणेशं सुमनोभिरर्च्य
गतः पुरात् स्वात्तपसे धृतात्मा ॥४५॥

Thus advised by the sage, the king entrusted the kingdom to his able minister; after due worship of Lord Gaṇeśa with prayers and flowers, with the sole aim of practising penance the king firm in resolve left his palace. 45

इति श्रीनरसिंहपुराणे इक्ष्वाकुचरित्र
चतुर्विंशोऽध्यायः ॥२४॥

## पञ्चविंशोऽध्याय:

## CHAPTER XXV

भरद्वाज उवाच

कथं स्तुतो गणाध्यक्षस्तेन राज्ञा महात्मना ।
यथा तेन तपस्तप्तं तन्मे वद महामते ॥१॥

Bharadvāja said

O high-minded one, please tell me how did the righteous king practise penance and what was the type of his prayer to Gaṇeśa. 1

सूत उवाच

चतुर्थीदिवसे राजा स्नात्वा त्रिषवणं द्विज ।
रक्ताम्बरधरो भूत्वा रक्तगन्धानुलेपन: ॥२॥

Sūta said

On the fourth day of the bright fortnight of the month of 'Bhādrapada' the king had his ablutions three times at dawn, noon and sunset (triṣavaṇa); he put on a reddish garment and anointed his body with unguents of red sandal paste. 2

सुरक्तकुसुमैर्हृद्यैर्विनायकमथार्चयत् ।
रक्तचन्दनतोयेन स्नानपूर्वं यथाविधि ॥३॥

Having finished the ceremonial ablution of Lord Vināyaka with water fragrant with red sandal paste, as prescribed in the Śāstras, he adored Him with lovely red flowers. 3

विलिप्य रक्तगन्धेन रक्तपुष्पै: प्रपूजयत् ।
ततोऽसौ दत्तवान् धूपमाज्ययुक्तं सचन्दनम् ।
नैवेद्यं चैव हारिद्रं गुडखण्डघृतप्लुतम् ॥४॥
एवं सुविधिना पूज्य विनायकमथास्तवीत् ।

After anointing (the image of) Lord Gaṇeśa with red sandal paste, he adored it with incense—a mixture of ghee and sandal paste; finally in honour of the Lord there was the offering of eatables prepared with ghee, turmeric and molasse

Thus when the adoration was over, king Ikṣvāku began his prayer to Gaṇeśa. 4-5$^a$

इक्ष्वाकुरुवाच

नमस्कृत्य महादेवं स्तोष्येऽहं तं विनायकम् ॥५॥
महागणपति शूरमजितं ज्ञानवर्धनम् ।

Ikṣvāku said

"After paying my obeisance now I offer my prayers in honour of Vināyaka. He is the great Lord of the hosts of demi-gods (mahāgaṇapati). He is the unconquerable here and the enhancer of wisdom. 5$^b$-6$^a$

एकदन्तं द्विदन्तं च चतुर्दन्तं चतुर्भुजम् ॥६॥
त्र्यक्षं त्रिशूलहस्तं च रक्तनेत्रं वरप्रदम् ।
आम्बिकेयं शूर्पकर्णं प्रचण्डं च विनायकम् ॥७॥

I bow down to Vināyaka, who is red-eyed and the bestower of boons; endowed with one, two or four tusks, four arms and three eyes, He has trident in His hand.

I offer my eulogy to Lord Vināyaka, the son of Pārvatī; with ears as large as winnows. He is terrible to look at. 6$^b$-7

आरक्तं दण्डिनं चैव वह्निवक्त्रं हुतप्रियम ।
अनर्चितो विघ्नकरः सर्वकार्येषु यो नृणाम् ॥८॥

In the absence of adoration and worship Lord Vināyaka creates troubles in all undertakings. The Lord of red colour, with staff in His hand, and fire in His mouth is fond of oblations. 8

तं नमामि गणाध्यक्षं भीममुग्रमुमासुतम् ।
मदमत्तं विरूपाक्षं भक्तविघ्ननिवारकम् ॥९॥

I bow down to the son of Umā, the Lord of hosts of demi-gods (Gaṇādhyakṣa); endowed with strength and virility the most fierce and violent with deformed eyes, He wards off the troubles of the devotees. 9

सूर्यकोटिप्रतीकाशं भिन्नाञ्जनसमप्रभम् ।
बुद्धं सुनिर्मलं शान्तं नमस्यामि विनायकम् ॥१०॥

"He is the wise and the auspicious, the pure and the sublime; the Lord is as resplendent as millions of suns taken together; I pay my obeisance to Lord Vināyaka, who, with His body as dark as the collyrium (bhinnāñjana)* emits lustre all around. 10

नमोऽस्तु गजवक्त्राय गणानां पतये नमः ।
मेरुमन्दररूपाय नमः कैलासवासिने ॥११॥

Obeisance to the Lord of the hosts of demi-gods; obeisance to the Lord endowed with the face of an elephant; obeisance to the Lord who has the vast and gigantic form like Meru or Mandara and who has his residence in Kailāsa. 11

विरूपाय नमस्तेऽस्तु नमस्ते ब्रह्मचारिणे ।
भक्तस्तुताय देवाय नमस्तुभ्यं विनायक ॥१२॥

O Lord Vināyaka! thou art monstrous in shape and form; thou art the Brahmacārin; the devotees eulogise thee on and on; I bow down to thee.

त्वया पुराण पूर्वेषां देवानां कार्यसिद्धये ।
गजरूपं समास्थाय त्रासिताः सर्वदानवाः ॥१३॥

O Primeval Being, for the success of the gods of yore thou hadst assumed the form of the elephant which had frightened all the demons. 13

ऋषीणां देवतानां च नायकत्वं प्रकाशितम् ।
यतस्ततः सुरैरग्रे पूज्यसे त्वं भवात्मज ॥१४॥

Thy lordship over the gods and the sages is well-known. That is why in the beginning (of any sacrifice or worship) first of all thou art honoured. 14

त्वामाराध्य गणाध्यक्षं सर्वज्ञं कामरूपिणम् ।
कार्यार्थं रक्तकुसुमै रक्तचन्दनवारिभिः ॥१५॥

रक्ताम्बरधरो भूत्वा चतुर्थ्यामर्चयेज्जपेत् ।
त्रिकालमेककालं वा पूजयेन्नियताशनः ॥१६॥

राजान राजपुत्रं वा राजमन्त्रिणमेव वा ।
राज्यं च सर्वविघ्नेश वशं कुर्यात् सराष्ट्रकम् ॥१७॥

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*Bhinnāñjana—a kind of mixed collyrium made of many pounded ingredients.

The Lord of the hosts of the demi-gods, the omniscient has the power to assume any form at will. For attaining success putting on a red cloth one should worship the Lord with red flowers and water fragrant with red sandal paste. The worshipper should be on a restricted diet. The day of worship would be the fourth day in the bright fortnight of the month of Bhādrapada. The time of worship should be either morning, noon and evening or any one of these. Through adoration and meditation of Lord Gaṇeśa in the prescribed manner, one would bring under one's subjugation the whole of the kingdom along with the king, the prince and the minister. 15-17

अविघ्नं तपसो मह्यं कुरु नौमि विनायक ।
मयेत्थं संस्तुतो भक्त्या पूजितश्च विशेषतः ॥१८॥

With devotion I have offered the special worship and prayers ; please be gracious to ward off all the obstacles of my penance; O Vināyaka, I bow down to thee. 18

यत्फलं सवतोर्थेषु सर्वयज्ञेषु यत्फलम् ।
तत्फलं पूर्णमाप्नोति स्तुत्वा देव विनायकम् ॥१९॥

By offering prayers to Lord Vināyaka one would attain all the fruits that one can get by visiting all the holy places or performing all sorts of sacrifice. 19

विषमं न भवेत्तस्य न च गच्छेत् पराभवम् ।
न च विघ्नो भवेत्तस्य जातो जातिस्मरो भवेत् ॥२०॥

The devotee used to offer prayers to Lord Vināyaka has a smooth sailing in his life : he never faces defeat or humiliation; no obstacle stands in his way and after birth he is blessed with the faculty of remembering all his previous births. 20

य इदं पठते स्तोत्रं षड्भिर्मासैर्वरं लभेत् ।
संवत्सरेण सिद्धिं च लमते नात्र संशयः ॥२१॥

By reciting this hymn everyday continuously for a period of six months, all one's cherished desires are fulfilled. And by continuing this recitation for a full one year, one attains perfection in one's life. There is the least of doubt in it. 21

सूत उवाच

एवं स्तुत्वा पुरा राजा गणाध्यक्षं द्विजोत्तम ।
तापसं वेषमास्थाय तपश्चर्तुं गतो वनम् ॥२२॥

**Sūta said**

O pre-eminent Brahmin, thus the king Ikṣvāku first offered his prayers to Lord Gaṇeśa ; with the garb of a hermit he started for the forest to practise penance. 22

उत्सृज्य वस्त्रं नागत्वक्सदृशं बहुमूल्यकम् ।
कठिनां तु त्वचं वार्क्षीं कट्यां धत्ते नृपोत्तमः ॥२३॥

Thus the noble king accustomed to the use of the precious silken garment resembling the slough of a serpent put on the rough and stiff barks. 23

तथा रत्नानि दिव्यानि वलयानि निरस्य तु ।
अक्षसूत्रमलंकारं फलैः पद्मस्य शोभनम् ॥२४॥

Likewise for bracelets and ornaments studded with splendid jewels he developed an aversion ; with a rosary of '*akṣa*' beads in his hand and a wreath of seeds of the lotus around his neck he practised penance. 24

तथोत्तमाङ्गे मुकुटं रत्नहाटकशोभितम् ।
त्यक्त्वा जटाकलापं तु तपोऽर्थे बिभृयान्नृपः ॥२५॥

Likewise in place of the crown bedecked with gold and jewels the king had the matted locks on his head necessary for penance. 25

कृत्वेत्थं स तपोवेषं वसिष्ठोक्तं तपोवनम् ।
प्रविश्य च तपस्तेपे शाकमूलफलाशनः ॥२६॥

Thus advised by Vasiṣṭha in the penance-grove he began his austerities subsisting on herbs, roots and fruits of the forest. 26

ग्रीष्मे पञ्चाग्निमध्यस्थोऽतपत्काले महातपाः ।
वर्षाकाले निरालम्बो हेमन्ते च सरोजले ॥२७॥

In summer seated in the midst of four blazing fires with his sight concentrated in the sun, the great ascetic resorted to penance. In the rainy season he continued his austerities in the open without any support overhead and in winter while engaged in penance he remained standing in water. 27

इन्द्रियाणि समस्तानि नियम्य हृदये पुनः ।
मनो विष्णौ समावेश्य मन्त्रं वै द्वादशाक्षरम् ॥२८॥

With all the sense-organs under his control he concentrated his thoughts on Lord Viṣṇu and continued reciting the twelve-syllabled *mantra*. 28

जपतो वायुभक्षस्य तस्य राज्ञो महात्मनः ।
आविर्बभूव भगवान् ब्रह्मा लोकपितामहः ॥२९॥

When the high-souled king gave up fruits and roots etc., and subsisting only on air engaged himself in recitation of the *mantra*, Lord Brahmā, the progenitor of the world all on a sudden appeared before him. 29

तमागतमथालोक्य पद्मयोनिं चतुर्मुखम् ।
प्रणम्य भक्तिभावेन स्तुत्या च पर्यतोषयत् ॥३०॥

Taken by surprise, at the sudden appearance of the lotus-born four-faced Brahmā, the king, with devotion bowed down to Him and chanted hymns of praise, extremely pleasing for the Lord. 30

नमो हिरण्यगर्भाय जगत्स्रष्ट्रे महात्मने ।
वेदशास्त्रार्थविदुषे चतुर्वक्त्राय ते नमः ॥३१॥

"Obeisance to Hiraṇyagarbha, the creator of the universe, I bow down to thee, the four faced great soul, the Lord proficient in Vedic lore."

इति स्तुतो जगत्स्रष्टा ब्रह्मा प्राह नृपोत्तमम् ।
तपस्यभिरतं शान्तं त्यक्तराज्यं महासुखम् ।

Without the kingdom to worry about, serene and tranquil at heart, the king was engaged in austerities and enjoyed the supreme bliss. Brahmā, the creator of the universe thus eulogised by the king addressed him in the following words : 32ab

ब्रह्मोवाच

लोकप्रकाशको राजन् सूर्यस्तव पितामहः ॥३२॥
मुनीनामपि सर्वेषां सदा मान्यो मनुः पिता ।
कृतवन्तौ तपः पूर्वं तीव्रं पितृपितामहौ ॥३३॥
किमर्थं राज्यभोगं तु त्यक्त्वा सर्वं नृपोत्तम ।
तपः करोषि घोरं त्वं समाचक्ष्व महामते ॥३४॥

Brahmā said,

'Your grandfather, the sun-god is the illuminator of three worlds ; likewise all the sages have great regard and respect for your father Manu. Both your father and grandfather in days of yore had practised severe austerities. O pre-eminent king, what made you renounce the pleasures of your kingdom ? O high-minded one, please tell me why do you resort to severe penance ?' 32°-34

इत्युक्तो ब्रह्मणा राजा तं प्रणम्याब्रवीद्वचः ।
दृष्टुमिच्छंस्तपश्चर्याबलेन मधुसूदनम् ॥३५॥
करोम्येवं तपो ब्रह्मन् शङ्खचक्रगदाधरम् ।
इत्युक्तः प्राह राजानं पद्मजन्मा हसन्निव ॥३६॥

Thus enquired of by Brahmā, the king bowed down to Him and replied—

"O Lord Brahmā, with the sole desire of beholding Lord Madhusūdana, the weilder of conch, mace and discus I have resorted to penance." Thus replied, the lotus-born Lord smilingly addressed the king. 35-36

न शक्यस्तपसा द्रष्टुं त्वया नारायणो विभुः ।
मादृशैरपि नो दृश्यः केशवः क्लेशनाशनः ॥३७॥

"O king, penance is not the means for beholding Lord Nārāyaṇa (what to speak of others !). Even people of my status do not have the fortune of beholding Lord Keśava, the remover of all distress. 37

पुरातनीं पुण्यकथां कथयामि निबोध मे ।
निशान्ते प्रलये लोकान् निनीय कमलेक्षणः ॥३८॥

अनन्तभोगशयने योगनिद्रां गतो हरिः ।
सनन्दनाद्यैर्मुनिभिः स्तूयमानो महामते ॥३९॥

तस्य सुप्तस्य नाभौ तु महत्पद्मजायत ।
तस्मिन् पद्मे शुभे राजन् जातोऽहं वेदवित्पुरा ॥४०॥

Now listen to me, I would tell an old sacred anecdote. In the night of deluge Hari, the lotus-eyed Lord withdrew all the worlds into Himself and on the couch of the serpent Ananta He went to '*Yoganidrā*' (the meditative sleep). Then "when sages like Sanandana and others sang hymns of praise in His honour, O high-minded one, there sprang forth a great lotus from the navel of the Lord asleep in '*Yoganidrā*'. In days of yore, O king, from that auspicious lotus there was my birth—the birth of Brahmā proficient in Vedic lore. 38-40

ततो भूत्वा त्वधोदृष्टिर्दृष्टवान् कमलेक्षणम् ।
अनन्तभोगपर्यङ्के भिन्नाञ्जननिभं हरिम् ॥४१॥
अतसीकुसुमाभासं शयानं पीतवाससम् ।
दिव्यरत्नविचित्राङ्गं मुकुटेन विराजितम् ॥४२॥
कुन्देन्दुसदृशाकारमनन्तं च महामते ।
सहस्रफणमध्यस्थैर्मणिभिर्दीप्तिमत्तरम् ॥४३॥

Then casting a downward look I was fortunate to behold the lotus-eyed Hari as dark of collyrium. The Lord attired in yellow-robes, beautiful like the 'atasī' flowers had His sleep on the couch of the serpent Ananta ; with His body lovely with beautiful and precious jewels and a crown on His head, He looked splendid. There was also the Lord Ananta (the serpent) shining like the moon and the 'kunda' blossom ; by the lustre of the jewels of its thousand hoods the serpent looked more resplendent. 41-43

क्षणमात्रं तु तं दृष्ट्वा पुनस्तत्र न दृष्टवान् ।
दुःखेन महताऽऽविष्टो बभूवाहं नृपोत्तम ॥४४॥

Then to my utter grief and sorrow I instantly lost the sight of the Lord. 44

ततो ह्यवातरं तस्मात् पद्मनालं समाश्रितः ।
कौतूहलेन तं द्रष्टुं नारायणमनामयम् ॥४५॥
ततस्त्वन्विष्य राजेन्द्र सलिलान्ते न दृष्टवान् ।
श्रीशं पुनस्तमेवाहं पद्ममाश्रित्य चिन्तयन् ॥४६॥
तद्रूपं वासुदेवस्य द्रष्टुं तेपे महत्तपः ।
ततो मामन्तरिक्षस्था वागुवाचाशरीरिणी ॥४७॥

Then very much anxious to behold Nārāyaṇa, the pure and sublime, with the help of the lotus-stalk I went down the waters ; there inside O king, I looked for the Lord of Śrī all around but my search was in vain. Then resting on the lotus I meditated upon that resplendent form of Lord Vāsudeva and in order to behold Him I took to severe austerities. In the meantime in the air there was an announcement made by a heavenly voice ; 45-47

वृथा किं क्लिश्यते ब्रह्मन् साम्प्रतं कुरु मे वचः ।
न दृश्यो भगवान् विष्णुस्तपसा महतापि ते ॥४८॥

'Why do you unnecessarily torture yourself O Brahmā, now do as I say. Even with the most severe austerities it is not possible to behold Lord Viṣṇu. 48

सृष्टिं कुरु तदाज्ञप्तो यदि द्रष्टुमिहेच्छसि ।
शुद्धस्फटिकसंकाशनागपर्यङ्कशायिनम् ॥४९॥

The Lord is asleep on the serpent (Ananta) resembling clear transparent crystal. In case you are intent upon beholding the Lord, start the creation as commanded by Him. 49

यद्दृष्टं शार्ङ्गिणो रूपं भिन्नाञ्जनसमप्रभम् ।
प्रतिभानियतं रूपं विमानस्थं महामते ॥५०॥
भज नित्यमनालस्यस्ततो द्रक्ष्यसि माधवम् ।

The Lord (the holder of the Śāraṅga bow) as you behold Him had His splenderous form emitting beauty and lustre of the collyrium ; He was asleep on the serpent Ananta. Now constantly engage yourself in meditating upon this particular form of the Lord Mādhava. And I am sure, you would behold Him. 50-$51^b$

तयेत्थं चोदितो राजंस्त्यक्त्वा तप्तमनुक्षणम् ॥५१॥
सृष्टवान् लोकभूतानां सृष्टिं सृष्ट्वा स्थितस्य च ।
आविर्बभूव मनसि विश्वकर्मा प्रजापतिः ॥५२॥

Thus directed by the heavenly voice, O king, I gave up the penance continuing so long without any interruption. I took up the creation of the different worlds and the beings. When the creation was over, all on a sudden in my inner heart there was the vision of Viśvakarman Prajāpati. $51^b$-52

अनन्तकृष्णयोस्तेन द्वे रूपे निर्मिते शुभे ।
विमानस्थो यथापूर्वं मया दृष्टो जले नृप ॥५३॥
तथैव तं ततोभक्त्या सम्पूज्याहं हरिं स्थितः ।
तत्प्रसादात्तपः श्रेष्ठं मया ज्ञानमनुत्तमम् ॥५४॥

लब्ध्वा मुक्तिं च पश्यामि अविकारक्रियासुखम् ।

Then Viśvakarman fashioned two beautiful images—one of serpent Ananta and the other of Lord Viṣṇu. The image of Lord Viṣṇu was exactly the same as I had witnessed Him sleeping on the serpent Ananta in waters. At once with devotion I adored (the image of) Lord Hari and through His grace I attained the supreme knowledge—the highest penance. And now I have the supreme eternal bliss of liberation. 53-55[a]

तदहं ते प्रवक्ष्यामि हितं नृपवरेश्वर ॥५५॥
विसृज्यैतत्तपो घोरं पुरीं व्रज निजां नृप।
प्रजानां पालनं धर्मस्तपश्चैव महीभृताम् ॥५६॥
विमानं प्रेषयिष्यामि सिद्धद्विजगणान्वितम् ।
तत्राराधय देवेशं बाह्यार्थैरखिलैः शुभैः ॥५७॥

O the best of kings, O lord, I would speak something good for you ; desist from the severe penance and go back to your own city. For the kings protection of the subjects is the duty (dharma) and it is the penance. Along with Siddhas and Brahmins I would send you an aerial car ; there is the image of Nārāyaṇa installed in it ; with all kinds of beautiful objects of the world take up the adoration of this Lord of gods. 55[b]-57

नारायणमनन्ताख्ये शयानं क्रतुभिर्यजन् ।
निष्कामो नृपशार्दूल प्रजा धर्मेण पालय ॥५८॥

Devoid of all desires you engage yourself in performing sacrifices in honour of Lord Nārāyaṇa reclining on serpent Ananta, and O valiant king, following the principles of piety and righteousness you protect your subjects. 58

प्रसादाद्वासुदेवस्य मुक्तिस्ते भविता नृप ।
इत्युक्त्वा तं जगामाथ ब्रह्मलोकं पितामहः ॥५९॥

And I am sure, through the grace of Lord Vāsudeva you would attain liberation." Having said thus to Ikṣvāku, Brahmā, the progenitor of the world, left for His abode—the Brahmaloka. 59

इक्ष्वाकुश्चिन्तयन्नास्ते पद्मयोनिवचो द्विज ।
आविर्बभूव पुरतो विमानं तन्महीभृतः ॥६०॥

When the king Ikṣvāku was thus thinking about the advice of the lotus-born Brahmā, O Brahmin, all on a sudden there appeared before him an aerial car. 60

ब्रह्मदत्तं द्विजयुतं माधवानन्तयोः शुभम् ।
तं दृष्ट्वा परया भक्त्या नत्वा च पुरुषोत्तमम् ॥६१॥

The auspicious car, a gift of Lord Brahmā reached there along with Brahmins; and it had the images of Lord Nārāyaṇa and the serpent Ananta installed in it. With great devotion Ikṣvāku bowed down to Lord Puruṣottama. 61

ऋषीन् प्रणम्य विप्रांश्च तदादाय ययौ पुरीम् ।
पौरैर्जनैश्च नारीभिर्हृष्टैः शोभासमन्वितैः ॥६२॥
लाजा विनिक्षिपद्भिश्च नीतो राजा स्वकं गृहम् ।
स्वमन्दिरे विशाले तु विमानं वैष्णवं शुभम् ॥६३॥
संस्थाप्याराधयामास तैर्द्विजैरर्चितं हरिम् ।
महिष्यः शोभना यास्तु पिष्ट्वा तु हरिचन्दनम् ॥६४॥
मालां कृत्वा सुगन्धाढ्यां प्रीतिस्तस्य ववर्ध ह ।
पौराः कर्पूर श्रीखण्डं कुङ्कुमाद्यगुरुं तथा ॥६५॥
कृत्स्नं विशेषतो वस्त्रं महिषाख्यं च गुग्गुलम् ।
पुष्पाणि विष्णुयोग्यानि ददुरानीय भूपतेः ॥६६॥

After showing due reverence to the sages and the Brahmins, along with the aerial car he started for his city. After his arrival in the city, citizens and beautiful women busy in scattering fried grains all around guided him to his palace. And the auspicious car of Lord Viṣṇu, was installed in his wide extensive palace. Then the king began to worship the Lord duly adored by the Brahmins. And with sandal paste of their own preparation and with wreaths of very fragrant flowers his charming and beautiful queens too adored Lord Hari; the king was extremely delighted to see all this.

Camphor, sandal paste (*śrīkhaṇḍa*), saffron, *aguru*, divine cloth, *guggula** and flowers—the citizens deposited with the king all these materials worthy of the adoration of Lord Viṣṇu. 62-66

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**guggula*—a kind of fragrant gum. resin.

विमानस्थं हरिं पूज्य गन्धपुष्पादिभिः क्रमात् ।
त्रिसंध्यं परया भक्त्या जपैः स्तोत्रैश्च वैष्णवैः ॥६७॥

गीतैः कोलाहलैः शब्दैः शङ्खवादित्रनादितैः ।
प्रेक्षणैरपि शास्त्रोक्तैः प्रीतैश्च निशि जागरैः ॥६८॥

कारयामास सुचिरमुत्सवं परमं हरेः ।

In morning, noon and evening with flowers and perfumes the king, an ardent devotee started the adoration of Lord Hari installed in the aerial car. With chanting of the names of Viṣṇu, with recitation of His hymns of praise along with singing the glory of the Lord, the palace, to the accompaniment of the sound of conch-shells and drums etc., had a festive look.

With love and devotion the image of Lord Hari was put in different fashions and postures as prescribed in the Śāstras; devotees with pleasure kept awake till late at night, thus for a long time continued the great grand festival in honour of Lord Hari. 67-69$^a$

यागैश्च तोषयित्वा तं सर्वदेवमयं हरिम् ॥६९॥

निष्कामो दानधर्मैश्च परं ज्ञानमवाप्तवान् ।
यजन् यज्ञं महीं रक्षन् स कुर्वन् केशवार्चनम् ॥७०॥

With righteous deeds like sacrifices and gifts of various kinds, the king devoid of all desires propitiated Hari, the abode of all divinities and attained supreme knowledge.

Performance of sacrifices, protection of the kingdom and adoration of Lord Keśava—the king devoted equal attention to all these activities. 69$^b$-70

उत्पाद्य पुत्रान् पित्रर्थं ध्यानात्त्यक्त्वा कलेवरम् ।
ध्यायन् वै केवलं ब्रह्म प्राप्तवान् वैष्णवं पदम् ॥७१॥

He begot sons necessary for propitiating one's deceased ancestors; in consequence of his meditation of the Supreme Brahman he went to the abode of Lord Viṣṇu after forsaking his mortal body. 71

अजं विशोकं विमलं विशुद्धं
शान्तं सदानन्दचिदात्मकं ततः।
विहाय संसारमनन्तदुःखं
जगाम तद्विष्णुपदं हि राजा ॥७२॥

The eternal abode of Viṣṇu is pure and sublime, serene and tranquil; free from sorrow and misery it is of the nature of existence, knowledge and bliss. Leaving behind this '*saṃsāra*' of endless misery, king Ikṣvāku went to this abode of Viṣṇu. 72

इति श्रीनरसिंहपुराणे इक्ष्वाकुचरिते
पञ्चविंशोऽध्यायः ॥२५॥

# षड्विंशोऽध्यायः

# CHAPTER XXVI

## श्रीसूत उवाच

इक्ष्वाकोर्विकुक्षिनामपुत्रः । स तु सिद्धे पितरि महर्षिभिरभिषिक्तो धर्मेण पृथिवीं पालयन् विमानस्थमनन्तभोगशायिनमच्युतमाराध्य यागैरपि देवानिष्ट्वा स्वपुत्रं राज्ये सुबाहुमभिषिच्य दिवमारुरोह । सुबाहोर्भ्राजमानादुद्योतोऽभिगीयते । स तु सप्तद्वीपां पृथ्वीं धर्मेण पालयित्वा भक्तिं परां नारायणे पितामहवत् कृत्वा क्रतुभिर्भूरिदक्षिणैर्यज्ञेश्वरं निष्कामेन मनसेष्ट्वा नित्यं निरञ्जनं निर्विकल्पं परं ज्योतिरमृताक्षरं परमात्मरूपं ध्यात्वा हरिमनन्तं च परमाराध्य स्वर्गलोकं गतः ॥१॥

Sūta said

Vikukṣi was the son of Ikṣvāku. After the expiry of his father the great sages coronated him on the throne; in course of righteously governing his kingdom, he kept on the habit of adoring the image of Lord Acyuta resting upon the serpent Ananta, the image which was installed in the aerial car and also he performed sacrifices in honour of the gods; after his son Subāhu was coronated, he left for the heavenly abode.

Now begins the glorious account of Udyota, the son of illustrious Subāhu. He righteously protected the earth consisting of seven continents; like his grandfather (Vikukṣi) he was extremely devoted to Nārāyaṇa. Devoid of desires in honour of Viṣṇu, the Lord of sacrifice he performed a number of sacrifices in which he made plentiful gifts; then he engaged himself in meditating upon the eternal, immortal and imperishable Supreme Self, which is the spotless, immutable, supreme light. Thus through the adoration of the great Lord Hari, the Infinite he got a place in the heavenly world. 1

[illegible] युवनाश्वो युवनाश्वस्य च मांधाता पुत्रोऽभवत् । स चाभिषिक्तो महर्षिभिर्निसर्गादेव विष्णुभक्तोऽनन्तशयनमच्युतं भक्त्याऽऽराधयन् यागैश्च विविधैरिष्ट्वा सप्तद्वीपवतीं पृथिवीं परिपाल्य दिवं गतः ॥२॥ अस्यैव श्लोको गीयते ।

यावत्सूर्यं उदेति स्म यावच्च प्रतितिष्ठति ।
सर्वं तद्यौवनाश्वस्य मांधातुः क्षेत्रमुच्यते ॥३॥

Yuvanāśva was the son of Udyota and Yuvanāśva had a son Māndhātṛ by name. The great sages coronated him on the throne; a devotee of Viṣṇu by nature with devotion Māndhātṛ continued worshipping Acyuta reclining on the serpent Ananta; and he performed many a sacrifice; thus having protected the earth he left for his heavenly abode. 2

In honour of this king Māndhātr people keep on reciting this śloka—

The whole stretch of this land beginning from the point of sun rise to that of sun-set is proclaimed to be the kingdom of Māndhātṛ, the son of Yuvanāśva. 2-3

तस्य पुरुकुश्योऽभवद् येन देवा ब्राह्मणाश्च यागदानैः संतुष्टाः ॥४॥ पुरुकुश्याद् दृषदो दृषदादभिशम्भुः । अभिशम्भोर्दारुणो दारुणात्सगरः ॥५॥ सगराद्धर्यश्वो हर्यश्वाद्धारीतो हारीताद्रोहिताश्वः । रोहिताश्वादंशुमान् ॥६॥ अंशुमतो भगीरथः । येन महता तपसा पुरा दिवो गङ्गा अशेषकल्मषनाशिनी चतुर्विधपुरुषार्थदायिनी भुवमानीता । अस्थिशर्कराभूताः कपिलमहर्षिनिर्दग्धाश्च गुरवः सगराख्या गङ्गातोयसंस्पृष्टा दिवमारोपिताः । भगीरथात् सौदासः सौदासात् सत्रसवः ॥७॥ सत्रसवादनरण्योऽनरण्याद्दीर्घबाहुः ॥८॥ दीर्घबाहोरजोऽजाद्दशरथः। तस्य गृहे रावणविनाशार्थं साक्षान्नारायणोऽवतीर्णो रामः ॥९॥

Purukuśya was the son of Māndhātr. Through sacrifices and gifts he propitiated the gods and the Brahmins. 4

Drṣada was the son of Purukuśya and Abhiśambhu was the son of Drṣada. The son of Abhiśambhu was Dāruṇa and Sagara was the son of Dāruṇa. 5

Haryaśva was the son of Sagara, Hārīta the son of Haryaśva and Rohitāśva was the son of Hārīta. Aṃśumat was the son of Rohitāśva. 6

Bhagīratha was the son of Aṃśumat. It is this Bhagīratha who in days of yore practised severe austerities and brought down the heavenly Ganges, the destroyer of all sins and the bestower of four-fold 'puruṣārtha'. The sons of Sagara, the revered ancestors of Bhagīratha burnt down by the fire of wrath of the sage Kapila were reduced to ashes, but because of coming in contact with the holy water of the river Ganges they ascended the heaven. Saudāsa was the son of Bhagīratha and Satrasava was the son of Saudāsa. 7

Anaraṇya was the son of Satrasava and Dīrghabāhu was the son of Anaraṇya. Aja was the son of Dīrghabāhu and Daśaratha was the son of Aja. And it was in the family of Daśaratha, Rāma, Lord Nārāyaṇa incarnate was born for the destruction of Rāvaṇa. 8-9

स तु पितृवचनाद् भ्रातृभार्यासहितो दण्डकारण्यं प्राप्य तपश्चार। वने रावणापहृतभार्यो भ्रात्रा सह दुःखितोऽनेककोटिवानरनायकसुग्रीवसहायो महोदधौ सेतुं निबध्य तैर्गत्वा लङ्कां रावणं देवकण्टकं सबान्धवं हत्वा सीतामादाय पुनरयोध्यां प्राप्य भरताभिषिक्तो विभीषणाय लङ्काराज्यं विमानं वा दत्त्वा तं प्रेषयामास। स तु परमेश्वरो विमानस्थो विभीषणेन नीयमानो लङ्कायामपि राक्षसपुर्यां वस्तुमनिच्छन् पुण्यारण्यं तत्र स्थापितवान् ॥१०॥ तन्निरीक्ष्य तत्रैव महाहिभोगशयने भगवान् शेते। सोऽपि विभीषणस्ततस्तद्विमानं नेतुमसमर्थः, तद्वचनात् स्वां पुरीं जगाम ॥११॥

As per the command of his father in the company of his wife and his brother he had been to the Daṇḍaka forest where he practised penance. Here in this forest Rāvaṇa abducted his wife; aggrieved at heart, with the assistance of Sugrīva, the leader of the hosts of monkeys, he along with his brother constructed a bridge (*setuvandha*) over the ocean and reached Laṅkā; in the fight that ensued in Laṅkā, Rāvaṇa, a thorn to the gods, was killed along with all his kinsmen. After the rescue of Sītā, Rāma came back to Ayodhyā and Bharata coronated him on the throne. Then alongwith the chariot Rāma made a gift of the kingdom of Laṅkā and gave a good send off to Vibhīṣaṇa; Vibhīṣaṇa drove the chariot back to Laṅkā; but the great Lord Viṣṇu installed in the chariot did not appreciate the idea of residing in Laṅkā, the city of the demons; in Laṅkā there was the holy forest under the protection of Vibhīṣaṇa, at the sight of it the Lord was tempted to have his abode there in the forest where He sleeps on the great serpent Ananta· Vibhīṣaṇa also no more capable of driving the chariot at the command of the Lord started for his own city. 10-11

नारायणसंनिधानान्महद्वैष्णवं क्षेत्रमभवदद्यापि दृश्यते । रामाल्लवो लवात्पद्मः पद्मादृतुपर्णं ऋतुपर्णादस्त्रपाणिः । अस्त्रपाणेः शुद्धोदनः शुद्धोदनाद्बुद्धः । बुद्धाद्वंशो निवर्तते ॥१२॥

Because of the presence of Lord Nārāyaṇa the region (of sacred forest) became famous as a great centre of pilgrimage for the devotees of Viṣṇu and even now it is known as such. Lava was the son of Rāma and Padma was the son of Lava; Ṛtuparṇa was the son of Padma and Astrapāṇi was the son of Ṛtuparṇa. Śuddhodana was the son of Astrapāṇi and Śuddhodana's son was Budha (Buddha?). With Budha (Buddha ?) the (solar) race comes to a close. 12

एते महीपा रविवंशजास्तव
प्राधान्यतस्ते कथिता महाबलाः ।
पुरातनैर्यैर्वसुधा प्रपालिता
यज्ञक्रियाभिश्च दिवौकसैर्नृपैः ॥१३॥

Thus I have narrated to you these eminent kings of great prowess born in the solar race; these kings of yore propitiated the gods with sacrifices and efficiently protected the earth. 13

इति श्रीनरसिंहपुराणे सूर्यवंशानुचरितं नाम षड्विंशोऽध्यायः ॥२६॥

# सप्तविंशोऽध्यायः

## CHAPTER XXVII

### सूत उवाच

अथ सोमवंशोद्‌भवानां भूभुजां संक्षेपेण चरितमुच्यते ॥१॥ आदौ तावत् समस्तं त्रैलोक्यं कुक्षौ कृत्वा एकार्णवे महाम्भसि नागभोगशयने ॥२॥ ऋङ्‌मयो यजुर्मयः साममयोऽथर्वमयो भगवान्नारायणो योगनिद्रां समारेभे। तस्य सुप्तस्य नाभौ महापद्मजायत। तस्मिन् पद्मे चतुर्मुखो ब्रह्माभवत् ॥३॥ तस्य ब्रह्मणो मानसः पुत्रोऽत्रिरभवत्। अत्रेरनसूयायां सोमः। स तु प्रजापतेर्दक्षस्य त्रयस्त्रिंशत्कन्या रोहिण्याद्या भार्यार्थं गृहीत्वा प्रियायां ज्येष्ठायां विशेषात् प्रसन्नमनाः रोहिण्यां बुधं पुत्रमुत्पादयामास ॥४॥ बुधोऽपि सर्वशास्त्रज्ञः प्रतिष्ठाने पुरेऽवसत्। इलायां पुरूरवसं पुत्रमुत्पादयामास। तस्यातिशयरूपान्वितस्य स्वर्गभोगान् विहाय उर्वशी बहुकालं भार्या बभूव ॥५॥ पुरूरवसः उर्वश्यामायुः पुत्रो जज्ञे। स तु राज्यं धर्मतः कृत्वा दिवमारुरोह ॥६॥ आयो रूपवत्यां नहुषः पुत्रोऽभवत्। येनेन्द्रत्वं प्राप्तम्। नहुषस्यापि पितृमत्यां ययातिः ॥७॥ यस्य वंशजा वृष्णषः। ययातेः शर्मिष्ठायां पूरुरभवत् ॥८॥ पूरोर्वंशदायां संयातिः पुत्रोऽभवत्। यस्य पृथिव्यां सम्पन्नाः सर्वं कामाः ॥९॥

Now begins the brief account of the kings of the lunar race. 1

Lord Nārāyaṇa is of the form of the four Vedas—Ṛk, Yajuḥ, Sāma and Atharva. At the beginning of a Kalpa after universal deluge He withdrew all the three worlds into Himself; and in the huge expense of water He began his, '*yoganidrā*' (meditative sleep) on the couch of the serpent Ananta. When He was asleep, a great lotus sprang from His navel and the four-faced Brahmā was seated in that lotus. 2-3

Brahmā's mind-born son was Atri. His son born from Anasūyā was Soma. He married thirty three daughters of Dakṣa Prajāpati—the daughters like Rohiṇī and others; very much pleased with his eldest wife Rohiṇī, through her he begat the son Budha. 4

Budha also well-versed in all the Śāstras, resided in the city of Pratiṣṭhāna and through Ilā begat the son Purūravas. Forgoing the heavenly pleasures for a long time Ūrvasī remained as the wife of Purūravas, endowed with exquisite charm and beauty. 5

The son of Purūravas was Āyu born from Urvaśī. Righteously he protected the kingdom and in course of time he left for heaven. 6

The son of Āyu was Nahuṣa born form Rūpavatī. He had attained the position of Indra, the Lord of the gods. And Nahuṣa' son was Yayāti born from Pitrmatī. All these born in the race of Yayāti are known as Vrṣṇis, Yayāti's son was Puru born from Śarmiṣṭhā. 7-8

Puru's son was Saṃyāti born from Vaṃśadā. He had all his ambitions fulfilled in this world. 9

संयातेर्भानुदत्तायां सार्वभौमः । स तु सर्वां पृथिवीं धर्मेण परिपालयन्नरसिंहं भगवन्तमाराध्य यागदानैः सिद्धिमाप ॥१०॥ तस्य सार्वभौमस्य वैदेह्यां भोजः । यस्य वंशे पुरा देवासुरसंग्रामे विष्णुचक्रहतः कालनेमिः कंसो भूत्वा वृष्णिवंशजेन वासुदेवेन घातितो निधनं गतः ॥११॥

The son of Saṃyāti was Sārvabhauma born from Bhānudattā. Righteously he protected the realm ; by means of gifts and sacrifices and by worshipping Narasiṃha he attained liberation. 10

The son of Sārvabhauma was Bhoja born from Vaidehī. In ancient times in the race of Bhoja was born Kālanemi ; in course of a fight between the gods and the demons he was killed by the discus of Viṣṇu ; the same Kālanemi was again born as Kaṃsa and met his death in the hands of Vāsudeva, born in the race of Vṛṣṇis. 11

तस्य भोजस्य कलिङ्गायां दुष्यन्तः । स तु नरसिंहं भगवन्तमाराध्य तत्प्रसादान्निष्कण्टकं राज्यं धर्मेण कृत्वा दिवं प्राप्तवान् । दुष्यन्तस्य शकुन्तलायां भरतः । स तु धर्मेण राज्यं कुर्वन् क्रतुभिर्भूरिदक्षिणैः सर्वदेवतामयं भगवन्तमाराध्य निवृत्ताधिकारो ब्रह्मध्यानपरो वैष्णवे परे ज्योतिषि लयमवाप ॥१२॥

The son of Bhoja was Duṣyanta born from Kalingā. In consequence of propitiating Lord Narasiṃha he could righteously rule over the kingdom, free from rivals and attained heaven.

The son of Duṣyanta was Bharata born from Śakuntalā. He righteously ruled over the kingdom; he performed sacrifices in which plentiful gifts were made; thus propitiating Lord Viṣṇu, the embodiment of all divinities, detached from the worldly activities he meditated upon Brahman and was merged in the highly effulgent world of Viṣṇu. 12

भरतस्य आनन्दायामजमीढ़ः। स च परमवैष्णवो नरसिंहमाराध्य जातपुत्रो धर्मेण कृतराज्यो विष्णुपुरमारुरोह ॥१३॥ अजमीढस्य सुदेव्यां वृष्णिः पुत्रोऽभवत्। सोऽपि बहुवर्षं धर्मेण राज्यं कुर्वन् दुष्टनिग्रहं शिष्टपरिपालनं सप्तद्वीपां वशे चक्रे। वृष्णेरुग्रसेनायां प्रत्यञ्चः पुत्रो बभूव ॥१४॥ सोऽपि धर्मेण मेदिनीं पालयन् प्रतिसंवत्सरं ज्योतिष्टोमं चकार। निर्वाणमपि लब्धवान्। प्रत्यञ्चस्य बहुरूपायां शांतनुः ॥१५॥ तस्य देवदत्तस्यन्दनारोहणमशक्यं बभूव पुरतः शक्यं च ॥१६॥

The son of Bharata was Ajamīḍha born from Ānandā. A great devotee of Viṣṇu he was blessed with a son because of propitiating Narasiṃha; righteously he ruled over the earth and in course of time he left for the world of Viṣṇu. 13

The son of Ajamīḍha was Vṛṣṇi born form Sudevī. For quite a few years he ruled over his kingdom righteously; by punishing the wicked and protecting the righteous all the seven continents were brought under his control.

The son of Vṛṣṇi was Pratyañca born from Ugrasenā. He too righteously ruled over the earth; in consequence of performing the Jyotiṣṭoma sacrifice each and every year, he attained liberation.

The son of Pratyañca was Śāntanu born from Bahurūpā. At first he was incapable of getting into the chariot offered by the gods, but later on he could get into it. 14-16

इति श्रीनरसिंहपुराणे सोमवंशवर्णनं नाम सप्तविंशोऽध्यायः ॥२७॥

## अष्टत्रिंशोऽध्यायः

## CHAPTER XXVII.

भरद्वाज उवाच

स्यन्दनारोहण पूर्वमशक्तिः [illegible]
प्रश्चाच्छक्तिः कथं चासीत् [illegible]

Bharadvāja said

"Why did not Śāntanu get [illegible] ing? And how could he have the [illegible] narrate all this to us."

सूत उवाच

भरद्वाज शृणुष्वैतत् [illegible]
सर्वपापहरं तद्धि चरितं [illegible]

Sūta said

"O Bharadvāja, listen to this [illegible] it. People used to listen to the [illegible] cleansed of all sins. 2

बभूव शांतनुर्भक्तो [illegible]
नारदोक्तविधानेन [illegible]

Formerly Śāntanu was a devotee of the [illegible] Viṣṇu; according to the precepts of [illegible] propitiate Mādhava. 3

नरसिंहस्य देवस्य [illegible]
राजा शांतनुना [illegible]

देवदत्तं [illegible]
किमियं मे [illegible]

O Brahmin, once it so happened that the [illegible] stepped across the *nirmālya*[1] of [illegible]

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1. *Nirmālya*—The remains of an offering to a [illegible]

of it and in consequence instantly he lost his strength and power to get into the excellent chariot offered by the gods.

How is it, so soon I have lost all my power and I cannot move : 4-5

दुःखं चिन्तयतस्तस्य सम्प्राप्तो नारदः किल ।
किं विषण्णः स्थितो राजन्निति पृष्टः स शांतनुः ॥६॥

When the king was thus worried, Nārada enquired of him, "What is the matter O king, that you are so much aggrieved ?" 6

नारदैतन्न जानामि गतिभङ्गस्य कारणम् ।
इत्युक्तो नारदो ध्यात्वा ज्ञात्वा तत्कारणं ततः ॥७॥

Śāntanu replied, "O Nārada, I do not know how I have lost all my power to move." Thus told by Śāntanu, Nārada thought over the matter and came to know the reason thereof. 7

शांतनुं प्राह राजानं विनयेन यतः स्थितः ।
यत्र क्वापि त्वया राजन्नरसिंहस्य वै ध्रुवम् ॥८॥
निर्माल्यो लङ्घितस्तस्माद्रथारोहणकर्मणि ।
गतिर्भग्ना महाराज श्रूयतामत्र कारणम् ॥९॥

To king Śāntanu who stood there with all humility, Nārada said, "O king, in some place or other I am sure, you have stepped across the *'nirmālya'* of Narasiṃha, and that is why you are unable to move. Now listen to the cause thereof. 8-9

अन्तर्वेद्यां पुरा राजन्नासीत्कश्चिन्महामतिः ।
मालाकारो रविर्नाम्ना तेन वृन्दावनं कृतम् ॥१०॥
विविधानि च पुष्पार्थं वनानि सुकृतानि वै ।
मल्लिकामालतीजातिवकुलादीनि सर्वशः ॥११॥

O king, in ancient times in Antarvedī[1] there was a very clever florist named Ravi. He had laid out a garden of 'Tulasī' plants called Vṛndāvana ; all over that garden there were quite a few groves with different varieties of flowers like Mallikā

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[1] Antarvedī—The land between the Ganges and Yamunā is known as Antarvedī.

(jasminum sambac), Mālatī (Aganosma caryophyllata), Jāti (jasminum auriculatum) and Bakula (Mimusops elengi). 10-11

प्राकारमुच्छ्रितं तस्य स्वभूमौ चापि विस्तृतम् ।
अलङ्घ्यमप्रवेश्यं च कृत्वा चक्रे स्वकं गृहम् ॥१२॥

All around his plot he had raised a high and expansive wall, difficult to cross over or penetrate. And inside he had built a cottage. 12

गृहं प्रविश्य तद्द्वारं भवेन्नान्यत्र सत्तम ।
एवं कृत्वा नु वसतो मालाकारस्य धीमतः ॥१३॥

पुष्पितं तद्वनं त्वामोद् गन्धामोदित दङ्मुखम् ।
भार्यया सह पुष्पाणि समाहृत्य दिने दिने ॥१४॥

कृत्वा मालां यथान्यायं नरसिंहस्य नित्यशः ।
ददौ काश्चिद् द्विजेभ्यश्च काश्चिद्विक्रीय पोषणम् ॥१५॥

चक्रे समात्प्रजीवो च भार्यदिरात्मनस्तथा ।

O noble king, it had been planned in such a way that one could have access to the garden only through the cottage. There was no other passage to the garden. Thus the clever florist used to live in his house with the garden attached with; the garden was full of flowers which made the quarters all around fragrant. Everyday along with his wife the florist used to pluck the flowers and prepare the wreaths and garlands. First of all for the adoration of Lord Narasiṃha he used to set apart some wreaths and some wreaths to be given as gifts to the Brahmins, with the income that they had by the sale of the rest of the wreaths, both of them maintained their livelihood 13-16a

अथ स्वर्गादुपागम्य इन्द्रपुत्रो रथेन वै ॥१६॥
अप्सरोगणसंयुक्तो निशि पुष्पाणि संहरेत् ।
तद्गन्धलिप्सुः सर्वाणि विचित्याहृत्य गच्छति ॥१७॥

But unfortunately it so happened that in the company of the heavenly damsels in his chariot (Jayanta), the son of Indra used to come down from heaven at night. Very much fascinated by the fragrant flowers of the garden he used to denude all the plants. 16b-17

दिने दिने हृते पुष्पे मालाकारोऽप्यचिन्तयत् ।
नान्यद् द्वारं वनस्यास्यालंघ्यप्राकारमुन्नतम् ॥१८॥
समस्तपुष्पजातस्य हरणे निशि वै नृणाम् ।
अहं शक्ति न पश्यामि किमिदं नु परीक्षये ॥१९॥

Day after day the florist noticed the plants being denuded of flowers. There is no other passage to the garden; the compound is high and insurmountable. I do not think it possible for any mortal to steel away all these flowers at night. Let me watch out. 18-19

इति संचिन्त्य मेधावी जाग्रद्रात्रौ वने स्थितः ।
तथैवागत्य पुष्पाणि संगृहीत्वा गतः पुमान् ॥२०॥

Thus worried about the matter throughout the night the clever florist kept himself awake and remained vigilant in the garden. And as before Jayanta, the son of Indra denuded all plants of the garden. 20

तं दृष्ट्वा दुःखितोऽतीव माल्यजीवी वनेऽभवत् ।
ततो निद्रां गतः स्वप्नें दृष्टवांस्तं नृकेसरिम् ॥२१॥
तद्वाक्यं श्रुतवांश्चैवं निर्मल्यं मम पुत्रक ।
आनीय क्षिप्यतां क्षिप्रं पुष्पारामसमीपतः ॥२२॥
इन्द्रपुत्रस्य दुष्टस्य नान्यदस्ति निवारणम् ।

The poor florist noticed Jayanta, but unable to take any positive step, worried and aggrieved he fell asleep in the garden. Then in his dream he had the vision of Lord Nṛkesarī. The Lord addressed him in these words: 'O my son, immediately procure my '*nirmālya*' and scatter it in and around your garden. There is nothing we can do against that wretch, the son of Indra.' 21-23ª

इति श्रुत्वा हरेर्वाक्यं नरसिंहस्य धीमतः ॥२३॥
बुद्ध्वाऽऽनीय तु निर्मल्यं तथा चक्रे यथोदितम् ।
सोऽप्यागत्य यथापूर्वं रथेनालक्षितेन तु ॥२४॥
रथादुत्तीर्य पुष्पाणि विचिन्वस्तद्धि विस्थितम् ।
निर्मल्यं लंघयामास इन्द्रसूनुरनिष्टकृत् ॥२५॥

Having listened to these words of omniscient Hari in the man-lion form, he woke up, procured the *'nirmālya'* and did everything as advised by the Lord. As usual the son of Indra came there in an invisible chariot ; the wretch god down from the chariot and was busy in plucking flowers, when unknowingly he stepped across in *'nirmālya'* scattered there. 23$^{b}$ 25

ततस्तस्य न शक्तिः स्याद्रथारोहणकर्मणि ।
उक्तः सारथिना चैव रथस्यारोहणे तव ॥२६॥
नरसिंहस्य निर्माल्यलङ्घने नास्ति योग्यता ।
गच्छामि दिवमेवाहं त्वं भूम्यां वसमाऽऽस्ह ॥२७॥

Then all on a sudden he felt too weak to get into the chariot. At this the charioteer pointed out, 'Sir, you are unworthy of getting into the chariot, you have stepped across the *'nirmālya'* of Narasiṃha, I am starting for the heaven ; and you remain seated here on the earth ; please don't try to get into the chariot.' 26-27

तेनैवमुक्तो मतिमांस्तमाह हरिनन्दनः ।
पापस्य नोदनं त्वत्र कर्मणा येन मे भवेत् ॥२८॥
तदुक्त्वा गच्छ नाकं त्वं कर्मास्मात् सारथे द्रुतम् ।

Thus told by the charioteer, the clever son of Indra asked him,—'O charioteer, please suggest me the means by which I can be expiated of the sins I have committed. And immediately after that you may start for the heaven.' 28-29$^{a}$

सारथिरुवाच

रामसत्रे कुरुक्षेत्रे द्वादशाब्दे तु नित्यशः ॥२९॥
द्विजोच्छिष्टापनयनं कृत्वा त्वं शुद्धिमेष्यसि ।
इत्युक्त्वासौ गतः स्वर्गं सारथिर्देवसेवितम् ॥३०॥

The charioteer said :

"In Kurukṣetra Paraśurāma is performing a sacrifice which would continue for twelve years. Please go there and daily engage yourself in removing the leavings of the Brahmins. Thus cleaning up the place of sacrifice, you can be expiated of your sins." With these words the charioteer started for heaven the abode of gods.' 29$^{b}$-30

इन्द्रसूनुः कुरुक्षेत्रं प्राप्तः सारस्वतं तटम ।
रामसत्रे तथा कुर्याद्द्विजोच्छिष्टस्य मार्जनम् ॥३१॥

As advised by the charioteer, the son of Indra reached Kurukṣetra on the bank of the river Sarasvatī; there in the sacrifice of Paraśurāma he remained busy in cleaning up the sacrificial place by removing the leavings of the Brahmins. 31

पूर्णे द्वादशमे वें तमूचुः शङ्किता द्विजाः ।
कस्त्वं ब्रूहि महाभाग नित्यमुच्छिष्टमार्जकः ॥३२॥
न भुञ्जसे च नः सत्र शङ्का नो महती भवेत् ।
इत्युक्तः कथयित्वा तु यथावृत्तमनुक्रमात् ॥३३॥
जगाम त्रिदिवं क्षिप्रं रथेन तनयो हरेः ।

On the completion of the twelfth year of the sacrifice, the Brahmins fearful of his conduct, asked him, 'O ye illustrious one, day in and day out you removed our leavings and cleaned the place of sacrifice; you have never taken any food during all this time; we are rather very much worried; please give us your identity.' Thus asked by the Brahmins Jayanta, the son of Indra narrated all that had happened and immediately went to the heaven. 32-34[a]

तस्मात्त्वमपि भूपाल ब्राह्मणोच्छिष्टमादरात् ॥३४॥
मार्जनं कुरु रामस्य सत्रे द्वादशवार्षिके ।
ब्राह्मणेभ्यः परं नास्ति सर्वपापहरं परम् ॥३५॥

Hence, O king, in the twelve-year-sacrifice of Paraśurāma devotedly you engage yourself in removing the leavings of the Brahmins and in cleaning the place. For cleansing oneself of all the sins, there is nothing more effective than the service of the Brahmins. 34[b]-35

एवं कृते देवदत्तस्यन्दनारोहणे गतिः ।
भविष्यति महीपाल प्रायश्चित्ते कृते तव ॥३६॥

O king, by expiating yourself as per my advice, you would very easily get into the chariot offered by the gods. 36

अत ऊर्ध्वं च निर्माल्यं मा लङ्घय महामते ।
नरसिंहस्य देवस्य तथान्येषां दिवौकसाम् ॥३७॥

Henceforth, O high-minded one, please don't dishonour e '*nirmālya*' of Narasiṃha or any other god." 37

इत्युक्तः शांतनुस्तेन ब्राह्मणोच्छिष्टमार्जनम् ।
कृतवान् द्वादशाब्दं तु आरुरोह रथं च तम् ॥३८॥

Thus advised by Nārada, for long twelve years Śāntanu remained busy in removing the leavings of the Brahmins, and endowed with all his strength he got into that chariot. 38

एवं पूर्वमशक्तिः स्याद् रथारोहे महीक्षितः ।
पश्चात्तस्यैव विप्रेन्द्र शक्तिरेवमजायत् ॥३९॥

Thus O best of Brahmins, the king who formerly was too weak to get into the chariot, later on got back all his strength in vigour. 39

एवं ते कथितो विप्र दोषो निर्माल्यलङ्घने ।
पुण्यं तथा द्विजानां तु प्रोक्तमुच्छिष्टमार्जने ॥४०॥

O Brahmins, thus I have narrated to you the sin that accrues by disrespecting the '*nirmālya*' and the merit that one attains by removing the leavings of the Brahmins. 40

भक्त्या द्विजोच्छिष्टमिहापमार्जये-
च्छुचिर्नरो यः सुसमाहितात्मा ।
स पापबन्धं प्रविहाय भुङ्क्ते
गवां प्रदानस्य फलं दिवि स्थितः ॥४१॥

The person pure and holy, who very attentively with devotion removes the leavings of the Brahmins, is released from the fetters of sin and goes to heaven where he (or she) enjoys the fruit of making a gift of cows. 41

इति श्रीनरसिंहपुराणे शंतनुचरितं नामाष्टविंशोऽध्यायः ॥२८॥

# एकोनत्रिंशोऽध्यायः

## CHAPTER XXIX

### श्रीसूत उवाच

शंतनोर्योजनगन्धायां विचित्रवीर्यः। स तु हस्तिनापुरे स्थित्वा प्रजाः स्वधर्मेण पालयन् देवांश्च यागैः पितृंश्च श्राद्धैः संतर्प्य संजातपुत्रो दिवमारुरोह ॥१॥ विचित्रवीर्यस्याम्बालिकायां पाण्डुः पुत्रो जज्ञे। सोऽपि राज्यं धर्मतः कृत्वा मुनिशापाच्छरीरं विहाय देवलोकमवाप। तस्य पाण्डोः कुन्तिदेव्यामर्जुनः ॥२॥ स तु महता तपसा शंकरं तोषयित्वा पाशुपतमस्त्रमवाप्य त्रिविष्टपाधिपतेः शत्रून् निवातकवचान् दानवान् हत्वा खाण्डववनमग्नेर्यथारुचि निवेद्य तृप्ताग्नितो दिव्यान् वरानवाप्य सुयोधनेन हृतराज्यो धर्मभीमनकुलसहदेवद्रौपदीसहितो विराटनगरेऽज्ञातवासं चरित्वा गोग्रहे च भीष्मद्रोणकृपदुर्योधनकर्णादीन् जित्वा समस्तगोमण्डलं निवर्तयित्वा भ्रातृभिः सह विराटराजकृतपूजो वासुदेवसहितः कुरुक्षेत्रे धार्तराष्ट्रैर्बहुबलैर्युद्धं कुर्वन् भीष्मद्रोणकृपशल्यकर्णादिभिर्भूरिपराक्रमैः क्षत्रियैर्नानादेशागतैरनेकैरपि राजपुत्रैः सह दुर्योधनादीन् धार्तराष्ट्रान् हत्वा स्वराज्यं प्राप्य धर्मेण राज्यं परिपाल्य भ्रातृभिः सह मुदितो दिवमारुरोह ॥ ३ ॥

Sūta said

The son of Śāntanu was Vicitravīrya born from Yojanagandhā. With his residence in Hastināpura, he used to protect his subjects righteously ; through sacrifices and Śrāddhas he respectively propitiated the gods and his deceased ancestors ; he was blessed with a son and in course of time he left for his heavenly abode. 1

The son of Vicitravīrya was Pāṇḍu born from Ambālikā. Righteously he governed his kingdom ; cursed by the sage, devoid of his bodily form, he went to the world of the gods. The son of Pāṇḍu was Arjuna born from Kuntī. 2

Through his severe austerities Arjuna propitiated Lord Śamkara ; the Lord pleased with his austerities offered him the Pāśupata weapon ; fortified with the weapon he killed the

demons like Nivātakavacas, the enemies of Indra, the Lord of heaven ; as per the desire of the Fire-god he made an offering of the Khāṇḍava forest to Him ; the Fire-god thus propitiated granted him the divine boons. Deprived of his kingdom by (the clever tricks of) Suyodhana in the company of Dharma (Yudhiṣṭhira), Bhīma, Nakula, Sahadeva and Draupadī he lived in cognite in the city of Virāṭa ; when the enemies were on the point of wresting the cattle-wealth of the king Virāṭa, all the heroes like Bhīṣma, Droṇa, Kṛpa, Duryodhana and Karṇa etc., were defeated by Arjuna who restored all the cattle-wealth to the king. Then Virāṭa showed all honour to Arjuna and his brothers. It is this Arjuna who was fortunate to get the company of Vāsudeva in the battle in Kurukṣetra ; in his fight with the valorous sons of Dhṛtarāṣṭra he exterminated all of them including Duryodhana ; and in that great fight were also slain valiant Kṣatriyas like Bhīṣma, Droṇa, Kṛpa, Śalya, Karṇa and many princes of many different countries ; with the death of the sons of Dhṛtarāṣṭra Arjuna became the master of his own kingdom ; righteously he used to govern his kingdom and in course of leading a blissful life along with his brothers he left for the heavenly abode. 3

अर्जुनस्य सुभद्रायामभिमन्युः । येन भारतयुद्धे चक्रव्यूहं प्रविश्यानेकभूभुजो निधनं प्रापिताः ॥ ४ ॥ अभिमन्योरुत्तरायां परीक्षितः । सोऽप्यभिषिक्तो वनं गच्छता धर्मपुत्रेण राज्यं कृत्वा राजपुत्रो नाकं सम्प्राप्य रेमे ॥ ५ ॥ परीक्षितान्मातृवत्यां जनमेजयः । येन ब्रह्महत्यावारणार्थं महाभारतं व्यासशिष्याद्वैशम्पायनात् साद्यन्तं श्रुतम् ॥ ६ ॥ राज्यं च धर्मतः कृत्वा दिवमारुरोह । जनमेजयस्य पुष्पवत्यां शतानीकः ॥ ७ ॥ स तु धर्मेण राज्यं कुर्वन् संसारदुःखाद्विरक्तः शौनकोपदेशेन क्रियायोगेन सकललोकनाथं विष्णुमाराध्य निष्कामो वैष्णवं पदमवाप । तस्य शतानीकस्य फलवत्यां सहस्रानीकः ॥ ८ ॥ स तु बाल एवाभिषिक्तो नरसिंहेऽत्यन्तं भक्तिमानभवत् । तस्य चरितमुपरिष्टाद् भविष्यति ॥ ९ ॥ सहस्रानीकस्य मृगवन्त्यामुदयनः । सोऽपि राज्यं कृत्वा धर्मतो नारायणमाराध्य तत्पुरमवाप ॥ १० ॥ उदयनस्य

Abhimanyu was the son of Arjuna born from Subhadrā. In the Mahābhārata battle through the strategy of '*cakravyūha*' he had exterminated many kings. 4

वासवदत्तायां नरवाहनः । स तु यथान्यायं राज्यं कृत्वा दिवमवाप । नरवाहनस्याश्वमेधदत्तायां क्षेमकः ॥ ११ ॥ स च राज्यस्थः प्रजाः परिपाल्य म्लेच्छाभिभूते जगति ज्ञानबलात् कलापग्राममाश्रितः ॥ १२ ॥

Parīkṣita was the son of Abhimanyu born from Uttarā. With the son of Dharma (Yudhiṣṭhira) starting for the forest (as a Vānaprasthi), he was corronated on the throne ; in course of administering his kingdom Parīkṣita left for his blissful abode in heaven. 5

Janamejaya was the son of Parīkṣita born from Mātrvatī. For warding off the sin of *'brahmahatyā'* the recitation of the Mahābhārata from the beginning to the end was listened to by him from Vaiśampāyana, the disciple of Vyāsa. 6

In course of righteously governing his kingdom he too left for the heaven. Śatānīka was the son of Janamejaya born from Puṣpavatī. 7

Even though engaged in righteous administration of his kingdom somehow or other he got disgusted with the world and its misery ; and as per the advice of Śaunaka duly he performed his daily duties (kriyāyoga) ; bereft of all desires he took up the adoration of Viṣṇu, the Lord of the universe and went to the abode of Viṣṇu. Sahasrānīka was the son of Śatānīka born from Phalavatī. 8

Even though coronated as a young boy, Sahasrānīka developed a strong devotion for Narasiṃha. His account would be dealt with in detail in the following chapters. 9

Udayana was the son of Sahasrānīka born from Mrgavatī. He too righteously used to rule his kingdom and in consequence of propitiating Nārāyaṇa he went to His abode. 10

Naravāhana was the son of Udayana born from Vāsavadattā. In course of his righteous administration of the kingdom he too left for the heaven. Kṣemaka was the son of Naravāhana born from Aśvamedhadattā. 11

As a king he took good care of his subjects ; and when the world came to be subjugated by the Mlecchas, through the power of his knowledge he had his refuge in the village Kalāpa. 12

य: श्रद्धानः पठते श्रृणोति वा
हरौ च भक्ति चरितं महीभृताम्।
स संतति प्राप्य विशुद्धकर्मकृद्
दिवं समासाद्य वसेच्चिरं सुखी ॥१३॥

Habituated to perform holy and righteous deeds one, who with faith and devotion reads aloud or listens to the accounts of these kings devoted to Hari, is blessed with progeny and goes to heaven where he (or she) resides for eternity. 13

इति श्रीनरसिंहपुराणे शंतनुसंतति-वर्णनं नाम
एकोनत्रिंशोऽध्यायः ॥ २९ ॥

# त्रिंशोऽध्यायः

## CHAPTER XXX

### श्रीसूत उवाच

अतः परं प्रवक्ष्यामि भूगोलं द्विजसत्तमाः ।
संक्षेपात् पर्वताकीर्णं नदीभिश्च समन्ततः ॥ १ ॥

Sūta said

O revered sages ! now I would narrate briefly the geography of the earth surrounded by the rivers and the mountains all around. 1

जम्बुप्लक्षशाल्मलकुशक्रौञ्चशाकपुष्करसंज्ञाः सप्त द्वीपाः । लक्षयोजनप्रमाणाज्जम्बुद्वीपादुत्तरोत्तरद्विगुणाः ॥ लवणेक्षुरससुरासर्पिर्दधिदुग्धस्वच्छोदकसंज्ञैः परस्परं द्विगुणैः सप्तसमुद्रैर्वलयाकारैस्ते द्वीपाः परिधिष्ठिताः ॥ २ ॥ योऽसौ मनुपुत्रः प्रियव्रतो नाम स सप्तद्वीपाधिपतिर्बभूव । तस्य अग्नीध्रादयो दश पुत्रा बभूवुः ॥ ३ ॥ त्रयः प्रव्रजिताः । शिष्टानां सप्तानां सप्तद्वीपाः पित्रा दत्ताः । तत्र जम्बुद्वीपाधिपतेरग्नीध्रस्य नव पुत्रा जाताः ॥ ४ ॥

नाभिः किम्पुरुषश्चैव हरिवर्षं इलावृतः ।
रम्यो हिरण्मयश्चैव कुरुर्भद्रश्च केतुमान् ॥ ५ ॥

नववर्षाः विभज्य पुत्रेभ्यः पित्रा दत्ता वनं प्रविशता । अग्नीध्रीयं हिमाह्वयम् । यस्याधिपतिर्नाभिः ऋषभः पुत्रो बभूव ॥ ६ ॥

The earth consists of seven continents known as Jambu, Plakṣa, Śalmala, Kuśa, Krauñca, Śāka and Puṣkara. The central continent Jambudvīpa is hundred thousand yojanas in dimension and each succeeding continent is twice the extent of that which precedes it. All these continents are surrounded by seven circular oceans ; the ocean of salt water (lavaṇa), of sugarcane juice (ikṣu-rasa), of wine (surā), of clarified butter (sarpis), of curds (dadhi), of milk (dugdha) and of fresh and pure water (svacchodaka). Each of these oceans is twice the extent of that which precedes it. 2

The son of Svāyambhuva Manu known as Priyavrata was the lord of seven continents. Ten sons like Agnīdhra and others were born to him. Three of them took recourse to mendicant's life. Their father Priyavrata gave seven continents to the rest of the seven sons. Of these seven, Agnīdhra, the king of Jambudvīpa was blessed with nine sons—Nābhi, Kiṃpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇyaya, Kuru, Bhadra and Ketumat. Agnīdhra divided the Jambudvīpa into nine countries, and having apportioned them amongst his nine sons, he retired to the forest. The country called Hima was given to the son of Agnīdhra (Nābhi). Ṛṣabha was the son of Nābhi, the king of Hima. 3-6

ऋषभाद् भरतो भरतेन चिरकालं धर्मेण पालितत्वादिदं भारतं वर्षमभूत् । इलावृतस्य मध्ये मेरुः सुवर्णमयश्चतुरशीतिसहस्राणि योजनानि तस्योच्छ्रायः । षोडशसहस्रमप्यधस्तादवगाढः । तद्द्विगुणो मूर्ध्नि विस्तारः । ७।। तन्मध्ये ब्रह्मणः पुरी । ऐन्द्र्यामिन्द्रस्य चामरावती । आग्नेय्यामग्नेस्तेजोवती । याम्यां यमस्य संयमनी । नैरृत्यां निरृतेर्भयंकरी । वारुण्यां वरुणस्य विश्वावती । वायव्यां वायोर्गन्धवती । उदीच्यां सोमस्य विभावरीति । नववर्षान्वितं जम्बूद्वीपं पुण्यपर्वतैः पुण्यनदीभिरन्वितम् ।।८।। किम्पुरुषादीन्यष्टवर्षाणि पुण्यवतां भोगस्थानानि साक्षाद् भारतवर्षमेकं कर्मभूमिश्चातुर्वर्ण्ययुतम् ।।९।।

Bharata was the son of Ṛṣabha, and the country ruled by Bharata came to be known as Bhāratavarṣa as for quite a long period he protected his country righteously. The country conferred on Ilāvṛta has the golden mount Meru standing in the centre. The height of the mount Meru is eighty four thousand yojanas; its depth below the surface of the earth is sixteen thousand; its diameter at the summit is twice its depth. 7

In the central part of this mount there is situated the city of Brahmā; in the eastern part there is Amarāvatī, the city of Indra; in its south-eastern part there exists Tejovatī, the city of Fire; in its southern part there lies the city 'Saṃyamanī' of Yama; in its south-western part there is the city 'Bhayaṃkarī' in the possession of Nirṛti; in its western part there is Viśvāvatī, the city of Varuṇa; in its north-west there is situated Gandhavatī, the city of Wind; and lastly in the north there is the city of Vibhāvarī belonging to Soma.

Jambudvīpa consisting of nine countries has holy mountains and holy rivers flowing in it. Eight countries beginning with Kimpuruṣa are the places of enjoyment for the righteous ; it is Bhāratavarṣa which is the land ear-marked for performance of religious rites ; and it is the only country where there are four castes. 8-9

तत्रैव कर्मभिः स्वर्गकृतैः प्राप्स्यन्ति मानवाः
मुक्तिश्चात्रैव निष्कामैः प्राप्यते ज्ञानकर्मभिः ।
अधोगतिमितो विप्र यान्ति वै पापकारिणः ॥१०॥
ये पापकारिणस्तान् विद्धि पातालतले नरके कोटिसमन्वितान्
॥११॥

Through the merit of the religious deeds performed here in Bhāratavarṣa, one can attain heaven ; it is only here in this country, the followers of the path of knowledge engaged in action without any desire for the fruit attain liberation; O sage, it is only the sinners who, (debarred from going to heaven or attaining liberation) go down to hell. Millions and millions of sinners are suffering in the hell in the nether world : please take note of it. 10-11

अथ सप्त कुलपर्वताः कथ्यन्ते । महेन्द्रो मलयः शुक्तिमान् ऋष्यमूकः सह्यपर्वतो विन्ध्यः पारियात्रः । इत्येते भारते कुलपर्वताः ॥१२॥ नर्मदा सुरसा ऋषिकुल्या भीमरथी कृष्णा वेणी चन्द्रभागा ताम्रपर्णी इत्येताः सप्त नद्यः । गङ्गा यमुना गोदावरी तुङ्गभद्रा कावेरी सरयूरित्येता महानद्यः पापघ्न्यः ॥१३॥

Now I would speak to you about the seven mountain ranges. Mahendra, Malaya, Śuktimat, Ṛṣyamūka, Sahya, Vindhya and Pāriyātra : these are the seven mountain ranges in Bhāratavarṣa. 12

The Narmadā, the Surasā, the Ṛṣikulyā, the Bhīmarathī, the Kṛṣṇā-veṇī, the Candrabhāgā and the Tāmraparṇī ! these are the seven rivers. The Ganges, the Yamunā, the Godāvarī, the Tuṅgabhadrā, the Kāverī and the Sarayū : these are the (six) great rivers that wash off the sins of a person. 13

जम्बुनाम्ना च विख्यातं जम्बुद्वीपमिदं शुभम् ।
लक्षयोजनविस्तीर्णमिदं श्रेष्ठं तु भारतम् ॥१४॥

With reference to the Jambu tree growing in it, the lovely insular continent is known as Jambudvīpa. It extends for hundred thousand yojanas ; and here in this continent Bhāratavarṣa is the most excellent of all the countries. 14

ऋक्षद्वीपादिपुण्या जनपदाः । निष्कामा ये स्वधर्मेण नरसिंहं यजन्ति ते तत्र निवसन्ति । अधिकारक्षयान्मुक्तिं च प्राप्नुवन्ति ॥१५॥ जम्ब्वाद्याः स्वादूदकान्ताः सप्त पयोधयः । ततः परा हिरण्मयी भूमिः । ततो लोकालोकपर्वतः एष भूर्लोकः ॥१६॥

In the holy land like Ṛkṣadvīpa etc., reside the people who are engaged in their duties pertaining to their own caste (*svadharma*) ; with the utmost detachment they offer sacrifices in honour of Lord Narasiṃha ; and when the merits and demerits of their actions are exhausted, they attain liberation. 15

Beginning from Jambudvīpa to the ocean of fresh and pure water (svādūdaka) there are seven continents and seven oceans. Next to it stretches the excellent land of gold. Next to this land of gold there stands the mountain Lokāloka. This is all I have told you about the terrestrial region (Bhūrloka). 16

अस्योपरि अन्तरिक्षलोकः ।
खेचराणां रम्यस्तदूर्ध्वं स्वर्गलोकः ॥१७॥
स्वर्गस्थानं महापुण्यं प्रोच्यमानं निबोधत ।
भारते कृतपुण्यानां देवानामपि चालयम् ॥१८॥

Above the earth—the terrestrial region there lies the intermediate region which is a pleasant sporting ground for the birds. Above the intermediate region there exists the heaven. Please listen to me about this heaven – the holiest place. It is the abode of the divinities and the people engaged in righteous deeds in Bhāratavarṣa. 17-18

मध्ये पृथिव्यामद्रीन्द्रो भास्वान् मेरुर्हिरण्मयः ।
योजनानां सहस्राणि चतुराशीतिमुच्छ्रितः ॥१९॥
प्रविष्टः षोडशाधस्ताद्धरण्यां धरणीधरः ।
तावत्प्रमाणा पृथिवी पर्वतस्य समन्ततः ॥२०॥

In the centre of the earth—the terrestrial region there stands Meru, the lord of mountains ; this mount of gold shines in all its splendour. The height of this mount is eighty four thousand yojanas ; the depth of the mount below the surface of the earth is sixteen thousand. Likewise the earth surrounding this mount is of proportionate size and extension. 19-20

तस्य शृङ्गत्रयं मूर्ध्नि स्वर्गो यत्र प्रतिष्ठितः
नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम् ॥२१॥
मध्यमं पश्चिमं पूर्वं मेरोः शृङ्गाणि त्रीणि वै
मध्यमं स्फाटिकं शृङ्गं वैदूर्यमणिकामयम् ॥२२॥

इन्द्रनीलमयं पूर्वं माणिक्यं पश्चिमं स्मृतम् ।
योजनानां सहस्राणि नियुतानि चतुर्दश ॥२३॥

On the three peaks of the summit Meru there exists the heaven. Abounding in trees and creepers of many varieties the summit looks lovely with different flowers. The three peaks of Meru are—the central peak, the western and the eastern. The central peak is of crystal and lapis lazuli. The eastern peak is of sapphire and the western one is of rubies. The central peak is fourteen million and fourteen thousand yojanas in height. 2:-23

उच्छ्रितं मध्यमं शृङ्गं स्वर्गो यत्र त्रिविष्टपः ।
अप्रभान्तरितं शृङ्गं मूर्ध्नि छत्राकृति स्थितम् ॥२४॥

पूर्वमुत्तरशृङ्गाणामन्तरं मध्यमस्य च ।
त्रिविष्टपे नाकपृष्ठ ह्यप्सराः सन्ति निर्वृताः ॥२५॥

And the heaven "Trivişṭapa" is situated here on this central peak. The eastern peak on the summit is of the shape of an umbrella. In between the eastern peak and the central peak, the intervening region is pervaded by darkness. Likewise darkness pervades the intervening region between the western peak and the central peak.

The heaven like "Trivişṭapa" and 'Nākapṛṣṭha" are the abodes of happy and jubilant celestial damsels. 24-25

आनन्दोऽथ प्रमोदश्च स्वर्गशृङ्गे तु मध्यमे ।
श्वेतश्च पौष्टिकश्चैव उपशोभनमन्मथौ ॥२६॥

आह्लादः स्वर्गराजा वै स्वर्गशृङ्गे तु पश्चिमे ।
निर्ममो निरहंकारः सौभाग्यश्चातिनिर्मलः ॥२७॥

स्वर्गाश्चैव द्विजश्रेष्ठ पूर्वशृङ्गे समास्थिताः ।
एकविंशतिः स्वर्गा वै निविष्टा मेरुमूर्द्धनि ॥२८॥

On the middle peak there are the heavens called 'Ānanda' and 'Pramoda'. Heavens like 'Śveta', 'Pauṣṭika', 'Upaśobhana' and 'Manmatha' are situated on the western peak where is located 'Āhlāda', the best of the heavens. On the eastern peak there are the heavens named 'Nirmama', 'Nirahaṃkāra', 'Saubhāgya' and 'Atinirmala'. On the whole there are twenty one heavens on the summit Meru. 26-28

अहिंसादानकर्तारो यज्ञानां तपसां तथा ।
तत्तेषु निवसन्ति स्म जनाः क्रोधविवर्जिताः ॥२९॥

People free from anger leading a life of charity and non-violence, performing sacrifices and practising penance have their abode in these heavens. 29

जलप्रवेशे चानन्दं प्रमोदं वह्निसाहसे ।
भृगुप्रपाते सौख्यं च रणं चैवास्य निर्मलम् ॥३०॥

अनाशके तु संन्यासे मृतो गच्छेत्त्रिविष्टपम् ।
क्रतुयाजी नाकपृष्ठमग्निहोत्री च निर्वृतिम् ॥३१॥

तडागकूपकर्त्ता च लभते पौष्टिकं द्विज ।
सुवर्णदायी सौभाग्यं लभन्स्वर्गं तपःफलम् ॥३२॥

शीतकाले महावह्निं प्रज्वालयति यो नरः ।
सर्वसत्त्वहितार्थाय स्वर्गं सोऽप्सरसं लभेत् ॥३३॥

हिरण्यगोप्रदाने हि निरहंकारमाप्नुयात् ।
भूमिदानेन शुद्धेन लभते शान्तिकं पदम् ॥३४॥

रौप्यदानेन स्वर्गं तु निर्मलं लभते नरः ।
अश्वदानेन पुण्याहं कन्यादानेन मङ्गलम् ॥३५॥

द्विजेभ्यस्तर्पणं कृत्वा दत्त्वा वस्त्राणि भक्तितः ।
श्वेतं तु लभते स्वर्गं यत्र गत्वा न शोचते ॥३६॥

कपिलागोप्रदानेन परमार्थे महीयते ।
गोवृषस्य प्रदानेन स्वर्गं मन्मथमाप्नुयात् ॥३७॥

माघमासे सरित्स्नायी घतिलनुप्रदस्तथा ।
छत्रोपानहदाता च स्वर्गं यात्युपशोभनम् ॥३८॥

देवतायतनं कृत्वा द्विजशुश्रूषकस्तथा ।
तीर्थयात्रापरश्चैव स्वर्गराजे महीयते ॥३९॥

एकान्नभोजी यो मर्त्यो नक्तभोजी च नित्यशः ।
उपवासी त्रिरात्राद्यैः शान्तः स्वर्गं शुभं लभेत् ॥४०॥

सरित्स्नायी जितक्रोधो ब्रह्मचारी दृढव्रतः ।
निर्मलं स्वर्गमाप्नोति यथा भूनहिते रतः ।
विद्यादानेन मेधावी निरहंकारमाप्नुयात् ॥४१॥

For the sake of piety and righteousness those who sacrifice their life by entering the waters, attain the heaven called "Ānanda" ; likewise people entering fire attain the heaven "Pramoda" ; people sacrificing their life by leaping down from the summit attain "Saukhya" ; people giving up their life in the battlefield go to the heaven "Nirmala" ; those who meet their death in course of leading the life of an anchorite or observing a fast, go to the heaven called "Triviṣṭapa" ; persons performing Vedic sacrifices go to "Nākapṛṣṭha" ; the performer of 'Agnihotra' sacrifice goes to "Nirvṛti" ; O revered sage, those who perform pious and charitable deeds like digging of wells and tanks, go to the heaven "Pauṣṭika" ; as a result of their meritorious deeds of gifts of gold persons attain the heaven called "Saubhāgya" ; persons, who, for the welfare of all the beings produce heat in winter by setting fire to logs of wood, go to the heaven called "Apsaras" ; those persons making gift of cattle along with that of gold attain the heaven "Nirahaṃkāra" ; people, clean and pure in heart and soul making a grant of land, attain the heaven "Śāntika" ; people making gifts of silver, go to "Nirmala" ; the donor of horses goes to "Puṇyāha" ; those giving away girls in marriage go to "Maṅgala" ; by keeping the Brahmins happy and contended through gifts of cloths and garments with devotion persons attain the heaven called "Śveta" free from any trace of grief or sorrow ; by making the gift of a tawny-coloured cow one is honoured in the heaven "Paramārtha" ; the giver of a sturdy bull attains the heaven

called "Manmatha". In the month of Māgha a person used to make a gift of an umbrella, a pair of sandals and a cow made of sesamum (*tila-dhenu*) after his dip in a river, goes to the heaven 'Upaśobhana'; a person accustomed to attend upon the Brahmins and visit holy places, by building temples for the gods and goddesses, is honoured in "Āhlāda"; the best of the heavens; a mortal happy and contented to live on alms received from only one family, habituated to take his food only at night and observe fast during the festivals like 'Trirātra' etc., goes to the heaven called "Śubha"; a Brahmacārin unperturbed and firm in religious austerities, used to have his daily ablutions in a river, like a person dedicating his life for others attains the heaven "Nirmala"; a wise and intelligent person by imparting knowledge to others goes to the heaven "Nirahaṃkāra". 30-41

येन येन हि भावेन यद्यद्दानं प्रयच्छति ।
तत्तत्स्वर्गमवाप्नोति यद्यदिच्छति मानवः ॥४२॥

One attains the type of heaven he or she desires in keeping with the disposition of mind at the time of making a gift. 42

चत्वारि अतिदानानि कन्या गौर्भूः सरस्वती ।
नरकादुद्धरन्त्येते जयवाहनदोहनात् ॥४३॥

यस्तु सर्वाणि दानानि ब्राह्मणेभ्यः प्रयच्छति ।
सम्प्राप्य न निवर्तेत स्वर्गं शान्तमनामयम् ॥४४॥

Gift of cattle, land, knowledge or giving away girls in marriage : these four are termed "*atidānas*" (excessive manificence); these four gifts save the donor from hell; not only that even the sins of using the ox as the vehicle or utilising the cow for procuring milk are washed off. A person who donates everything to the Brahmins, goes to the quiet, peaceful heaven free from grief or sorrow; and from thence there is no return. 43-44

शृङ्गे तु पश्चिमे यत्र ब्रह्मा तत्र स्थितः स्वयम् ।
पूर्वशृङ्गे स्वयं विष्णुः मध्ये चैव शिवः स्थितः ॥४५॥

On the western peak of the mount Meru there is the city of Brahmā ; on the eastern there is the city of Viṣṇu and on the middle peak there is Lord Śiva. 45

अतः परं तु विप्रेन्द्र स्वर्गाध्वानमिमं शृणु।
विमलं विपुलं शुद्धमुपर्युपरि संस्थितम् ॥४६॥

प्रथमे तु कुमारस्तु द्वितीये मातरः स्थिताः।
तृतीये सिद्धगन्धर्वास्तुर्ये विद्याधरा द्विज ॥४७॥

पञ्चमे नागराजा च षष्ठ तु विनतासुतः।
सप्तमे दिव्यपितरो धर्मराजस्तथाष्टमे।
नवमे तु तथा दक्ष आदित्यो दशमे पथि ॥४८॥

O eminent sage, now listen to me about the different paths leading to the heavens, these extensive paths are pure and spotlessly clean ; each of these (ten) paths stretches one above the other. Lord Kārtikeya is the presiding divinity of the first path, Mothers of the second, Siddhas and Gandharvas of the third, Vidyādharas of the fourth, Śeṣa, the lord of serpents of the fifth, Garuḍa (the son of Vinatā) of the sixth, celestial Pitṛs of the seventh, Yama (Dharmarāja) of the eighth, Dakṣa of the ninth, and last of all there is the tenth path presided over by Āditya. 46-48

भूर्लोकाच्छतसाहस्राद्दूर्ध्वं चरति भास्करः।
योजनानां सहस्रे द्वे विष्टम्भनं समन्तः ॥४९॥

त्रिगुणं परिणाहेन सूर्यबिम्बं प्रमाणतः।
सोमपुर्यां विभावर्यां मध्याह्ने चार्यमा यदा।
महेन्द्रस्यामरावत्यां तदा तिष्ठति भास्करः ॥५०॥

मध्याह्ने त्वमरावत्यां यदा भवति भास्करः।
तदा संयमने याम्ये तत्रोद्यंस्तु प्रदृश्यते ॥५१॥

मेरुं प्रदक्षिणं कुर्वन् भात्येव सविता सदा।
ध्रुवाधारस्तयोत्तिष्ठन् वालखिल्यादिभिः स्तुतः ॥५२॥

The sun moves at a height of one hundred and two thousand yojanas from the earth ; to protect it all around, the sun has a support ; at that great height the solar orb stretches as far as three times the distance between the earth and the sun. The sun appears to rise in Indra's Amarāvatī whenever in the midday the sun moves to Vibhāvarī, the city of Soma ;

so also it appears to rise in 'Saṃyamanī', the city of Yama whenever in the midday it moves to the city of Amarāvatī. The sun rotating all around the mount Meru looks splendid and beautiful; Dhruva is its support; sages like Vālakhilyas[1] etc., sing its glory whenever it rises. 49-52

इति श्रीनरसिंहपुराणे भूगोलकथने त्रिंशोऽध्यायः ॥३०॥

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[1] Vālakhilyas—Sixty thousand sages were born to Kratu, (one of the Saptarṣi) by his wife Santati. They are called Vālakhilyas. Every one of them was of the size of half a thumb, but they were as bright as the blazing sun and had attained control over their senses (Viṣṇu Purāṇa I, Ch. 10.11.12).

# एकत्रिंशोऽध्यायः

## CHAPTER XXXI

भरद्वाज उवाच

कोऽसौध्रुवः कस्य सुतः सूर्याधारोऽभवत्कथम् ।
विचिन्त्य कथयाशु त्वं सूत जीव समाः शतम् ॥१॥

Bharadvāja asked :

Who is that Dhruva ? Who is his father ? How did he become the support of the sun ? Please think over it O Sūta, and answer me soon. May you live for a hundred years ! 1

सूत उवाच

मनोः स्वायम्भुवस्यासीदुत्तानचरणः सुतः ।
तस्य क्षितिपतेर्विप्र द्वौ सुतौ सम्बभूवतुः ॥२॥

Sūta said

Uttānacaraṇa was the son of Manu Svāyambhuva. That king was blessed with two sons. 2

सुरुच्यामुत्तमो ज्येष्ठः सुनीत्यां तु ध्रुवोऽपरः ।

Uttama was his son born from queen Suruci and the other son was Dhruva born from Sunīti ; Uttama was the older of the two. $3^a$

मध्येसभं नरपतेरुपविष्टस्य चैकदा ॥३॥
सुनीत्या राजसेवायै नियुक्तोऽलंकृतः सुतः ।

Once when the king was seated in the assembly, Sunīti advised his son to attend upon him ; and Dhruva properly dressed reached the assembly of his father. $3^b$-$4^a$

ध्रुवो धात्रेयिकापुत्रैः समं विनयतत्परः ॥४॥
स गत्वोत्तानचरणं क्षोणीशं प्रणनाम ह ।

Along with the sons of the nurse, Dhruva full of modesty and humility, approached the king Uttānacaraṇa and bowed down to him. $4^b$-$5^a$

दृष्ट्वोत्तमं तदुत्सङ्गे निविष्टं जनकस्य वै ॥५॥
प्राप्य सिंहासनस्थं च नृपतिं बालचापलात् ।
आरुरुक्षुमवेक्ष्यामुं सुरुचिर्ध्रुवमब्रवीत् ॥६॥

Having noticed that Uttama was already seated in the lap of his father, Dhruva in his child-like fickleness wanted to get up to the lap of his father seated on the throne. In dissuading him Suruci advised Dhruva : 5$^{b}$-6

### सुरुचिरुवाच

दौर्भगेय किमारोढमिच्छेरङ्कं महीपतेः ।
बाल बालिशबुद्धित्वादभाग्याजाठरोद्भवः ॥७॥

"O unfortunate boy, why do you aspire to get on to the lap of the king ? O boy, don't be so foolish ! you are born from an unfortunate mother. 7

अस्मिन् सिंहासने स्थातुं सुकृतं किं त्वया कृतम् ॥८॥

What is your meritorious deed to be worthy of sitting on the throne ? 8

यदि स्यात्सुकृतं तत्किं दुर्भाग्योदरगोऽभवः ।
अनेनैवानुमानेन बुध्यस्व स्वल्पपुण्यताम् ॥९॥

If at all you had any meritorious deed, what led to your birth from an unlucky mother ? Be sure of it, your religious merit is very insignificant. 9

भूत्वा राजकुमारोऽपि नालंकुर्या ममोदरम् ।
सुकुक्षिजममुं पश्य त्वमुत्तममनुत्तमम् ॥१०॥
अधिजानु धराजानेर्मानेन परिबृंहितम् ।

Even though you are born a prince, I do not feel dignified. Look at this Uttama of unequal excellence born from a worthy mother ; see how puffed up with pride and prestige he is seated in the lap of the king". 10-11$^{a}$

### सूत उवाच

मध्येराजसभं बालस्तयेति परिभर्त्सितः ॥११॥
निपतन्नेत्रबाष्पाम्बुर्धैर्यात्किंचिन्न चोक्तवान् ।

**Sūta said**

Thus abused by Suruci in the royal assembly, the boy with tears flowing down from his eyes, tolerated all that with patience and did not utter a word. 11$^{b}$-12$^{a}$

उचितं नोचितं किंचिन्नोचिवान् सोऽपि पार्थिवः ॥१२॥
नियन्त्रितो महिष्याश्च तस्याः सौभाग्यगौरवात् ।

Overwhelmingly charmed with the superb beauty and fortune of that queen (Suruci), the king did not speak out a word in protest. 12$^{b}$-13$^{a}$

विसर्जितसभालोकं शोकं संहृत्य चेष्टितैः ॥१३॥
शैशवैः स शिशुर्नत्वा नृपं स्वसदनं ययौ ।

Somehow with difficulty the boy controlled his grief; when the assembly dissolved, he bowed down to the king and left for his home. 13$^{b}$-14$^{a}$

सुनीतिर्नीतिनिलयमवलोक्याथ बालकम् ॥१४॥
मुखलक्ष्म्यैव चाज्ञासीद् ध्रुवं राज्ञापमानितम् ।

When Sunīti looked at her boy, the abode of all moral principles, from his facial appearance she was convinced of his humiliation by the king. 14$^{b}$-15$^{a}$

अथ दृष्ट्वा सुनीतिं तु रहोऽन्तःपुरवासिनीम् ॥१५॥
आलिङ्ग्य दीर्घं निःश्वस्य मुक्तकण्ठं रुरोद ह ।

Having noticed her mother Sunīti present all alone in the inner apartment, Dhruva embraced her and with long sighs of grief began to wail loudly. 15$^{b}$-16$^{a}$

सान्त्वयित्वा सुनीतिस्तं वदनं परिमार्ज्य च ॥१६॥
दुकूलाञ्चलसम्पर्कैर्वीज्य तं मृदुपाणिना ।
पप्रच्छ तनयं माता वद रोदनकारणम् ॥१७॥
विद्यमाने नरपतौ शिशो केनापमानितः ।

Sunīti consoled him; with her tender and delicate hands she wiped off the tears from his face; and fanning him with the hem of her silken garment, the mother asked, "O my boy, who could humiliate you in the very presence of the king? Tell me, what makes you weep?" 16$^{b}$-18$^{a}$

ध्रुव उवाच

सम्पृच्छे जननि त्वाहं सम्यक् शंस ममाग्रतः ॥१८॥
भार्यात्वेऽपि च सामान्ये कथं सा सुरुचिः प्रिया ।
कथं न भवती मातः प्रिया क्षितिपतेरसि ॥१९॥
कथमुत्तमतां प्राप्त उत्तमः सुरुचेः सुतः ।
कुमारत्वेऽपि सामान्ये कथं चाहमनुत्तमः ॥२०॥
कथं त्वं मन्दभाग्यासि सुकुक्षिः सुरुचिः कथम् ।
कथं नृपासनं योग्यमुत्तमस्य कथं न मे ॥२१॥
कथं मे सुकृतं तुच्छमुत्तमस्योत्तमं कथम् ।

Dhruva said :

"Both of you happen to be the wives of the king, how is it that the king loves Suruci but not you ? Both of us happen to be the sons of the king, how is it that Suruci's son Uttama enjoys such a high position and I am nowhere ? Why are you so unlucky and how is it that Suruci is so lucky and fortunate ? Is it a fact that only Uttama is worthy of the royal throne and not me ? Is my religious merit so negligible and that of Uttama so great ? I ask you, O mother, please tell me the truth." $18^b$-$22^a$

इति श्रुत्वा वचस्तस्य सुनीतिर्नीतिमच्छिशोः ॥२२॥
किंचिदुच्छ्वस्य शनकैः शिशुशोकोपशान्तये ।
स्वभावमधुरां वाणीं वक्तुं समुपचक्रमे ॥२३॥

Sunīti listened to the valid points put forward by her boy; she sighed in grief and to pacify him, she spoke in these sweet and pleasing words. $22^b$-23

सुनीतिरुवाच

अयि तात महाबुद्धे विशुद्धेनान्तरात्मना ।
निवेदयामि ते सर्वं मावमाने मतिं कृथाः ॥२४॥

Sunīti said :

"O my boy, you are wise and intelligent ; in a pure and clear heart I am putting forth the facts before you, please don't get humiliated. 24

तया यदुक्तं तत्सर्वं तथ्यमेव न चान्यथा ।
यदि सा महिषी राज्ञो राज्ञीनामतिवल्लभा ॥२५॥

Whatever she (Suruci) has said, is true ; there is no doubt about it. She is the chief queen and naturally she is the most beloved of all the queens. 25

महासुकृतसम्भारैरुत्तमश्चोत्तमोदरे ।
उवास तस्याः पुण्याया नृपसिंहासनोचितः ॥२६॥

Because of high religious merits Uttama had the good luck of being borne in the womb of the righteous lady (Suruci) and naturally he deserves the royal throne. 26

आतपत्रं च चन्द्राभं शुभे चापि हि चामरे ।
भद्रासनं तथोच्चं च सिन्धुराश्च मदोत्कटाः ॥२७॥

तुरंगमाश्च तुरगा अनाधिव्याधि जीवितम् ।
निस्सपत्नं शुभं राज्यं प्राप्यं विष्णुप्रसादतः ॥२८॥

A royal umbrella shining like the moon, a lovely pair of chowries, a dignified throne, lordly elephants with streams of rut oozing from their temples, fast-galloping horses, a peaceful and pleasant life free from sickness of both body and mind, a kingdom free from rivals and enemies– all these are attained only with the grace of Lord Viṣṇu." 27-28

सूत उवाच

इत्याकर्ण्य सुनीत्यास्तन्मातुर्वाक्यमनिन्दितम् ।
सौनीतेयो ध्रुवो वाचमाददे वक्तुमुत्तरम् ॥२९॥

Sūta said

Dhruva listened to the sweet and pleasant words of consolation and said : 29

ध्रुव उवाच

जनयित्रि सुनीते मे शृणु वाक्यमनाकुलम् ।
उत्तानचरणादन्यन्नास्तीति मे मतिः शुभे ॥३०॥

सिद्धार्थोऽस्म्यम्ब यद्यस्ति कश्चिदाश्रितकामधुक् ।
अद्यैव सकलाराध्यं तमाराध्य जगत्पतिम् ॥३१॥

तत्तदासादितं विद्धि पदमन्यैर्दुरासदम् ।
एकमेव हि साहाय्यं मातर्मे कर्तुमर्हसि ॥३२॥
अनुज्ञां देहि मे विष्णुं यथा [illegible] ।

"O Sunīti, you are my mother ; I am not emotional ;

please listen to me. O gracious mother, till now I was sure, there is none superior to my father Uttānacaraṇa ; but now I am blessed to know that there is some other Lord. He can fulfill the desire of any one taking refuge in Him.

The Supreme Lord, the protector of the universe is adored by one and all ; immediately I would start for worshipping Him and I am sure of occupying that pre-eminent position, unattainable by anybody else. Please take it that I have got that position.

O mother, now it behoves you to help me a little ; please permit me so that I would begin propitiating Lord Viṣṇu." 30-33$^a$

### सुनीतिरुवाच

अनुज्ञातुं न शक्नोमि त्वामुत्तानशयाङ्गज ॥३३॥
सप्ताष्टवर्षदेशीयः क्रीडायोग्योऽसि पुत्रक ।
त्वदेकतनया तात त्वदाधारैकजीविता ॥३४॥

Sunīti said :

"O my boy, son of Uttānaśaya, I would not permit you ; you are just seven or eight years old and it is the age to take delight in sports ; you are my only child and you are the sole support of my life. 33$^b$-34

लब्धोऽसि कतिभिः कष्टैरिष्टाः सम्प्रार्थ्य देवताः ।
यदा यदा बहिर्यासि रन्तुं त्रिचतुरं पदम् ।
तदा तदा मम प्राणस्तात त्वामुपगच्छति ॥३५॥

I have propitiated many gods of my choice, I have faced a lot of troubles and I have got you as my son. Whenever for three or four steps you are out, my life, as it were, goes after you." 35

### ध्रुव उवाच

अद्य यावत् पिता माता त्वं चोत्तानपदो विभुः ।
अद्य प्रभृति मे माता पिता विष्णुर्न संशयः ॥३६॥

Dhruva said :

"Until now, you were my mother and the king Uttānapāda was my father ; but from now on I am sure, Lord Viṣṇu is both my father and mother." 36

सुनीतिरुवाच

विष्णोराराधने नाहं वारये त्वां सुपुत्रक।
जिह्वा मे शतधा याति यदि त्वां वारयामि भोः ॥३७॥

Sunīti said :

"O my blessed son, you adore Lord Viṣṇu, I would never dissuade you ; my tongue would split into hundred pieces if I do that". 37

इत्यनुज्ञामिव प्राप्य जननीचरणाम्बुजौ।
परिक्रम्य प्रणम्याथ तपसे च ध्रुवो ययौ ॥३८॥

Permitted by the mother (for the adoration of Lord Viṣṇu), Dhruva circumambulated her and having bowed down at her lotus-feet he started for penance. 38

तथापि धैर्यसूत्रेण सुनीत्या परिगुम्फ्य च।
तत्रेन्दीवरजा माला ध्रुवस्योपायनीकृता ॥३९॥

With a lot of patience and strength of mind (at this time of separation from her dear son) Sunīti decorated him with a garland of blue lotus flowers.[1] 39

मात्रा तन्मार्गरक्षार्थं तदा तदनुगीकृताः।
परैरवार्यप्रसराः स्वाशीर्वादाः परश्शताः ॥४०॥

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1. On a comparison of the reading of the verse 39 with the verse 73 of Skanda Purāṇa, 4. Kāśī Khaṇḍa Ch. 19 one can very easily notice that the reading of the latter text—"netrendīvarajā mālā Dhruvasyopāyanīkṛtā" reads better than "tatrendīvarajā mālā" of Narasiṃha text. At the parting of the only son Dhruva so dear and beloved to his mother, it would seem unnatural for Sunīti to prepare a garland of blue-lotus flowers and decorate her son. Rather it would be better if the poor mother looks at her dear son with her steadfast eyes which are very often compared to blue-lotus flowers. Then only the expression "dhairyasūtreṇa...parigumphya ca" preparing the wreath with the thread of patience can be justified.

For his protection and well being on the way to penance the mother blessed him hundreds of times and her blessings were never to be fruitless. 40

सर्वत्रावतु ते पुत्र शङ्खचक्रगदाधरः ।
नारायणो जगद्व्यापी प्रभुः कारुण्यवारिधिः ॥४१॥

"O my boy, may the all-pervasive Lord Nārāyaṇa, the ocean of mercy, the holder of conch, mace and discus protect you in each and every place." 41

सूत उवाच

स्वसौधात् स विनिर्गत्य बालो बालपराक्रमः ।
अनुकूलेन मरुता दर्शिताध्वाविशद्वनम् ॥४२॥

Sūta said

The boy Dhruva used to child-like pranks came out of the palace ; and pushed forward by the favourable wind which as if showed him the way, he entered the forest. 42

स मातृदैवतोऽभिज्ञः केवलं राजवर्त्मनि ।
न वेद काननाध्वानं क्षणं दध्यौ नृपात्मजः ॥४३॥

Dhruva used to revere his mother as a divinity, was only familiar with the royal roads ; without any idea of the way leading to the forest, the prince pondered over the matter with his eyes closed for a minute. 43

पुरोपवनमासाद्य चिन्तयामास सोऽर्भकः ।
किं करोमि क्व गच्छामि को मे साहाय्यदो भवेत् ।४४।

The boy came to the park in the city and thought about—'What shall I do ? Where shall I go ? Who would help me ?' 44

एवमुन्मील्य नयने यावत्पश्यति स ध्रुवः ।
तावद्ददर्श सप्तर्षीन् अतर्कितगतीन् वने ॥४५॥

When Dhruva opened his eyes, to his utter surprise he noticed in the park the seven sages who were used to move anywhere at their own will. 45

अथ दृष्ट्वा स सप्तर्षीन् सप्तसप्तितेजसः ।
भास्वत्सूर्यैरिवाकृष्टोपनीताम् प्रमुमोद ह ॥४६॥

Like the sun lustre and radiance emitted from the seven sages ; he was excessively delighted to meet them ; it seemed as if fortune had favoured their union with him. 46

तिलकाङ्कितसद्भालान् कुशोपग्रहिताङ्गुलीन् ।
कृष्णाजिनोपविष्टांश्च ब्रह्मसूत्रैरलंकृतान् ॥४७॥

The foreheads of these sages shone with the '*tilaka*' mark and their fingers had the knots of 'kuśa' grass in them ; with the sacred threads (*Brahma-sūtras*) worn over their shoulders they were seated on the skin of the black-antelope. 47

उपगम्य विनम्रांसः प्रबद्धकरसम्पुटः ।
ध्रुवो विज्ञापयांचक्रे प्रणम्य ललितं वचः ॥४८॥

With his head bent low, Dhruva approached these sages with folded hands ; and having paid his obeisance to them he introduced himself with these sweet words : 48

ध्रुव उवाच

अवैत मां मुनिवराः सुनीत्युदरसम्भवम् ।
उत्तानपादतनयं ध्रुवं निर्विण्णमानसम् ॥४९॥

"O best of the sages, please take me as Dhruva, born from Sunīti, the wife of Uttānapāda. Now I am fed up with this world." 49

सूत उवाच

तं दृष्ट्वोर्जस्वलं बालं स्वभावमधुराकृतिम् ।
अनर्घ्यंनयनेपथ्यं मृदुगम्भीरभाषिणम् ॥५०॥

Sūta said

The boy full of energy and vigour had naturally a pleasant appearance ; he gave the utmost importance to high moral principles and used to speak in a low delicate voice. 50

उपोपवेश्य शिशुकं प्रोचुस्ते विस्मिता भृशम् ।
तवाद्यापि न जानीमो वत्स निर्वेदकारणम् ॥५१॥

अनवाप्ताभिलाषाणां वैराग्यं जायते नृणाम् ।
सप्तद्वीपपते राज्ञः कुमारस्त्वं तथा कथम् ॥५२॥
किमस्माभिरहो कार्यं कस्तवास्ति मनोरथः ।

Surprised to meet the boy the sages made him sit nearby and asked, 'O boy, till now we don't know as to why you have been fed up with the world. Only people disappointed in attaining the objects of their desire, are found to be averse to the worldly life. On the other hand your father happens to be lord of seven continents, you are a prince ; and what is wanting in you ? What have you to do with us ? Please tell us what you desire." 51-53$^a$

ध्रुव उवाच

मुनयो मम यो बन्धुरुत्तमश्चोत्तमोत्तमः ॥५३॥
पित्रा प्रदत्तं तस्यास्तु तद्भद्रासनमुत्तमम् ।
भवत्कृतं हि साहाय्यं एतदिच्छामि सुव्रताः ॥५४॥

अनन्यनृपभुक्तं यद् यदन्येभ्यः समुच्छ्रितम् ।
इन्द्रादिदुरवापं यत् कथं लभ्येत तत्पदम् ॥५५॥

Dhruva replied :

"O revered sages, my brother Uttama is extremely dear to me and my father has offered him the throne. Let him enjoy the throne in peace and prosperity. On the other hand I would like to occupy some position which no king has ever attained, I aspire for that most supreme position which even the gods like Indra cannot think of. O revered sages, I fervently pray to help me in the matter." 53$^b$-55

इति श्रुत्वा वचस्तस्य मुनयो बालकस्य तु ।
यथार्थमेव प्रत्यूचुर्मरीच्याद्यास्तदा ध्रुवम् ॥५६॥

Having listened to the words of the boy, the sages like Marīci and others gave a suitable reply. 56

मरीचिरुवाच

अनास्वादितगोविन्दपदाम्बुजरजोरसः ।
मनोरथपथातीतं स्फीतं नाकलयेत् फलम् ॥५७॥

Marīci said :

"A person who has not taken delight in the service of the lotus-feet of Lord Govinda, can never aspire for the glorious reward, which cannot be thought of." 57

### अत्रिरुवाच

अनर्चिताच्युतपदः पदमासादयेत् कथम् ।
इन्द्रादिदुरवापं यन्मानवैः सुदुरासदम् ॥५८॥

**Atri said :**

"Without adoring the feet of Acyuta how can a person attain the position which is unattainable by gods like Indra etc., and more so by ordinary mortals ?" 58

### अङ्गिरा उवाच

न हि दूरे पदं तस्य सर्वासां सम्पदामिह ।
कमलाकान्तकान्ताङ्घ्रिकमलं यः सुशीलयेत् ॥५९॥

**Aṅgiras said :**

"A person engaged in meditation of the lovely lotus-feet of Viṣṇu (the Lord of Lakṣmī) has all the wealth and prosperity of the three worlds within his (her) easy reach." 59

### पुलस्त्य उवाच

यस्य स्मरणमात्रेण महापातकसंततिः ।
परमान्तकमाप्नोति स विष्णुः सर्वदो ध्रुव ॥६०॥

**Pulastya said :**

"O my boy Dhruva, it is Lord Viṣṇu who is the bestower of anything and everything ; His rememberance leads to the utter destruction of all sorts of heinous sins (*mahāpātakas*)."[1] 60

### पुलह उवाच

यदाहुः परमं ब्रह्म प्रधानपुरुषात् परम् ।
यन्मायया कृतं सर्वं स विष्णुः कीर्तितोऽर्थदः ॥६१॥

**Pulaha said :**

"Lord Viṣṇu different from Puruṣa and Prakṛti is the Supreme Brahman ; it is He who has created the universe through His '*māyā*' ; recitation of His name leads to the attainment of all the desires." 61

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[1] Five mahāpātakas :—

Brahmahatyā surāpānam steyam gurvaṅganāgamaḥ ।
Mahānti pātakānyāhuḥ saṃsargaścāpi taiḥ saha ॥

Manusmṛti—11.55

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### क्रतुरुवाच

यो यज्ञपुरुषो विष्णुर्वेदवेद्यो जनार्दनः ।
अन्तरात्मास्य जगतः संतुष्टः किं न यच्छति ॥६२॥

**Kratu said :**

"Only the Vedic texts enunciate the nature of Lord Viṣṇu, the adorable Supreme Being (Yajñapuruṣa) ; it is Lord Janārdana who is inner soul of this universe ; what cannot be attained through propitiation of this Lord !" 62.

### वसिष्ठ उवाच

यद्भ्रूनर्तनवर्तिन्यः सिद्धयोऽष्टौ नृपात्मज ।
तमाराध्य हृषीकेशं चतुर्वर्गो न दूरतः ॥६३॥

**Vasiṣṭha said :**

"As regards the eight siddhis,[1] O prince, Lord Hṛṣīkeṣa would offer just by the mere wish for it ; by adoring Him, one so easily attains the four '*puruṣārthas*' (*dharma, artha, kāma* and *mokṣa*)." 63

### ध्रुव उवाच

सत्यमुक्तं द्विजेन्द्रा वो विष्णोराराधनं प्रति ।
कथं स भगवानिज्यः स विधिश्चोपदिश्यताम् ॥६४॥

**Dhruva said :**

"O the best of the Brahmins, all that you have said regarding the adoration of Lord Viṣṇu, is true. Please advise me on the method of adoring that Lord. 64

प्रभूतदो भवेद्यो वै दुराराध्यतमो भवेत् ।
बालोऽहं राजपुत्रोऽहं दुःखं नैव मया क्षमम् ॥६५॥

Generally the Lord who is the bestower of plenty is difficult to propitiate. After all I am a mere boy ; being born as the son of a king I cannot bear with much hardship." 65

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[1] Eight siddhis -aṇimā, mahimā, laghimā, prāpti, prākāśya, īśitā, vaśitā and prākāmya.

### मुनय ऊचुः

तिष्ठता गच्छता वापि स्वपता जाग्रता तथा ।
शयानेनोपविष्टेन वेद्यो नारायणः सदा ॥६६॥

The sages replied :

"Whether standing or moving, whether asleep or awake, whether resting or sitting one should constantly meditate on Nārāyaṇa. 66

पुत्रान् कलत्रं मित्राणि राज्यं स्वर्गापवर्गकम् ।
वासुदेवं जपन् मर्त्यः सर्वं प्राप्नोत्यसंशयम् ॥६७॥

Progeny, wife, friends, kingdom, heaven and liberation : undoubtedly a person attains all these by meditating upon Vāsudeva. 67

द्वादशाक्षरमन्त्रेण वासुदेवात्मकेन च ।
ध्यायंश्चतुर्भुजं विष्णुं जप्त्वा सिद्धिं न को गतः ॥६८॥

पितामहेन चाप्येष महामन्त्र उपासितः ।
मनुना राज्यकामेन वैष्णवेन नृपात्मज ॥६९॥

Meditation of the four-armed Lord Viṣṇu with the twelve-syllabled mantra of Vāsudeva, definitely leads to success. This sacred mantra was adored even by Brahmā, the primal father. Moreover O prince, it is Manu, a devotee of Viṣṇu, who chanted this mantra with the desire of acquiring the kingdom. 68-69

त्वमप्येतेन मन्त्रेण वासुदेवपरो भव ।
यथाभिलषितामृद्धिं क्षिप्रं प्राप्स्यसि सत्तम ॥७०॥

Therefore, it behoves you to take refuge with this mantra and be devoted to Vāsudeva O the most virtuous one, the super most position that you desire will be very soon within your reach." 70

### सूत उवाच

इत्युक्त्वान्तर्हिताः सर्वे महात्मानो मुनीश्वराः ।
वासुदेवमना भूत्वा ध्रुवोऽपि तपसे ययौ ॥७१॥

With these words all the high-souled great sages disappeared [illegible] with his heart and mind centred upon Vāsudeva, Dhruva started for penance. 71

ध्रुवः सर्वार्थदं मन्त्रं जपन् मधुवने तपः।
स चक्रे यमुनातीरे मुनिदिष्टेन वर्त्मना ॥७२॥

The mantra (*Oṃ namo Bhagavate Vāsudevāya*) is the giver of all desires. As per the direction of the sages Dhruva continuously engaged himself in the recitation of this mantra and started his penance in Madhuvana (Mathurā) on the bank of the river Yamunā. 72

श्रद्धान्वितेन जपता च तपःप्रभावात्
साक्षादिवाब्जनयनं ददृशे हृदीशम्।
दिव्याकृतिं सपदि तेन ततः स एव
हर्षात् पुनः स प्रजजाप नृपात्मभूतः ॥७३॥

In course of his rigorous penance the vision of the lotus-eyed Lord suddenly flashed in his heart. Excessively rejoiced at the sudden vision of the divinity the prince kept on chanting the mantra with more zeal and vigour. 73

क्षुत्तर्षवर्षघनवातमहोष्णतादि-
शारीरदुःखकुलमस्य न किंचनाभूत्।
मग्ने मनस्यनुपमेयसुखाम्बुराशौ
राज्ञः शिशुर्न च विवेद शरीरवार्ताम् ॥७४॥

Neither for excessive heat, rain and wind nor for his physical sufferings like hunger and thirst did Dhruva care; merged in the ocean of infinite bliss the prince completely forget his physical existence. 74

विघ्नाश्च तस्य किल शङ्कितदेवसृष्टा
बालस्य तीव्रतपसो विफला बभूवुः।
शीतातपादिरिव विष्णुमयं मुनिं हि
प्रादेशिका न खलु धर्षयितुं क्षमन्ते ॥७५॥

Gods, afraid of the severe penance of the boy, created a lot of obstacles, but they were all in vain. Pairs of opposites like heat or cold (pain or pleasure) did not have anything to do with the young boy who had attained oneness with Viṣṇu. 75

अय भक्तजनप्रियः प्रभुः
शिशुना ध्यानबलेन तोषितः।

वरदः पतगेन्द्रवाहनो
हरिरागात् स्वजनं तमीक्षितुम् ॥७६॥

Lord Viṣṇu, the bestower of boons, very much dear to his devotees, was pleased with the penance and meditation of the boy; and mounted on Garuḍa, He came there to meet his devotee. 76

मणिपिण्डकमौलिराजितो
विलसद्रत्नमहाघनच्छविः ।
स बभावुदयाद्रिमत्सरा-
द्धृतबालार्क इवासिताचलः ॥७७॥

Adorned with crown of jewels and shining with the Kaustubha jewel on His body Viṣṇu of the colour of the deep dark cloud shone like the 'asita' mountain (the mountain of collyrium) which had as if borne the newly rising sun out of jealousy for the eastern mountain. 77

स राजसूनुं तपसि स्थितं तं
ध्रुवं ध्रुवस्निग्धदृगित्युवाच ।
दन्तांशुसंज्ञैरमितप्रवाहैः
प्रक्षालयन् रेणुमिवास्य गात्रे ॥७८॥

With steady and affectionate eyes Viṣṇu looked at the prince Dhruva engaged in meditation; with the perennial streams of water in the form of the lustre emitted from His teeth, He as it were, washed off the dust particles from the body of Dhruva. 78

वरं वरं वत्स वृणीष्व यस्ते
मनोगतस्त्वत्तपसास्मि तुष्टः ।
ध्यानेन ते चेन्द्रियनिग्रहेण
मनोनिरोधेन च दुष्करेण ॥७९॥

"The mind and the sense-organs are very difficult to control, yet with your full control over them you are practising penance and I am extremely pleased with you, O my dear boy, ask me of any boon that you desire." 79

शृण्वन् वचस्तत्सकलं गभीर-
मुन्मीलिताक्षः सहसा ददर्श ।

स्वे चिन्त्यमानं त्विदमेव मूर्तं
पुरःस्थितं ब्रह्म चतुर्भुजं सः ॥८०॥

Dhruva listened to all these solemn and profound words and opened his eyes. And lo! there stood before him the four-faced Lord Brahman in whose thought and meditation he had lost himself. 80

दृष्ट्वा क्षणं राजसुतः सुपूज्यं
पुरस्त्रयीशं किमिह ब्रवीमि।
किं वा करोमीति ससम्भ्रमः स तु
न चाब्रवीत् किंचन् नो चकार ॥८१॥

With the sudden appearance of the adorable Lord of the three worlds before him, the prince was confounded; and did not know what to do or what to say. 81

हर्षाश्रुपूर्णः पुलकाञ्चिताङ्ग-
स्त्रिलोकनाथेति वदन्नथोच्चैः।
दण्डप्रणामाय पपात भूमौ
प्रवेपमानश्च हरेः पुरः स हि ॥८२॥

Tears of joy rolled down from the eyes of Dhruva; his body was thrilled; and he failed to have a steady look of the Lord. O Lord of three worlds! with this exclamation he fell prostrate at the feet of Hari. 82

दण्डवत् प्रणिपत्याथ परितः परिलुण्ठ्य च।
रुरोद हर्षेण चिरं दृष्ट्वा तं जगतो गुरुम् ॥८३॥

He rolled about all around Him and at the sight of the Lord of the universe in excessive joy he continued shedding tears for a long time. 83

नारदेन सनन्देन सनकेन च संश्रुतम्।
अन्यैः सनत्कुमाराद्यैर्योगिभिर्योगिनां वरम् ॥८४॥
कारुण्यबाष्पनीरार्द्रं पुण्डरीकविलोचनम्।
ध्रुवमुत्थापयांचक्रे चक्री धृत्वा करेण तम् ॥८५॥

Revered sages like Nārada, Sanaka, Sananda and Sanatkumāra are busy in reciting the name and glory of the Lord, the pre-eminent of the yogins. It is this Lord whose

lotus-eyes become wet with tears out of compassion for the devotees. It was to the good fortune of Dhruva that he had the vision of the Lord. God, the weilder of the discus took him by His arms and made him stand. 84-85

हरिस्तु परिपस्पर्शं तदङ्गं धूलिधूसरम् ।
कराभ्यां कोमलाभ्यां स परिष्वज्याह तं हरिः ॥८६॥

Lord Hari touched his body soiled with dust and dirt; with His tender and delicate arms He pressed him to His bosom and said: 86

वरं वरय भो बाल यत्ते मनसि वर्त्तते ।
तद्ददामि न संदेहो नादेयं विद्यते तव ॥८७॥

"O my dear boy, ask me of any boon that you desire. I would definitely grant you all that you want; there is nothing which I would not concede to a devotee of your status." 87

ततो वरं राजशिशुर्ययाचे
विष्णुं वरं ते स्तवशक्तिमेव ।
तं मूर्तविज्ञाननिभेन देवः
पस्पर्श शङ्खेन मुखेऽमलेन ॥८८॥

"O Lord, let me have the power of singing thy praise." This was the boon that the prince asked of Lord Viṣṇu. Then with His pure and shining conch which was as it were the wisdom incarnate, the Lord touched the face of Dhruva. 88

अथ सुरमुनिदत्तज्ञानचन्द्रेण सम्यग्
विमलितमिव चित्तं पूर्णमेव ध्रुवस्य ।
त्रिभुवनगुरुशङ्खस्पर्शजज्ञानभाना-
नुदयति नितरान्तः साधु तुष्टाव हृष्टः ॥८९॥

By the rays of the moon of knowledge imparted by the divine seers like Marīci and others, the heart of Dhruva had already been cleansed of all dirt and blemish; now with the touch of the conch of Viṣṇu, the Lord of the three worlds, there was the rise of sun of knowledge which thoroughly illuminated his heart and he was much exalted to sing the praises of the Lord with enthusiasm. 89

ध्रुव उवाच

अखिलमुनिजननिवहनमितचरणः । खरकदनकरः । चपलचरितः । देवाराधितपादजलः । सजलजलधरश्यामः शमितसौभपतिशाल्वधामा । अभिरामरामातिविनयकृतनवरसरसापहृतेन्द्रियसुररमणीविहितान्तःकरणानन्दः । अनादिनिधनः। अधननिजद्विजमित्रोद्धरणधीरः। अवधीरितसूरनाथनाथितविपक्षपक्षः । ऋक्षराजबिलप्रवेशापहृतस्यमन्तकापमार्जितनिजापवाददुरितहृतत्रैलोक्यभारः । द्वारकावासनिरतः। स्वरितमधुरवेणुवादनश्रवणामृतप्रकटितातीन्द्रियज्ञानः । यमुनातटचरः। द्विजधेनुभृङ्गगणैस्त्यक्तनिजनिजाहारः। संसारदुस्तरपारावारसमुत्तारणाङ्घ्रिपोतः। स्वप्रतापानलहृतकालयवनः। वनमालाधरवरमणिकुण्डलालंकृतश्रवणः। नानाप्रसिद्धाभिधानः। निगमविबुधमुनिजनवचनमनोऽगोचरः। कनकपिशङ्गकौशेयवासोभगवान् भृगुपदकौस्तुभविभूषितोरःस्थलः। स्वदयिताक्रूरनिजजननीगोकुलपालकचतुर्भुजशङ्खचक्रगदापद्मतुलसीनवदलदामहारकेयूरकटकमुकुटालंकृतः। सुनन्दनादिभागवतोपासितविश्वरूपः। पुराणपुरुषोत्तमः। उत्तमश्लोकः। लोकावासोवासुदेवः। श्रीदेवकीजठरसम्भूतः। भूतपतिविरञ्चिनतचरणारविन्दः। वृन्दावनकृतकेलिगोपिकाजनश्रमापहः। सततं सम्पादितसुजनकामः। कुन्दनिभशङ्खधरमिन्दुनिभवक्त्रं सुन्दरसुदर्शनमुदारतरहासं विद्वज्जनवन्दितमिदं ये रूपमतिहृद्यमखिलेश्वरं नतोऽस्मि ।

स्थानाभिकामी तपसि स्थितोऽहं
त्वां दृष्ट्वान् साधुमुनीन्द्रगुह्यम् ।
काचं विचिन्वन्निव दिव्यरत्नं
स्वामिन् कृतार्थोऽस्मि वरान्न याचे ॥६०॥

O Lord., at thy lotus-feet all the sages pay obeisance. Thou art the slayer of the demon 'Khara'.[1] Thou art famous for

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1. Khara—The demon Khara was the brother of the demoness Sūrpaṇakhā. In the company of Sītā when Śrī Rāma and Lakṣmaṇa were staying in Pañcavaṭī, Sūrpaṇakhā came there with a view to getting one of the brothers as her husband. Lakṣmaṇa lopped off her nose and ears. She went to Khara, Dūṣaṇa and Triśiras and lamented before them. The three of them immediately started with an army of fourteen thousand giants and fought with Rāma and Lakṣmaṇa. Consequently all the three leading demons were put to death by Śrī Rāma. (Vālmīki Rāmāyaṇa III. Araṇyakāṇḍa Ch. 17-30).

thy childish pranks. The divinities adore the stream of water issuing from thy feet (the Ganges).[1] Thou art dark like the cloud full of waters ; thou hast overpowered Śālva, the lord of the chariot Saubha.[2] Thou art the promoter of *rāsalīlā* predominating in erotic sentiment humbly introduced by the beautiful young women ; thou hast brought pleasure and enjoyment to the wives of the celestials charmed by the *rāsalīlā*. Thou art without beginning and end. Thou art wise enough to save thy friend, the Brahmin Sudāmā who was in distress. Prayed by Indra thou hast vanquished the opponents. Jāmbavat, the lord of bears had taken shelter in the cave with the Syamantaka jewel. Thou entered the cave and procured the jewel from him. By presenting the jewel thou warded off the sin of disgrace heaped upon you. Thus thou took off the burden of the three worlds.[3]

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[1] The river Ganges sprang from the feet of Lord Viṣṇu (Viṣṇu Purāṇa 4.4.30)

[2] "Hataḥ Saubhapatiḥ Śālvastvayā Saubhaṃ ca pātitam"
MBH. 3.12.19

Śālva was a friend of Śiśupāla; he made a promise to kill all the Yādavas. Through rigorous austerities he propitiated Śaṃkara and as a boon he asked the Lord to confer on him an aerial car which could not be broken by gods, demons and human beings and could move to any place at will. Lord Śaṃkara granted him the boon, the demon Maya constructed the aerial car Saubha and handed it over to Śālva. Truly speaking it was not a car but a city in miniature. Then remembering his old grudge against the Yadus, Śālva proceeded to attack Dvārakā. With the mace Lord Śrikṛṣṇa smashed the aerial car Saubha ; with the discus He lopped off the head of Śalva and put him to death. Bhāgavata X. Chs. 76-77

[3] Prasena, the brother of Satrājit went out for a hunt putting on the Syamantaka jewel presented to the latter by the Sun-god. In the chase Prasena was killed by a lion. Taking the jewel in its mouth the lion was about to depart when it was observed and killed by Jāmbavat, the lord of bears. Jāmbavat carried off the jewel, retired into his cave, and gave it to his children to play with. A columny was spread among the

Thou art a permanent resident of Dvārakā. Thou revealest the supreme knowledge through the sweet enchanting note of thy lovely flute. Thou art used to wander about on the banks of the river Yamunā. Charmed by the sweet note of thy flute, birds, cattle and bees abstained from taking their food. Thy lotus-feet are, as it were, the boat for crossing over this impassable ocean of *saṃsāra*. In thy fire of valour was sacrificed the king Kālayavana.[1] Thou hast put on the "vanamālā"; thy ears look lovely with the kuṇḍalas of precious gems. Thou art known by many names. Vedic scriptures, gods or sages cannot conceive of thee either in words or in mind. Thou hast put on the reddish silken garment of the colour of gold; with the Kaustubha jewel and the marks of the foot-steps of Bhṛgu[2]

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Yādavas that it was Kṛṣṇa who had killed Prasena for the sake of the Syamantaka jewel. In the forest Kṛṣṇa searched for it and found the jewel with Jāmbavat. In the duel that ensued between Jāmbavat and Kṛṣṇa, the former was defeated. (Viṣṇu Purāṇa IV. Ch. 13:8-33, Matsya Ch. 45.3-21, Padma I Sṛṣṭikhaṇḍa, Ch. 13.73-92.)

1. Kālayavana—Kālayavana was the son of Gārgya. With his vast army he besieged Mathurā. When Kṛṣṇa knew of his approach, unarmed he went forth and beheld the Yavana king. Kālayavana pursued Kṛṣṇa in order to kill him and in course of fleeing away Kṛṣṇa entered a cave where the king Mucukunda was asleep. Mistaking Mucukunda for Kṛṣṇa, Kālayavana violently kicked him; Mucukunda woke up and cast his angry glance whereupon the Yavana was instantly consumed and reduced to ashes. In a battle between the gods and the demons, Mucukunda had formerly contributed to the defeat of the latter and overcome with sleep, as a boon he asked of the gods that he should enjoy a long repose. The gods had granted him the boon and had assured that he who would disturb him in sleep, would be reduced to ashes by his very look. (Viṣṇu Purāṇa V. Ch. 23.1-22, Bhāgavata X. Ch. 51.1-12).

2. Once great sages assembled on the bank of the river Sarasvatī to perform a sacrifice. Among them a dispute arose as to who was the most mighty of the Trinity. Unanimously

thy breast looks lovely. Thou art the protector of thy devotee Akrūra, thy mother and the Gokula; in thy four arms thou holdest the conch, the mace, the lotus and the discus; with the crown, the necklace, the bracelet, the girdle and with the garland of the new leaves of the Tulasī plants thou art lovely. The devotees like Sunandana and others adore thy Universal form. Thou art the primeval Supreme Puruṣa (Purāṇa Puruṣottama). Utterance of thy name brings merit and good fortune (uttamaśloka). Thou art Vāsudeva, the abode of all the worlds. Thou had thy birth from the womb of Devakī. Gods like Śiva (Lord of beings) and Brahmā constantly pay their obeisance at thy lotus feet. Thou hast removed the fatigue of the Gopīs during *rāsalīlā* in Vṛndāvana. Thou art used to fulfill the desires of the righteous. O Lord of the universe, thou hast the conch sparkling white like the 'kuṇḍa' blossom; thy face resembles the moon; lovely is thy sight; gracious is thy smile; thy exceedingly charming form is adored by the wise and the learned. I pay my abeisance to these O Lord!

With the desire of getting the supermost position I have resorted to penance; thou inscrutable even to the foremost sages and seers, hast appeared before me. In course of my search for a piece of glass, I have come across the divine jewel; I am blessed indeed, O Lord, no other boon do I ask for. 90

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they elected Bhṛgu to ascertain and find out the truth of the matter. First Bhṛgu went to the court of Brahmā and in order to test His forbearance he did not pay obeisance to Him. At this Lord Brahmā got enraged. Then Bhṛgu went to Śiva's place and was not satisfied with His dealings. At last he proceeded to Vaikuṇṭha, the abode of Lord Viṣṇu. Viṣṇu was asleep. Breaking into His apartment suddenly the sage gave a kick on His breast. Lord Viṣṇu woke up, begged pardon of the sage. He felt sanctified at the touch of his feet. He declared that as a mark of repentance henceforward He would carry the foot-print of Bhṛgu on His chest. This foot-print still remains on Viṣṇu's chest and is known by the name "Śrīvatsa". (Bhāgavata, 10.89.1-12)

अपूर्वदृष्टे तव पादपद्मे
दृष्ट्वा दृढं नाथ नहि त्यजामि ।
कामान् न याचे स हि कोऽपि मूढो
यः कल्पवृक्षात् तुषमात्रमिच्छेत् ॥९१॥

It is my good fortune to behold thy lotus-feet, the effect of some religious merit of the distant past; O Lord, I would not like to part with it. A 'Kalpavṛkṣa' can grant all desires. Only a fool would ask for the chaff from it. Why do I ask for a boon? 91

त्वां मोक्षबीजं शरणं प्रपन्नः
शक्नोमि भोक्तुं न बहिस्सुखानि ।
रत्नाकरे देव सति स्वनाथे
विभूषणं काचमयं न युक्तम् ॥९२॥

I have taken refuge in thee, the sole cause of release; I don't care for the external objects of enjoyment; I am the master of the (mine) of jewels, O Lord, does it behove me to put on the ornaments of glass? 92

अतो न याचे वरमीश युष्मत्-
पादाब्जभक्तिं सततं ममास्तु ।
इमं वरं देववर प्रयच्छ
पुनः पुनस्त्वामिदमेव याचे ॥९३॥

I don't wish for any boon. "Let me be constantly devoted to thy lotus-feet." I pray thee again and again O Lord, favour me with this only boon." 93

श्रीसूत उवाच

इत्यात्मसंदर्शनलब्धदिव्य-
ज्ञानं गदन्तं भगवाञ्जगाद ॥९४॥

Sūta said

Dhruva blessed with the divine knowledge consequent to the sight of the Lord, went on chanting the hymns of praise in His honour when Lord said: 94

श्रीभगवानुवाच

आराध्य विष्णुं किमनेन लब्धं
मा भून्जनेऽपीत्थमसाधुवादः।
स्थानं परं प्राप्नुहि यन्मतं ते
कालेन मां प्राप्स्यसि शुद्धभावः ॥९५॥

"Dhṛuva was a devotee of Lord Viṣṇu, but how did he gain ? Let not this calumny spread among the mass", therefore I assure, you would get the highest position as you desire : and in course of time cleansed of all sins, you would attain me. 95

आधारभूतः सकलग्रहाणां
कल्पद्रुमः सर्वजनैश्च वन्द्यः।
मम प्रसादात्तव सा च माता
ममान्तिके या च सुनीतिरार्या ॥९६॥

Through my grace and favour you would be the support of all the planets ; like the 'Kalpavṛkṣa' you would be adored by one and all. You and your mother, the noble lady Sunīti, would be constantly residing in my company." 96

श्रीसूत उवाच

तं साधयित्वेति वरैर्मुकुन्दः
स्वमालयं दृश्यवपुर्जगाम।
त्यक्त्वा शनैर्दिव्यवपुः स्वभक्तं
मुहुः परावृत्य समीक्षमाणः ॥९७॥

**Sūta said**

Mukunda[1] who had manifested His divine from blessed Dhruva with the boon of his choice. He withdrew His divine

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[1] Mukunda—a name of Viṣṇu.

form and slowly started for His abode when he repeatedly used to turn back and look at His devotee with affection. 97

तावच्च सद्यः सुरसिद्धसंघः
श्रीविष्णुतद्भक्तसमागमं तम् ।
दृष्ट्वाथ वर्षन् सुरपुष्पवृष्टिं
तुष्टाव हर्षाद् ध्रुवमव्ययं च ॥९८॥

The hosts of gods and Siddhas were fortunate to witness the unique sight of the meeting of Lord Viṣṇu with His devotee; immediately after the departure of the Lord, there was a shower of flowers by these gods and Siddhas who simultaneously chanted songs of praise in honour of immortal Dhruva. 98

श्रियाभिमत्या च सुनीतिसूनु-
र्विभाति देवैरपि वन्द्यमानः ।
योऽयं नृणां कीर्तनदर्शनाभ्या-
मायुर्यशो वर्धयति श्रियं च ॥९९॥

Even now there shines Sunīti's son Dhruva, endowed with grace and a sense of self-esteem, adored by the divinities he enhances the fame, fortune and longevity of all those people who see and sing his glory. 99

इत्थं ध्रुवः प्राप पदं दुरापं
हरेः प्रसादान्न च चित्रमेतत् ।
तस्मिन् प्रसन्ने द्विजराजपत्रे
न दुर्लभं भक्तजनेषु किंचित् ॥१००॥

Thus it is not surprising that through the grace of Lard Harl, Dhruva attained the position difficult to attain; when Lord Viṣṇu (He whose vehicle is Garuḍa) is pleased, nothing remains unattainable for the devotees. 100

सूर्यमण्डलमानात्तु द्विगुणं सोममण्डलम् ।
पूर्णे शतसहस्रे द्वे तस्मान्नक्षत्रमण्डलम् ॥१०१॥

The orb of the moon is twice the size of the orb of the sun. The cluster of stars (nākṣatramaṇḍala) lies at a distance of the two hundred thousand yojanas from the position of the orb of the moon. 101

द्वे लक्षेऽपिबुधस्यापि स्थानं नक्षत्रमण्डलात् ।
तावत्प्रमाणभागे तु बुधस्याप्युशना स्थितः ॥१०२॥

At a distance higher up by two hundred thousand yojanas from the cluster of stars (nakṣatramaṇḍala) is located Budha (Mercury); at a further distance of two hundred thousand yojanas from Budha (Mercury, is located Uśanas) Śukra=Venus). 102

अङ्गारकोऽपि शुक्रस्य तावन्माने व्यवस्थितः ।
लक्षद्वयं तु भौमस्य स्थितो देवपुरोहितः ॥१०३॥

The planet Maṅgala (Mars) is located still higher up at a distance of two hundred thousand yojanas from Śukra (Venus). Bṛhasṛati is at a distance of two hundred thousand yojanas from Maṅgala (Mars). 103

सौरिर्बृहस्पतेश्चोर्ध्वं द्विलक्षे तु व्यवस्थितः ।
तस्माच्छनैश्चरादूर्ध्वं लक्षे सप्तर्षिमण्डलम् ॥१०४॥

The planet Śanaiścara (Saturn) is located at a distance of two hundred thousand yojanas from Bṛhasṛati (Jupiter). The constellation of seven stars is high up at a distance of two hundred thousand yojanas from the plant Śanaiścara (Saturn). 104

सप्तर्षिमण्डलादूर्ध्वमेकं लक्षं ध्रुवः स्थितः ।
मेढीभूतः समस्तस्य ज्योतिश्चक्रस्य सत्तम ॥१०५॥

And the pole star Dhruva is at a distance of one hundred thousand yojanas from the constellation of seven stars. O best of the virtuous, this Dhruva is the pivot of all the heavenly bodies taken together (Zodiac). 105

स्वभावात् तपति विप्रेन्द्र अधश्चोर्ध्वं च रश्मिभिः ।
कालसंख्यां त्रिलोकस्य स करोति युगे युगे ॥१०६॥

O the best of the Brahmins, naturally the sun-god spreads his rays in the worlds both high and low. And in each and every Yuga it is the sun-god who measures out the time in all the three worlds. 106

जनस्तपस्तथा सत्यमेतांल्लोकान् द्विजोत्तम् ।
ब्रह्मणा मुनिशार्दूल विष्णुभक्तिविवर्धित: ॥१०७॥
ऊर्ध्वंगतैर्द्विजश्रेष्ठ रश्मिभिस्तपते रवि: ।
अधोगतैश्च भूर्लोकं द्योतते दीर्घदीधिति: ॥१०८॥

Under the influence of Brahmā the sun-god became devoted to Viṣṇu and got himself strengthened. And in consequence of that strength or power added to him, the higher worlds like Jana, Tapa and Satya are illuminated with his rays spreading upwards. And the Earth (Bhūrloka) is illuminated with his rays spreading downwards. 107-108

सर्वपापहर: सूर्य: कर्ता त्रिभुवनस्य च ।
छत्रवत् प्रतिपश्येत मण्डलान्मण्डलं परम् ॥१०९॥

The sun-god, the creator of the three worlds destroys sins of one and all. He envelops the zodiac like an umbrella and illuminates one maṇḍala (region) or the other. 109

आदित्यमण्डलाधस्ताद् भुवलोकं प्रतिष्ठितम् ।
त्रैलोक्यस्येश्वरत्वं च विष्णुदत्तं शतक्रतो: ॥११०॥

The world of Bhuvaḥ is established beneath the Ādityamaṇḍala ; it is Viṣṇu who has bestowed the lordship of three worlds upon Indra (Śatakratu). 110

लोकपालै : स सहितो लोकान् रक्षति धर्मत: ।
वसेत् स्वर्गे महाभाग देवेन्द्र: स तु कीर्तिमान् ॥१११॥

In collaboration with all the guardians of the quarters it is Viṣṇu, the Lord of gods, who righteously protects the worlds and with His fame and glory spreading all around He takes His abode in the heaven. 111

ततोऽधस्तानमुने चेदं पातालं विद्धि सप्रभम् ।
न तत्र तपते सूर्यो न रात्रिर्न निशाकर: ॥११२॥

Beneath the seven worlds lies the all-radiant nether region ; neither the sun nor the moon shines there ; nor is there the night. 112

दिव्यस्वरूपमास्थाय तपन्ति सततं जनाः ।
पातालस्था द्विजश्रेष्ठ दीप्यमानाः स्वेतेजसा ॥११३॥

Residents of this nether region radiant with their own lustre practice penance there in divine forms. 113

स्वर्लोकात्तु महर्लोकः कोटिमात्रे व्यवस्थितः ।
ततो योजनमात्रेण द्विगुणो मण्डलेन तु ॥११४॥
जनलोकः स्थितो विप्र पञ्चमो मुनिसेवितः ।

Higher up from the heavenly world (Svarlokaḥ) at a distance of ten million yojanas there exists the Maharloka. And at a distance of twenty million yojanas from Maharloka there lies the Janaloka, the fifth world which is the abode of the sages. 114-115ª

तत्रोपरि तपोलोकश्चतुर्भिः कोटिभिः स्थितः ॥११५॥
सत्यलोकोऽष्टकोटीभिस्तपोलोकोपरिस्थितः ।
सर्वे छत्राकृतिर्ज्ञेया भुवनोपरिसंस्थिताः ॥११६॥

Still higher up above the Janaloka at a distance of forty million yojanas there lies the Tāpoloka. At a distance of eighty million yojanas from the Tapoloka and high above it, is situated the Satyaloka. All these worlds are situated one above the other just in the shape of a number of umbrellas put one above the other. 115ª-116

ब्रह्मलोकाद्विष्णुलोको द्विगुणश्च व्यवस्थितः ।
वाराहे तस्य माहात्म्यं कथितं लोकचिन्तकैः ॥११७॥

At a distance of hundred sixty million yojanas from the Brahmaloka there exists the Viṣṇuloka and in the Varāha Purāṇa eminent thinkers have propounded the glories of the Viṣṇuloka, 117

ततः परं द्विजश्रेष्ठ स्थितः परमपुरुषः ।
ब्रह्माण्डात् परमः साक्षान्निर्लेपः पुरुषः स्थितः ॥११८॥

High up above the Viṣṇuloka there exists the Supreme Puruṣa who is the Supreme Soul, unblemished and untarnished by the universe. A knower of the Supreme Puruṣa, endowed with austerity and knowledge, is released from the fetters of *avidyā*. 118

पशुपाशैर्विमुच्येत तपोज्ञानसमन्वितः ।
इति ते संस्थितिः प्रोक्ता भूगोलस्य मयानघ ।
यस्तु सम्यगिमां वेत्ति स याति परमां गतिम् ॥११९॥

O sinless one, thus I have explained to you the position of the terrestrial world. He who knows it thoroughly, attains the supreme bliss. 119

लोकस्य संस्थानकरोऽप्रमेयो
विष्णुर्नृसिंहो नरदेवपूजितः ।
युगे युगे विष्णुरनादिमूर्तिमा-
नास्थाय विश्वं परिपाति दुष्टहा ॥१२०॥

The immeasurable Lord Viṣṇu worshipped by gods and human beings in His man-lion form protects the universe. The eternal Lord Viṣṇu in every age takes up different forms and protects the universe by slaying the wicked and the vicious. 120

इति श्रीनरसिंहपुराणे एकत्रिंशोऽध्यायः ॥३१॥

# द्वात्रिंशोऽध्यायः

# CHAPTER XXXII

भरद्वाज उवाच

सहस्रानीकस्य हरेरवतारांश्च शार्ङ्गिणः ।
साम्प्रतं श्रोतुमिच्छामि तन्मे वद महामते ॥ १ ॥

**Bharadvāja said**

O high-minded one, now I would like to hear from you the life-history of Sahasrānīka and the incarnations of Hari, the holder of the bow Śārṅga. Please tell me all about it. 1

सूत उवाच

हन्त ते कथयिष्यामि चरितं तस्य धीमतः ।
सहस्रानीकस्य हरेरवतारांश्च मे शृणु ॥ २ ॥

**Sūta said**

Alright, now I would narrate the life-history of the wise king Sahasrānīka and the incarnations of Hari. Listen to me. 2

सहस्रानीकोऽभिषिक्तो निजराज्ये द्विजोत्तमैः ।
पालयामास धर्मेण राज्यं स तु नृपात्मजः ॥ ३ ॥

The prince Sahasrānīka coronated by the Brahmins of celebrity used to protect the kingdom righteously. 3

तस्य पालयतो राज्यं राजपुत्रस्य धीमतः ।
भक्तिर्बभूव देवेशे नरसिंहे सुरोत्तमे ॥ ४ ॥

In course of righteously protecting the kingdom, the king became devoted to the pre-eminent god Narasimha. 4

तं द्रष्टुमागतः साक्षाद्विष्णुभक्तं भृगुः पुरा ।
अभ्यपाद्यासने राजा तमभ्यर्च्याब्रवीदिदम् ॥ ५ ॥

पावितोऽस्मं मुनिश्रेष्ठ साम्प्रतं तव दर्शनात् ।
त्वद्दर्शनमपुण्यानां कलावस्मिन् सुदुर्लभम् ॥ ६ ॥

Once the sage Bhṛgu in person had come there to pay a visit to this devotee of Viṣṇu. With the offering of water, a seat and other materials (used for reception), the king welcomed him and said—'O best of the sages, now I have been sanctified by your sight. In this Kali age rare indeed is your sight for the unholy and unrighteous. 5-6

नरसिंहं प्रतिष्ठाप्य देवदेवं सनातनम् ।
आराधयितुमिच्छामि विधानं तत्र मे वद ॥ ७ ॥

After due installation of the image of Narasimha, the eternal god of gods I would like to begin His worship. Please advise me on the procedure. 7

अवतारानशेषांश्च देवदेवस्य चक्रिणः ।
श्रोतुमिच्छामि सकलांस्तान् पुण्यानपि मे वद ॥ ८ ॥

I wish to listen from you the countless incarnations of Lord Viṣṇu, (the weilder of the discus) the god of gods ; relate to me all those holy incarnations.' 8

भृगु उवाच

शृणु भूपालपुत्र त्वं न हि कश्चित् कलौ युगे ।
हरौ भक्ति करोत्यत्र नृसिंहे चातिभक्तिमान् ॥ ९ ॥

**Bhṛgu said :**

"O prince, please listen. In this Kali age nobody is found to adore Hari-Narasimha with so much devotion. 9

स्वभावाद्यस्य भक्तिः स्यान्नरसिंहे सुरोत्तमे ।
तस्यारयः प्रणश्यन्ति कार्यसिद्धिश्च जायते ॥१०॥

A person naturally devoted to the pre-eminent god Narasimha, has all his enemies destroyed ; and he (or she) succeeds in all his (her) undertakings. 10

त्वमतीव हरेर्भक्तः पाण्डुवंशेऽपि सत्तमः ।
तेन ते निखिलं वक्ष्ये शृणुष्वैकाग्रमानसः ॥११॥

In the Pāṇḍu race as the most eminent among the righteous, you are known to be extremely devoted to Lord Hari. I narrate to you all that you have asked; please be attentive. 11

यः कुर्याच्छोभनं वेश्म नरसिंहस्य भक्तिमान् ।
स सर्वपापनिर्मुक्तो विष्णुलोकमवाप्नुयात् ॥१२॥

A devotee constructing a beautiful temple for Narasiṃha is freed of all sins, and goes to the world of Viṣṇu.

प्रतिमां लक्षणोपेतां नरसिंहस्य कारयेत् ।
स सर्वपापनिर्मुक्तो विष्णुलोकमवाप्नुयात् ॥१३॥

A devotee carving out an image of Lord Narasiṃha, endowed with all the characteristic features (as prescribed in the texts on Vāstu Vidyā) is freed from all sins, and goes to the world of Viṣṇu. 13

प्रतिष्ठां नरसिंहस्य यः करोति यथाविधि ।
निष्कामो नरशार्दूल देहबाधात् प्रमुच्यते ॥१४॥

O best of men, a devotee with a sense of detachment installing the image of Narasiṃha according to the prescribed rites, is freed from all physical sufferings. 14

नरसिंहं प्रतिष्ठाप्य यः पूजामाचरेन्नरः ।
तस्य कामाः प्रसिध्यन्ति परमं पदमाप्नुयात् ॥१५॥

A devotee adoring Lord Narasiṃha after his due installation has all his desires fulfilled and he (or she) attains the highest abode of Viṣṇu. 15

ब्रह्मादयः सुराः सर्वे विष्णुमाराध्य ते पुरा ।
स्वं स्वं पदमनुप्राप्ताः केशवस्य प्रसादतः ॥१६॥

Formerly all the divinities including Brahmā propitiated Lord Viṣṇu and through His grace secured their respective positions. 16

ये ये नृपवरा राजन् मांधातृप्रमुखा नृपाः ।
ते ते विष्णुं समाराध्य स्वर्गलोकमितो गताः ॥१७॥

All the pre-eminent kings headed by Māndhātṛ propitiated Viṣṇu and in consequence after their death all of them attained the heaven. 17

यस्तु पूजयते नित्यं नरसिंहं सुरेश्वरम् ।
स स्वर्गमोक्षभागी स्यान्नात्र कार्या विचारणा ॥ १८॥

A devotee used to regular propitiation of the pre-eminent god Narasiṃha is sure to attain liberation and go to heaven. 18

तस्मादेकमना भूत्वा यावज्जीवं प्रतिज्ञया ।
अर्चनान्नरसिंहस्य प्राप्स्यसे स्वाभिवाञ्छितम् ॥१९॥

Therefore with steadfast devotion for the whole of your life engage yourself in adoration of Lord Narasiṃha ; and you would attain all your wished-for-objects. 19

विधिवत्स्थापयेद्यस्तु कारयित्वा जनार्दनम् ।
न तु निर्गमनं तस्य विष्णुलोकाद् भवेन्नृप ॥२०॥

A devotee, who carves out O king, an image of Lord Viṣṇu and instals it according to the prescribed rites, permanently abides in the world of Viṣṇu." 20

नरो नृसिंहं तमनन्तविक्रमं
सुरासुरैरर्चितपादपङ्कजम् ।
संस्थाप्य भक्त्या विधिवच्च पूजयेत्
प्रयाति साक्षात् परमेश्वरं हरिम् ॥२१॥

Lord Narasiṃha is of immeasurable prowess ; gods and demons are continuously engaged in the adoration of His lotus-feet. A devotee adoring the Lord in the prescribed manner after due installation of His image, directly attains the great Lord Hari. 21

इति श्रीनरसिंहपुराणे सहस्रानीकचरिते
द्वात्रिंशोऽध्यायः ॥३२॥

# त्रयस्त्रिंशोऽध्यायः

# CHAPTER XXXIII

राजोवाच

हरेरर्चाविधिं पुण्यां श्रोतुमिच्छामि तत्त्वतः।
त्वत्प्रसादाद्विशेषेण भगवन् प्रब्रवीहि मे ॥१॥

The king said :

"O revered sage, I would like to listen from you the method of worshipping Lord Hari ; please be gracious to narrate the holy account to me. 1

सम्मार्जनकरो यश्च नरसिंहस्य मन्दिरे।
यत्पुण्यं लभते तद्वदुपलेपनकृन्नरः ॥२॥

What is the religious merit that one attains by cleaning the premises of the Narasiṃha temple or by plastering its floor and walls ? 2

शुद्धोदकेन यत्पुण्यं स्नापिते केशवे भवेत्।
क्षीरस्नानेन यत्पुण्यं दध्ना च मधुना तथा।
घृतस्नानेन यत्पुण्यं पञ्चगव्येन यद् भवेत् ॥३॥

A person bathes the image of Keśava with pure and holy water, what is the religious merit that one gets by it ? Somebody else bathes the image with milk, curd, honey, ghee or pañcagavya.[1] And what would be the religious merit of it ? 3

क्षालिते चोष्णतोयेन प्रतिमायां च भक्तितः।
कर्पूरागुरुतोयेन मिश्रेण स्नापितं न च ॥४॥

What is the difference between bathing the image with just warm water and bathing with water mixed up with camphor and 'aguru' ?[1] 4

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[1] pañcagavya—the five products of cow taken collectively, i.e., milk, curd, ghee, urine and cow-dung.

अर्घ्यदानेन यत्पुण्यं पाद्याचमनदानके ।
मन्त्रेण स्नापिते यच्च वस्त्रदानेन यद्भवेत् ॥५॥

Offering of 'arghya',[2] offering of 'pādya'[3] and 'ācamana'[4] offering of garments (vastra) and bathing the image through recitation of mantras ; please tell me the specific religious merit peculiar to each of these types of services to the Lord. 5

श्रीखण्डकुङ्कुमाभ्यां तु अर्चिते किं फलं भवेत् ।
पुष्पैरभ्यर्चिते यच्च यत्फलं धूपदीपयोः ॥६॥

One can adore the Lord by offering sandal-paste and saffron or by offering lamp and incense or through mere flowers. What is the religious merit of each of these acts of worship ? 6

नैवेद्यैर्यत्फलं प्रोक्तं प्रदक्षिणकृते तु यत् ।
नमस्कारकृते यच्च फलं यत्स्तोत्रगीतयोः ॥७॥

What is the merit of offering some food to the deity (naivedya) and how does one gain by circumambulating the Lord ? What merit does one attain by paying obeisance to the Lord or by chanting prayers and hymns of praise in his honour ? 7

तालवृन्तप्रदानेन चामरस्य च यद्भवेत् ।
ध्वजप्रदाने यद्विष्णोः शङ्खदानेन यद्भवेत् ॥८॥

In honour of Lord Viṣṇu some make offerings of fans (made of palm leaves), chowries, flags and conch-shells. What is the religious merit of each of these offerings ? 8

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[1] In between the two pādas of verse No. 4 the N.S.P. edition inserts the following lines :—
Vilvapatraiśca yatnena mardite yaśca piṭhave
udvarttanāt paraṃ snānaṃ kuśapuṣpodakena ca
Hema ratnambubhir yacca yacca gandhodakena ca

[2] arghya—respectful offering of materials of worship like flowers, fruits etc.

[3] pādya—water used for washing the feet.

[4] ācamana—sipping water from the palm of the hand (before religious ceremonies) for purification. It is not the custom to spit the water out again. The ceremony is often followed by touching the body in various parts.

एतच्चान्यच्च यत्किंचिदज्ञानान्न प्रचोदितम्
तत्सर्वं कथय ब्रह्मन् भक्तस्य मम केशवे ॥९॥

Besides all these points that I have raised, there are many more things about which I am ignorant. Please tell me all that you know. Take me as a devotee of Lord Viṣṇu." 9

### सूत उवाच

इति सम्प्रेरितो विप्रस्तेन राज्ञा भृगुस्तदा ।
मार्कण्डेयं नियुज्याथ कथने स गतो मुनिः ॥१०॥

**Sūta said**

Thus asked by the king, the revered sage Bhṛgu prevailed upon Mārkaṇḍeya to reply to the king and left the place. 10

सोऽपि तस्मिन् मुदायुक्तो हरिभक्तया विशेषतः ।
राज्ञे प्रवक्तुमारेभे भृगुणा चोदितो मुनिः ॥११॥

Persuaded by Bhṛgu, the sage (Mārkaṇḍeya) was extremely pleased and addressed the king, a great devotee of Hari. 11

### मार्कण्डेय उवाच

राजपुत्र शृणुष्वेदं हरिपूजाविधिं क्रमात् ।
विष्णुभक्तस्य वक्ष्यामि तवाहं पाण्डुवंशज ॥१२॥

**Mārkaṇḍeya said :**

"O prince, O scion of the Pāṇḍu race, you are a devotee of Viṣṇu ; I would now tell you the method of worshipping Hari ; listen to me. 12

नरसिंहस्य नित्यं च यः सम्मार्जनमारभेत् ।
सर्वपापविनिर्मुक्तो विष्णुलोके स मोदते ॥१३॥

One who daily sweeps the premises of Narasiṃha temple, cleansed of all sins rejoices in the world of Viṣṇu. 13

गोमयेन मृदा तोयैर्यः करोत्युपलेपनम् ।
स चाक्षयफलं प्राप्य विष्णुलोके महीयते ॥१४॥

One who plasters the premises of Narasiṃha temple with water mixed with earth and cow-dung, gets the ever-lasting reward of permanent residence in the world of Viṣṇu. 14

अत्रार्थे यत्पुरावृत्तमितिहासं पुरातनम् ।
यच्छ्रुत्वा सर्वपापेभ्यो मुक्तिर्भवति सत्तम ॥१५॥

O virtuous prince (sattama), as an illustration of it, I would narrate an event of the past. By listening to it, one is cleansed of all sins. 15

पुरा युधिष्ठिरो राजा पञ्चभिर्भ्रातृभिर्युतः ।
द्रौपद्या सह राजेन्द्र काननं विचचार ह ॥ १६ ॥

O sovereign lord, in days of yore in the company of Draupadi and his four brothers, Yudhiṣṭhira used to wander about in the forest. 16

शूलकण्टकनिष्क्रान्तास्ततस्ते पञ्च पाण्डवाः ।
नारदोऽपि गतो नाकं जुष्ट्वेदं तीर्थमुत्तमम् ॥१७॥

All the five brothers (sons of Pāṇḍu) crossed over the forest region full of stumps and thorns and started for a holy place. Long before them Nārada had visited the same place and attained heaven. 17

ततो युधिष्ठिरो राजा प्रस्थितस्तीर्थमुत्तमम् ।
दर्शनं मुनिमुख्यस्य तीर्थधर्मोपदेशिनः ॥१८॥

चिन्तयति च धर्मात्मा क्रोधपैशुन्यवर्जितः ।

The righteous king Yudhiṣṭhira was free from anger and malice, on his way to the holy land, he was anxious to meet some revered sage who would recount to him the merits of visiting a holy land. 18-19ᵃ

दानवो बहुरोमा च तथा स्थूलशिरा नृप ॥१९॥
पाण्डवान् गच्छतो वीक्ष्य दानवो द्रौपदीच्छया ।
कृत्वा भूप मुने रूपं बहुरोमाऽऽ तस्तदा ॥२०॥

In the meantime there appeared two demons – Bahuroman and Sthūlaśiras. Noticing the Pāṇḍavas proceeding through the forest, with the desire of abducting Draupadi the demon Bahuroman came there in the guise of an ascetic. 19b-20

प्रणिधानं विधायाथ आसीनः कुशविष्टरे ।
बिभ्रत् कमण्डलुं पार्श्वे दर्भसूचीं तथा करे ॥२१॥

अक्षमालां जपन्मन्त्रं स्वनासाग्रं निरीक्षयन् ।
स दृष्टः पाण्डवैस्तत्र रेवायां वनचारिभिः ॥२२॥

Seated on a mat of 'kuśa' grass the sage (the demon in disguise) was apparently absorbed in profound meditation; equipped with all the materials of meditation—'kamaṇḍalu', a bunch or tuft of kuśa grass and the rosary (of *akṣa* beads) he kept on chanting the *mantras* with his attention centred on the tip of his nose. In course of their wanderings in the forest region around the river Revā Pāṇḍavas came across the sage (the demon Bahuroman in disguise). 21-22

ततो युधिष्ठिरो राजा तं प्रणम्य सहानुजः ।
जगाद वचनं दृष्ट्वा भाग्येनासि महामुने ॥२३॥
तीर्थानि रुद्रदेहायाः सुगोप्यानि निवेदय ।
मुनीनां दर्शनं नाथ श्रुतं धर्मोपदेशकम् ॥२४॥

Then Yudhiṣṭhira along with his younger brothers bowed down to the sage and asked—

'O revered sage, we are very fortunate to meet you. Sire, please tell us which is the most secret holy place here in the vicinity of the river Revā (Rudradehā). Meeting with the sages results in religious discourse : thus we have heard.' 23-24

यावन्मुनिमुवाचेदं धर्मपुत्रो युधिष्ठिरः ।
तावत्स्थूलशिराः प्राप्तो मुनिरूपधरोऽपरः ॥२५॥

When Yudhiṣṭhira, the son of Dharma was engaged in conversing with the sage (the demon Bahuroman in disguise), the other demon Sthūlaśiras reached there in the disguise of an ascetic. 25

जल्पन्नित्यातुरं वाक्यं को नामास्त्यत्र रक्षकः।
भयातुरं नरो जीवं यो रक्षेच्छरणागतम् ॥२६॥

तस्यानन्तफलं स्याद्वै किं पुनर्मां द्विजोत्तमम्।

He (the demon Sthūlaśiras) used to cry out bitterly with these words :—Oh, is there any one to protect me ? Protection of the distressed seeking refuge leads to inexhaustible religious merit. What to speak of me, the most revered Brahmin in distress : 26-27ᵃ

एकतो मेदिनीदानं मेरुभूधरदक्षिणम् ॥२७॥
अन्यतो ह्यार्तजीवानां प्राणसंशयवारणम्।
द्विजं धेनुं स्त्रियं बालं पीड्यमानं च दुर्जनैः ॥२८॥

उपेक्षेत नरो यस्तु स च गच्छति रौरवम्।

The religious merit that one attains by making a gift of the entire earth along with the mount Meru as '*dakṣiṇā*' is the same as one attains by protecting the distressed when his (or her) life is at a stake. One who cares not to protect the Brahmins, cows, women or children from the wicked, goes to the hell 'Raurava'. 27ᵇ-29ᵃ

अथ मां हृतसर्वस्वं प्राणत्यागपरायणम् ॥२९॥

को रक्षति नरो वीरः पराभूतं हि दानवैः।
गृहीत्वा चाक्षमालां मे तथा शुभकमण्डलुम् ॥३०॥

निहतोऽहं कराघातैस्तथा खाटो मनोहरः।
गृहीतं मम सर्वस्वं दानवेन दुरात्मना ॥३१॥

I have been defeated and humiliated by the demons ; all my belongings have been looted ; I am on the verge of death ; is there anybony strong and valorous who would protect me here and now ? My rosary of '*akṣa*' beads, the auspicious 'kamaṇḍalu' and the lovely bedstead (khaṭa)—all have been snatched away. The mischievous demon has slapped me in my face and has taken away all that I had.' 29ᵇ-31

इत्याकर्ण्य वचः क्लीबं पाण्डवा जातसम्भ्रमाः ।
यान्ति रोमाञ्चिता भूयो विधायाग्नि च तं मुनिम् ॥३२॥

The Pāṇḍavas were perplexed to listen to this distressing news ; very much excited with the desire of getting a clear idea of the forest path, they lighted the fire and followed the sage (the demon Sthūlaśiras in disguise). 32

विमुच्य द्रौपदीं तत्र मुनेः पार्श्वे महात्मनः ।
ततो दूरतरं प्राप्ताः संरम्भात्ते च पाण्डवाः ॥३३॥

Having left Draupadī in charge of the most revered sage (the demon Bahuroman in disguise), the Pāṇḍavas hastily went ahead quite a distance. 33

ततो युधिष्ठिरोऽव्रोचत् किं च नो नात्र दृश्यते ।
कृष्णासंरक्षणार्थाय व्रज व्यावर्त्य चार्जुन ॥३४॥

The Yudhiṣṭhira said—'O my brothers, nothing is visible. O Arjuna, go back hence and take care of Draupadī 34

ततोऽर्जुनो विनिष्क्रान्तो बन्धुवाक्यप्रणोदितः ।
ततो युधिष्ठिरो राजा सत्यां वाचमकल्पयत् ॥३५॥

निरीक्ष्य मण्डलं भानोस्तदा सुगहने वने ।
मम सत्याच्च सुकृताद् धर्मसम्भाषणात् प्रभो ॥३६॥

तथ्यं शंसन्तु त्रिदशा मम संशयभाजिनः ।

Thus persuaded by his brother Arjuna left the place. In the meantime in the thick and dense forest Yudhiṣṭhi a could get a view of the resplendent sun and with his attention centred upon the solar orb he declared : 'I am truthful ; I am devoted to righteous deeds ; my deliberations and discussions are always on 'dharma' : now I am confounded ; O sun-god, let the divinities (established on truth, righteousness and principles of dharma) speak out the truth.' 35-37ª

ततोऽम्बरेऽभवद्वाणी तदा भूपाशरीरिणी ॥३७॥
दानवोऽयं महाराज मुनिः स्थूलशिराः स्थितः ।
नासावुपद्रुतः केन मायैषास्य दुरात्मनः ॥३८॥

At this declaration of Yudhiṣṭhira there was a heavenly voice : "The sage standing by you is the demon Sthūlaśiras in disguise, O king ; nobody has done any harm to him. All this is nothing but his deception. $37^{b}$-38

ततो भीमः कराघातैर्नश्यमानं हि दानवम् ।
संरम्भात्कुपितोऽत्यर्थं मौलिदेशे जघान तम् ॥३९॥

Then Bhīma became furious and with his fist very soon he hit the demon on his head when he was fleeing away. 39

सोऽपि रूपं निजं प्राप्य रौद्रं भीममताडयत् ।
तत्र युद्धं प्रववृते दारुणं भीमदैत्ययोः ॥४०॥

कष्टाद्बभञ्ज भीमोऽपि तस्य स्थूलं शिरो वने ।

Then the (so-called) sage assumed his terrible demoniac form and began hitting Bhīma ; thus a terrible fight ensued between Bhīma and the demon. Finally somehow Bhīma smashed the head of the demon. 40-$41^{a}$

अर्जुनोऽपि समायातो नैव पश्यति तं मुनिम् ॥४१॥
तथा च द्रौपदीं भूयः साध्वीं कान्तां च वल्लभाम् ।

Likewise when Arjuna came back to save Draupadī, he could trace out neither the sage (the demon Bahuroman in disguise) nor Draupadī, their righteous beloved wife. $41^{b}$-$42^{a}$

ततो वृक्षं समारुह्य यावत्पश्यति चार्जुनः ॥४२॥
तावद्विधाय तां स्कन्धे शीघ्रं धावति दानवः ।
संहृता याति दुष्टेन रुदती कुररी यथा ॥४३॥

कुर्वंती भीमभीमेति धर्मपुत्रेति वादिनी ।
तां दृष्ट्वा स ययौ वीरः शब्दैः संनादयन् दिशः ॥४४॥

पादन्यासोरुवेगेन प्रभग्नाः पादपा भृशम् ।
ततोदैत्योऽपि तां तन्वीं विहायाशु पलायितः ॥४५॥

Thereafter Arjuna climbed up a tree and could notice the demon running away with Draupadī on his shoulders. "O

Bhīma, O Bhīma, O son of Dharma (Yudhiṣṭira)" thus like a 'Kurarī' bird Draupadī abducted by the demon used to lament. At the sight of this wretched condition of Draupadı, Arjuna, the valiant hero marched ahead resounding the quarters with din and bustle. And many trees were uprooted with the force of his foot-steps. Then the demon left behind the young beautiful woman and fled away in haste. 42ᵇ-45

तथापि चार्जुनो तस्य कोपान्मुञ्चति नासुरम् ।
पतितो मेदिनीपृष्ठे तावदेव चतुर्भुजः ॥४६॥

पीते च वाससी बिभ्रत् शङ्खचक्रायुधानि च ।
ततः स विस्मयाक्रान्तो नत्वा पार्थो वचोऽवदत् ॥४७॥

But still Arjuna so much furious he was, kept on following the demon ; while running away the demon slipped off on the ground and at once he appeared in the form of four-arm d Viṣṇu clad in yellow robes holding conch-shell, discus and other weapons in his hands. Then Arjuna overtaken with surprise bowed down to the Lord and prayed : 46-47

अर्जुन उवाच

कथं कृतैषा भगवंस्त्वया मायात्र वैष्णवी ।
मयाप्यपकृतं नाथ तत्क्षमस्व नमोऽस्तु ते ॥४८॥

"O Lord, what was the motive in creating this illusoiy image of Viṣṇu (*vaiṣṇavi māyā*)? I have done a great wrong, forgive me, obeisance to thee, O Lord. 48

नूनमज्ञानभावेन कर्मैतद्दारुणं मया ।
तत्क्षन्तव्यं जगन्नाथ चैतन्यं मानवे कुतः ॥४९॥

In my ignorance I have committed this horrible deed. Forgive me O Lord of the universe. How can an ordinary mortal identify you in the garb of a demon ?" 49

चतुर्भुज उवाच

नाहं कृष्णो महाबाहो बहुरोमास्मि । दानवः
उपयातो हरेर्देहं पूर्वकर्मप्रभावतः ॥५०॥

The four-armed Lord said:

"O valiant lord (mahābāhu), I am the demon Bahuroman, not Viṣṇu as you think. Because of the virtuous deeds in my past life, I assumed the form of Viṣṇu." 50

अर्जुन उवाच

बहुरोमन् पूर्वजाति कर्म मे शंस तत्त्वतः।
केन कर्मविपाकेन विष्णोः सारूप्यमाप्यमाप्तवान् ॥५१॥

Arjuna asked :

"What was your previous birth ? What was the meritorious deed in your past life for which you assumed the form of Viṣṇu ? O Bahuroman, please tell me in essence." 51

चतुर्भुज उवाच

शृण्वर्जुन महाभाग सहितो भ्रातृभिर्मम।
चरितं चित्रमत्यर्थं शृण्वतां मुदवर्धनम् ॥५२॥

The four-armed Lord replied :

"O illustrious Arjuna, now I relate the delightful and interesting account of my (past) life, along with your brothers listen to it. 52

अहमासं पुरा राजा सोमवंशसमुद्भवः।
जयध्वज इति ख्यातो नारायणपरायणः ॥५३॥

In my past life born in the lunar race, I was the king Jayadhvaja, a devotee of Nārāyaṇa. 53

विष्णोर्देवालये नित्यं सम्मार्जनपरायणः।
उपलेपरतश्चैव दीपदाने समुद्यतः ॥५४॥

वीतिहोत्र इति ख्यात आसीत् साधुपुरोहितः।
मम तच्चरितं दृष्ट्वा विप्रो विस्मयमागतः ॥५५॥

Daily I used to sweep and plaster the premises of the temple of Lord Viṣṇu and lighting the lamp in His temple was my daily duty. There was a Brahmin named Vītihotra, a righteous priest, who was amazed to notice the punctilious nature in which I adored Lord Viṣṇu. 54-55

### मार्कण्डेय उवाच

कदाचिदुपविष्टं तं राजानं विष्णुतत्परम् ।
अपृच्छद्वीतिहोत्रस्तं वेदवेदाङ्गपारगः ॥५६॥

Mārkaṇḍeya said

Once the king Jayadhvaja, the devotee of Viṣṇu was asked by Vītihotra, proficient in Vedic lord 56

राजन् परमधर्मज्ञ हरिभक्तपरायण ।
विष्णुभक्तिमतां पुंसां श्रेष्ठोऽसि पुरुषर्षभ ॥५७॥

"O righteous king, O Lord devoted to Hari, you occupy the highest position among the devotees of Viṣṇu. 57

सम्मार्जनपरो नित्यं उपलेपरतस्तथा ।
तन्मे वद महाभाग त्वया किं विदितं फलम् ॥५८॥

Daily you engaged yourself in sweeping and plastering the premises of the temple of Viṣṇu. Please tell me, O illustrious one, what is the reward that you got ? 58

कर्मण्यन्यानि सन्त्येव विष्णोः प्रियतराणि वै ।
तथापि त्वं महाभाग एतयोः सततोद्यतः ॥५९॥

There are so many other ways of serving the Lord more pleasing to Him, why do you stick particularly to these two ways of adoration ? 59

सर्वात्मना महापुण्यं जनेश विदितं तव ।
तद्ब्रूहि यद्यगुह्यं च प्रीतिर्मयि तवास्ति चेत् ॥६०॥

If you know the great religious merit that would follow (from these two methods of worship), be pleased to tell me that provided it is not something secret. 60

### जयध्वज उवाच

शृणष्व विप्रशार्दूल ममैव चरितं पुरा ॥६१॥
जातिस्मरत्वाज्जानामि श्रोतॄणां विस्मयावहम् ।
पूर्वजन्मनि विप्रेन्द्र रैवतो नाम वाडवः ॥६२॥

अयाज्ययाजकोऽहं वै सदैव ग्रामयाजकः ।
पिशुनो निष्ठुरश्चैव अपण्यानां च विक्रयी ॥६३॥

निषिद्धकर्माचरणात् परित्यक्तः स्वबन्धुभिः ।
महापापरतो नित्यं ब्रह्मद्वेषरतस्तथा ॥६४॥

परदारपरद्रव्यलोलुपो जन्तुहिंसकः ।
मद्यपानरतो नित्यं ब्रह्मद्वेषरतस्तथा ॥६५॥

एवं पापरतो नित्यं बहुशो मार्गरोधकृत् ।

Jayadhvaja said :

"I am gifted with the power of remembering my past life, I would narrate that to you. O revered Brahmin, please listen to the extremely interesting account. In my past life I was born as a Brahmin, Raivata by name. I used to officiate as a priest in the sacrifices of those who are not entitled to perform any sacrifice. Thus I continued to be the officiating priest for many localities. Conducting my life like a low and hardharted person I indulged in the heinous deed of selling away things which are unfit for sale. In consequence my friends deserted me and I turned out to be a great sinner daily disparaging the revered Brahmins. Given to debauchery and stealing I took pleasure in killing innocent animals. I became addicted to drinking and depredation of the innocent travellers became my daily routine. Thus I led the most ignoble life. 61-66ᵃ

कदाचित् कामचारोऽहं गृहीत्वा ब्राह्मणस्त्रियः ॥६६॥

शून्यं पूजादिभिर्विष्णोर्मन्दिरं प्राप्तवान्निशि ।
स्ववस्त्रप्रान्ततो ब्रह्मन् कियदंशः स मार्जितः ॥६७॥

प्रदीपः स्थापितस्तत्र सुरतार्थाद् द्विजोत्तम ।
तेनापि मम दुष्कर्मं निःशेषं क्षयमागतम् ॥६८॥

In course of leading such a licentious life once at night I abducted some Brahmin women and led them to a deserted temple of Viṣṇu. With the desire of sexual union with these women with the skirt of my garment torn off I swept a part of the temple premises and lighted a candle. (In spite of my evil intentions for doing all these) my sins were completely washed off. 66ᵇ-68

एवं स्थितं विष्णुगृहे मया भोगेच्छया द्विज ।
तदैव दीपकं दृष्ट्वा आगताः पुरपालकाः ॥६९॥

O Brahmin, for my sexual pleasure when I had been waiting in the temple of Viṣṇu, at the sight of the light of the candle, the guardians of the city came there. 69

चौर्यार्थं परदूतोऽयमित्युक्त्वा मामपातयन् ।
खड्गेन तीक्ष्णधारेण शिरश्छित्त्वा च ते गताः ॥७०॥

दिव्यं विमानमारुह्य प्रभुदाससमन्वितम् ।
गन्धर्वैर्गीयमानोऽहं स्वर्गलोकं तदा गतः ॥७१॥

"The man is the agent of somebody hostile to us lying in wait for thieving", with these words forcibly they made me lie down on the ground and with a sharp-edged sword they cut off my head. Lo, accompanied by the attendants of gods eulogised by the Gandharvas, I got upon a divine chariot and went to heaven". 70-71

चतुर्भुज उवाच

तत्र स्थित्वा ब्रह्मकल्पं शतं साग्रं द्विजोत्तमाः ।
दिव्यभोगसमायुक्तो दिव्यरूपसमन्वितः ॥७२॥

The four-armed Lord said :

O revered Brahmins, endowed with divine form and gifted with heavenly bliss I resided in the heaven for more than hundred Kalpas. 72

जातोऽहं पुण्ययोगाद्धि सोमवंशसमुद्भवः ।
जयध्वज इति ख्यातो राजा राजीवलोचनः ॥७३॥

Because of the religious merit (accrued to me for sweeping and plastering the temple-premises of Viṣṇu) which was not yet exhausted, I was born in the lunar race as king Jayadhtaja having eyes as beautiful as the lotus. 73

तत्रापि कालवशतो मृतः स्वर्गमवाप्तवान् ।
इन्द्रलोकमनुप्राप्य रुद्रलोकं ततो गतः ॥७४॥

Then again in course of time after my death I went to the abode of Indra in heaven. From the abode of Indra again attained the world of Rudra. 74

रुद्रलोकाद्ब्रह्मलोकं गच्छता नारदो मुनिः ।
दृष्टश्च नमितो नैव गर्वान्मे हसितश्च सः ॥७५॥

While going from the world of Rudra to the world of Brahman on the way I met the sage Nārada ; instead of bowing down to him, rather puffed up with pride I laughed at him. 75

कुपितः शप्तवान् मां स राक्षसो भव भूपते ।
इति शापं समाकर्ण्य दत्तं तेन द्विजन्मना ॥७६॥

प्रसादितो मया भूप प्रसादं कृतवान् मुनिः ।
यदा रेवामठे राजन् धर्मपुत्रस्य धीमतः ॥७७॥

भार्यापहारं नयतः शापमोक्षो भविष्यति ।
सोऽहमर्जुन भूपाल धर्मपुत्र युधिष्ठिर ॥७८॥
विष्णोः सारूप्यमगमं यामि वैकुण्ठमद्य वै ।

Enranged at my behaviour the sage cursed me—'May you be born as a demon, O king.' Having heard of this curse inflicted upon me by the Brahmin, I tried to assuage his anger and appease him. Then the revered sage was pleased to favour me with these words—"You will be released from the curse O king, when after abducting the lawful wife of righteous Yudhiṣṭhira you would be heading for the monastery on the bank of the river Revā." O king Yudhiṣṭhira, son of Dharma, O Arjun, please take note, I am that king Jayadhvaja. Then I assumed the form of Lord Viṣṇu and now endowed with fullfledgted form of Viṣṇu I am starting for Vaikuṇṭha. 76-$79^a$

### मार्कण्डेय उवाच

इत्युक्त्वा गरुडारूढो धर्मपुत्रस्य पश्यतः ॥७९॥

गतवान् विष्णुभवनं यत्र विष्णुः श्रिया सह ।
सम्मार्जनोपलेपाभ्यां महिमा तेन वर्णितः ॥८०॥

Mārkaṇḍeya said

With these words, before the very eyes of the son of Dharma, the king Jayadhvaja mounted upon Garuḍa and started for the world of Viṣṇu where lives the lord in company of goddess Laṣkmī. Thus the king Jayadhvaja narrated as to how one attains religious merit by sweeping and plastering (the premises of the temple of Viṣṇu). $79^b$-80

अवशेनापि यत्कर्म कृत्वेमां श्रियमागतः ।
भक्तिमद्भिः प्रशान्तैश्च किं पुनः सम्यगर्चनात् ॥८१॥

With the motive of satisfying his sexual urge Jayadhvaja in his previous birth casually swept the floor or plastered the precincts and in consequence he attained all this glory and prosperity. What to speak of the reward that people would get if with fullfledged devotion to Viṣṇu, calm and composed in mind they adore the Lord in true spirit ! 81

सूत उवाच

मार्कण्डेयवचः श्रुत्वा पाण्डुवंशसमुद्भवः ।
सहस्रानीकभूपालो हरिपूजारतोऽभवत् ॥८२॥

Sūta said

Having heard these words of the sage Mārkaṇḍeya Sahasrānīka, the scion of the Pāṇḍu race devoted himself to the adoration of lord Viṣṇu. 82

तस्माच्छृणुत विप्रेन्द्रा देवो नारायणोऽव्ययः ।
ज्ञानतोऽज्ञानतो वापि पूजकानां विमुक्तिदः ॥८३॥

Nārāyaṇa, the eternal Lord bestows liberation on those who knowingly or unknowingly adore Him. O revered Brahmins, please remember it. 83

अर्चयध्वं जगन्नाथं भूयो भूयो वदाम्यहम् ।
तर्तुं यदीच्छथ द्विजा दुस्तरं भवसागरम् ॥८४॥

If you are intent upon crossing over this impassable ocean of *saṃsāra*, O Brahmins, adore Viṣṇu, the Lord of the universe. I am repeating it again and again. 84

येऽर्चयन्ति हरिं भक्ताः प्रणतार्तिहरं हरिम् ।
ते वन्द्यास्ते प्रपूज्याश्च नमस्याश्च विशेषतः ॥८५॥

Hari removes the distress of the devotees who adore Him with complete surrender : these devotees worthy of all honour are the persons to be revered ; they deserve special homage. 85

इति श्रीनरसिंहपुराणे सहस्रानीकचरिते मार्कण्डेयेनोपदिष्टसम्मार्जनोपफलं नाम त्रयस्त्रिंशोऽध्यायः ॥३३॥

# चतुस्त्रिंशोऽध्यायः

## CHAPTER XXXIV

### श्रीसहस्रानीक उवाच

पुनरेव द्विजश्रेष्ठ मार्कण्डेय महामते।
निर्माल्यापनयाद्विष्णोर्यत्पुण्यं तद्वदस्व मे ॥१॥

Sahasrānīka said :

"O the best of the Brahmins, O talented Mārkaṇḍeya, please tell me religious merit that one attains by cleaning the Viṣṇu image of the *nirmālya* (leaves, flowers and garlands, offerings of food which are cast out when fresh adoration of the deity begins. These become useless on the day following or even on the same day when a fresh adoration of the deity starts). 1

### मार्कण्डेय उवाच

निर्माल्यमपनीयाथ तोयेन स्नाप्य केशवम्।
नरसिंहाकृतिं राजन् सर्वपापैः प्रमुच्यते ॥२॥

सर्वतीर्थफलं प्राप्य यानारूढो दिवं व्रजेत्।
श्रीविष्णोः सदनं प्राप्य मोदते कालमक्षयम् ॥३॥

Mārkaṇḍeya said :

By removing the *nirmālya* from the image of man-lion form of Viṣṇu and later getting the image bathed with water, one is cleansed of all sins. One gets the fruit of visiting all the holy places and seated in a chariot goes to heaven ; from there he (she) gets a lift to the abode of Viṣṇu where he (she) rejoices for eternity. 2-3

आगच्छ नरसिंहेति आवाह्याक्षतपुष्पकैः।
एतावतापि राजेन्द्र सर्वपापैः प्रमुच्यते ॥४॥

With so little of service like invoking the Lord with the words "*āgaccha Narasiṃha*" (O Narasiṃha, be pleased to appear here) along with offering of grains of whole rice and flowers, O valorous king, one is cleansed of all sins. 4

दत्त्वाऽऽसनमथार्घ्यं च पाद्यमाचमनीयकम् ।
देवदेवस्य विधिना सर्वपापैः प्रमुच्यते ॥५॥

By offering "āsana", "arghya", "pādya" and "ācamanīya" to Supreme God in the prescribed manner, one is freed of all sins. 5

स्नाप्य तोयेन पयसा नरसिंहं नराधिप ।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते ॥६॥

By getting the image of Narasiṃha bathed with water mixed with milk, O king, freed of all sins one is adored in the world of Viṣṇu. 6

स्नाप्य दध्ना सकृद्यस्तु निर्मलः प्रियदर्शनः ।
विष्णुलोकमवाप्नोति पूज्यमानः सुरोत्तमैः ॥७॥

By getting the image of Narasiṃha bathed even once with curd, endowed with a pure, sacred and lovely body one is adored by eminent divinities and attains the world of Viṣṇu. 7

यः करोति हरेरर्चां मधुना स्नापयन्नरः ।
अग्निलोके स मोदित्वा पुनर्विष्णुपुरे वसेत् ॥८॥

By adoring Lord Viṣṇu after getting Him bathed with honey, one rejoices in the world of Fire and later goes to the abode of Viṣṇu. 8

घृतेन स्नपनं यस्तु स्नानकाले विशेषतः ।
नरसिंहाकृतेः कुर्याच्छङ्खभेरीनिनादितम् ॥९॥

पापकञ्चुकमुन्मुच्य यथा जीर्णमहिस्त्वचम् ।
दिव्यं विमानमास्थाय विष्णुलोके महीयते ॥१०॥

By resorting to the specific method of adoration in getting the Narasiṃha image bathed with ghee to the accompaniment of the sound of conch-shells and kettle-drums, like a serpent casting off its slough one is freed from the slough of sin ; seated in a celestial chariot the person rejoices in the world of Viṣṇu. 9-10

पञ्चगव्येन देवेशं यः स्नापयति भक्तितः ।
मन्त्रपूर्वं महाराज तस्य पुण्यमनन्तकम् ॥११॥

O king, by getting the Supreme Lord devotedly bathed with 'pañcagavya' along with chanting of *mantras*, one attains endless merit. 11

यश्च गोधूमकैश्चूर्णैरुद्वर्त्योष्णेन वारिणा ।
प्रक्षाल्य देवदेवेशं वारुणं लोकमाप्नुयात् ॥१२॥

By bathing the Lord with warm water after anointing Him with powdered wheat, one goes to the world of Varuṇa. 12

पादपीठं तु यो भक्त्या विल्वपत्रैर्निघर्षितम् ।
उष्णाम्बुना च प्रक्षाल्य सर्वपापैः प्रमुच्यते ॥१३॥

By getting the foot-stall polished with Bilva-leaves and later getting it washed with warm water with devotion, one is freed from all sins. 13

कुशपुष्पोदकैः स्नात्वा ब्रह्मलोकमवाप्नुयात् ।
रत्नोदकेन सावित्रं कौबेरं हेमवारिणा ।
नरसिंहं तु संस्नाप्य कर्पूरागुरुवारिणा ॥१४॥

इन्द्रलोके स मोदित्वा पश्चाद्विष्णुपुरे वसेत् ।
पुण्योदकेन गोविन्दं स्नाप्य भक्त्या नरोत्तम ॥१५॥

सावित्रं लोकमासाद्य विष्णुलोके महीयते ।
वस्त्राभ्यामर्चनं भक्तया परिधाप्य हरिं हरेः ॥१६॥

सोमलोके रमित्वा च विष्णुलोके महीयते ।

By getting the image bathed with water mixed with flowers and kuśa grass, one attains the world of Brahman. And by getting it bathed with water mixed with jewels one goes to the world of the Savitṛ; by getting the image bathed with water mixed with gold one goes to the world of Kuvera. By getting the image of Narasiṃha bathed with water mixed with camphor and 'aguru', one rejoices in the world of Indra and later resides in the abode of Viṣṇu. O valiant king, by getting the image of Govinda devotedly bathed with holy water, one attains the world of Savitṛ and is adored in the world of Viṣṇu. Devoted worship of the Lord by getting Him clothed with a pair of garments leads to one's rejoicing in the world of the moon and adoration in the world of Viṣṇu. 14-17a

कुङ्कुमागुरुश्रीखण्डकर्दमैरच्युताकृतिम् ॥१७॥
आलिप्य भक्तया राजेन्द्र कल्पकोटिं वसेद्दिवि ।
मल्लिकामालतीजातिकेतक्यशोकचम्पकैः ॥१८॥
पुंनागनागबकुलैः पद्मैरुत्पलजातिभिः ।
तुलसीकरवीरैश्च पालाशैः सानुकुम्बकैः ॥१९॥
एतैरन्यैश्च कुसुमैः प्रशस्तैरच्युतं नरः ।
अर्चयेद्दशसुवर्णस्य प्रत्येकं फलमाप्नुयात् ॥२०॥

A person who devotedly anoints the image of the eternal Lord with unguents consisting of saffron, 'aguru' and sandal paste (Śrīkhaṇḍa) takes his residence in the heaven for ten million Kalpas. Mallikā (Jasminum sambac), Mālati (Aganosma Caryophyllatta), Jāti (Jasminum auriculatum), Ketakī (Pandanus tectorius), Aśoka (Saraca asoca), Campaka (Michelia champaca), Puṃnāga (Calophyllum inophyllum), Nāga (Mesua ferra), Bakula (Mimusops elengi), Padma (Nelombo nucifera), Utpala (Nymphaea nouchali), Tulasī (the basil plant), Karavīra (Nerium indicum), Palāśa (Butea monosperma) —these are the auspicious flowers for adoring the eternal Lord. In case a person worships the Lord with these particular flowers or any other auspicious flower of the kind, for each flower offered to the Lord, one gets the religious merit equivalent to the merit of donating ten gold coins. 17b-20

मालां कृत्वा यथालाभमेतेषां विष्णुमर्चयेत् ।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ॥२१॥
दिव्यं विमानमास्थाय विष्णुलोके स मोदते ।

By adoring the Lord Viṣṇu with wreaths of these auspicious flowers depending upon their availability, seated on a celestial chariot one rejoices in the world of Viṣṇu for ten thousand million years or one thousand million years as the case may be. 21-22$^a$

नरसिंहं तु यो भक्त्या बिल्वपत्रैरखण्डितैः ॥२२॥
निश्छिद्रैः पूजयेद्यस्तु तुलसीभिः समन्वितम् ।
सर्वपापविनिर्मुक्तः सर्वभूषणभूषितः ॥२३॥
काञ्चनेन विमानेन विष्णुलोके महीयते ।

By devotedly worshipping the image of Narasiṃha with Bilva (Aegle marmelos) and Tulasī (the basil plant) leaves whole and free from perforations, one is cleansed of all sins; adorned with all ornaments and seated on a golden chariot one is adored in the world of Viṣṇu. 22$^b$-24$^a$

माहिषाख्यं गुग्गुलं च आज्य युक्तं सशर्करम् ॥२४॥
धूपं ददाति राजेन्द्र नरसिंहस्य भक्तिमान् ।
धूपितैः सर्वदिग्भ्यस्तु सर्वपापविवर्जितः ॥२५॥
अप्सरोगणसंकीर्णविमानेन विराजते ।
वायुलोके स मोदित्वा पश्चाद्विष्णुपुरं व्रजेत् ॥२६॥

By offering to the Lord Narasiṃha the incense prepared from the constituents like 'māhiṣa guggula', sugar and ghee and thus by perfuming all the quarters, a devotee is freed of all the sins. Not only that seated on a chariot crowded with heavenly damsels, the person goes to the world of Vāyu from where he or she goes higher up to the abode of Lord Viṣṇu. 24$^b$-26

घृतेन वाथ तैलेन दीपं प्रज्वालयेन्नरः ।
विष्णवे विधिवद्भक्त्या तस्य पुण्यफलं शृणु ॥२७॥
विहाय पापकलिलं सहस्रादित्यसप्रभः ।
ज्योतिष्मता विमानेन विष्णुलोकंः स गच्छति ॥२८॥

As prescribed by the Śāstras one may offer a lamp in honour of Lord Viṣṇu, but what is the difference in religious merit that accrues by keeping the lamp burning with butter-oil and mere oil? Please listen to it. The devotee is cleansed of the mud and mire of sin ; endowed with the splendour of a thousand suns, seated in a resplendent chariot he goes to the world of Viṣṇu. 27-28

हविः शाल्योदनं विद्वानाज्ययुक्तं सशर्करम् ।
निवेद्य नरसिंहाय यावकं पायसं तथा ॥२९॥

समास्तन्दुलसंख्याया यावतीस्तावतीर्नृप ।
विष्णुलोके महाभोगान् भुञ्जन्नास्ते स वैष्णवः ॥३०॥

Boiled rice enriched with mixture of butter and sugar, 'yāvaka' (food prepared from barley) or 'pāyasa' (food prepared from rice, milk and sugar) ; a wise man may offer any of these to Lord Narasiṃha. In such a case the devotee would reside and rejoice in the world of Viṣṇu for the number of years depending on the number of grains in his offering[1] 29-30

बलिना वैष्णवेनाथ तृप्ताः सन्तो दिवौकसः ।
शान्ति तस्य प्रयच्छन्ति श्रियमारोग्यमेव च ॥३१॥

Divinities one and all are extremely pleased with this offering to Lord Viṣṇu and they bestow upon the devotee peace, prosperity and good health. 31

प्रदक्षिणेन चैकेन देवदेवस्य भक्तितः ।
कृतेन यत्फलं नृणां तच्छृणुष्व नृपात्मज ॥३२॥
पृथ्वीप्रदक्षिणफलं प्राप्य विष्णुपुरे वसेत् ।

O prince, please listen to the religious merit that devoted persons attain by circumambulating the image of the Supreme Lord (*pradakṣiṇa*). By circumambulating the image of Viṣṇu one gets the merit of circumambulating the whole universe and resides in the abode of Viṣṇu. 32-33ᵃ

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[1] In between verses 30 and 31 the N.S.P. edition inserts the following lines :—

Puṣpākṣataistu mantreṇa mandireṇa samantataḥ.
Puṣpākṣataistu mantreṇa baliṃ yastu prayacchati.
Brahmādyaiḥ saha devaiśca lokapālāvināyakāḥ.

नमस्कारः कृतो येन भक्त्या वै माधवस्य च ॥३३॥
धर्मार्थकाममोक्षाख्यं फलं तेनाप्तमञ्जसा ।
स्तोत्रैर्जपैश्च देवाग्रे यः स्तौति मधुसूदनम् ॥३४॥
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते ।

A person who with devotion bows down to Lord Mādhava (Lord of Lakṣmī) without any delay attains the four objects of life—'*dharma*', '*artha*', '*kāma*' and '*mokṣa*'. A person chanting hymns and prayers before the image of Madhusūdana (slayer of Madhu) is cleansed of all sins and is adored in the world of Viṣṇu. 33ᵇ-35ᵃ

गीतवाद्यादिकं नाट्यं शङ्खतूर्यादिनिःस्वनैः ॥३५॥
यः कारयति वै विष्णोः स याति मन्दिरं नरः ।
पर्वकाले विशेषेण कामगः कामरूपवान् ॥३६॥

सुसंगीतविदैश्चैव सेव्यमानोऽप्सरोगणैः ।
महार्हमणिचित्रेण विमानेन विराजता ॥३७॥

स्वर्गात् स्वर्गमनुप्राप्य विष्णुलोके महीयते ।

In the temple of Viṣṇu by arranging dance consisting of vocal and instrumental music to the accompaniment of sound of conch-shells and 'tūryas', one goes to the abode of Viṣṇu. By arranging this music and dance on festive days, one gets a specific reward. Assuming any form of one's own choice one attains all the desires. Attended upon by heavenly damsels proficient in music, the devotee seated on a chariot splendorous with precious jewels goes from one heaven to the other and is finally honoured in the world of Viṣṇu. 35ᵇ-38ᵃ

ध्वजं तु विष्णवे यस्तु गरुडेन समन्वितम् ॥३८॥
दद्यात्सोऽपि ध्वजाकीर्णविमानेन विराजता ।
विष्णुलोकमवाप्नोति सेव्यमानोऽप्सरोगणैः ॥३९॥

By offering to Lord Viṣṇu a flag with the emblem of Garuḍa enshrined on it, in a glorious chariot with flags waving in it, one goes to the world of Viṣṇu attended upon by the heavenly damsels. 38ᵇ-39

सुवर्णाभरणैर्दिव्यैर्हारकेयूरकुण्डलैः ।
मुकुटाभरणाद्यैश्च यो विष्णुं पूजयेन्नृप ॥४०॥

सर्वपापविनिर्मुक्तः सर्वभूषणभूषितः ।
इन्द्रलोके वसेद्धीमान् यावदिन्द्राश्चतुर्दश ॥४१॥

A person who adores Lord Viṣṇu with the offering of lovely and precious golden ornaments like necklace, bracelet, ear-ring and diadem is cleansed of all sins and decorated with all the ornaments, the wise devotee resides in the world of Indra for period equivalent to the number of years ruled over by fourteen Indras. 40-41

यो गां पयस्विनीं विष्णोः कपिलां सम्प्रयच्छति ।
आराध्य तमथाग्रे तु यत्किंचिद्दुग्धमुत्तमम् ॥४२॥

तद्दत्वा नरसिंहाय विष्णुलोके महीयते ।
पितरस्तस्य मोदन्ते श्वेतद्वीपे चिरं नृप ॥४३॥

एवं यः पूजयेद्राजन् नरसिंहं नरोत्तमः ।
तस्य स्वर्गापवर्गौ तु भवतो नात्र संशयः ॥४४॥

By donating a tawny-coloured milch cow in honour of Viṣṇu or by offering a little of her pure milk to Lord Narasiṃha, one is adored in the world of Viṣṇu. Not only the devotee goes to the world of Viṣṇu, O king, even his or her ancestors rejoice in 'Śvetadvīpa' (a mythical abode of the blessed) for eternity. Thus O king, any virtuous person who adores Lord Viṣṇu in His man-lion form through the ways as prescribed above, is simultaneously rewarded with heaven and liberation ; there is no doubt in it. 42-44

यत्रैवं पूज्यते विष्णुर्नरसिंहो नरैर्नृप ।
न तत्र व्याधिदुर्भिक्षराजचोरादिकं भयम् ॥४५॥

Wherever O king, people adore the man-lion form of Viṣṇu in the prescribed manner referred to above, free from famine and pestilence they lead a life of peace and prosperity without any fear from oppressive rulers and burglars. 45

नरसिंहं समाराध्य विधिनानेन माधवम् ।
नानास्वर्गसुखं भुक्त्वा न भूयः स्तनपो भवेत् ॥४६॥

A person who in the prescribed ways adores Lord Mādhava (Lord of Lakṣmī) in His man-lion form, free from re-birth enjoys all sorts of heavenly pleasures. 46

नित्यं सर्पिस्तिलैर्होमो ग्रामे यस्मिन् प्रवर्तते।
न भवेत्तस्य ग्रामस्य भयं वा तत्र कुत्रचित् ॥४७॥
अनावृष्टिर्महामारी दोषा नो दाहका नृप।

Drought, epidemic or danger from fire—nothing of the sort ever affects the people of the village where everyday with the use of butter or sesamum oil some sacrifice is performed in the premises of the temple of Lord Viṣṇu. 47-48ª

नरसिंहं समाराध्य ब्राह्मणैर्वेदपारगैः ॥४८॥
कारयेल्लक्षहोमं तु ग्रामे यत्र पुराधिपः।
कृते तस्मिन्मयोक्ते तु आगच्छति न तद्भयम् ॥४९॥

दुष्टोपसर्गमरणं प्रजानामात्मनश्च हि।
सम्यगाराधनीयं तु नरसिंहस्य मन्दिरे ॥५०॥

In case, assisted by the Brahmins proficient in Vedic lore a headman of the village initiates the adoration of Lord Narasiṃha and performs a hundred thousand sacrifice (lakṣahoma) as per my direction, all the residents of that village including the headman never face any calamity, nor do they have pre-mature death. Hence in a temple the adoration of Lord Narasiṃha should be carried on in a befitting manner. 48ᵇ-50

शङ्करायतने चापि कोटिहोमं नराधिप।
कारयेत् संयतैर्विप्रैः सभोजनसदक्षिणैः ॥५१॥

कृते तस्मिन्नृपश्रेष्ठ नरसिंहप्रसादतः।
उपसर्गादिमरणं प्रजानामुपशाम्यति ॥५२॥
दुःस्वप्नदर्शने घोरे ग्रहपीडासु चात्मनः।
होमं च भोजनं चैव तस्य दोषः प्रणश्यति ॥५३॥

So also in Śiva temple O king, assisted by devout and modest Brahmins one should perform ten million sacrifice (koṭihoma); these Brahmins should be sumptuously fed and presented with gifts. As a result of it, O valiant king, through the grace of Lord Narasiṃha the subjects never face any

calamity like pre-mature death etc. Misfortune resulting from bad dreams or conjunction of evil planets does not affect a person used to perform sacrifices and feed the Brahmins. 51-53

अयने विषुवे चैव चन्द्रसूर्यग्रहे तथा ।
नरसिंहं समाराध्य लक्षहोम तु कारयेत् ।।५४।।
शान्तिर्भवति राजेन्द्र तस्य तत्स्थानवासिनाम् ।
एवमादिफलोपेतं नरसिंहार्चनं नृप ।।५५।।

Solar eclipse, lunar eclipse, vernal and autumnal equinox[1] —these are the days when one should adore Lord Narasiṃha and perform a hundred thousand sacrifice (lakṣahoma) in His honour. O valiant king, by doing this all the residents of the locality including the sacrificer himself lead a peaceful life free from obstacles. Thus, O king the adoration of Lord Narasiṃha leads to fortune and happiness. 54-55

कुरु त्वं भूपतेः पुत्र यदि वाञ्छसि सद्गतिम् ।
अतः परतरं नास्ति स्वर्गमोक्षफलप्रदम् ।।५६।।

If you are desirous of heavenly bliss, O king, resort to adoration of Lord Narasiṃha. There is nothing in the world as efficacious as the adoration of Narasiṃha which alone leads to heaven and liberation. 56

नरेन्द्रैः सुकरं कर्तुं देवदेवस्य पूजनम् ।
सन्त्यरण्ये ह्यमूल्यानि पत्रपुष्पाणि शाखिनाम् ।।५७।।
तोयं नदीतडागेषु देवः साधारणः स्थितः ।
मनो नियमयेदेकं विद्यासाधनकर्मणि ।।५८।।
मनो नियमितं येन मुक्तिस्तस्य करे स्थिता ।।५९।।

It is so easy for the kings to undertake the adoration of the Supreme God (Narasiṃha); in forests the flowers and foliage are so easily available ; in ponds and rivers everywhere you find water ; and Lord Narasiṃha is there present for one and all. The only requirement is that in this adoration leading to supreme knowledge one should have concentration of mind. And a person who has controlled the mind, has so to say, attained liberation. 57-59

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[1] The equinox comes in the autumn and spring i.e., the days and nights are of equal duration at the autumn and vernal equinox.

मार्कण्डेय उवाच

इत्येवमुक्तं भृगुचोदितेन
मया तवेहार्चनमच्युतस्य ।
दिने दिने त्वं कुरु विष्णुपूजां
वदस्व चान्यत्कथयामि किं ते ॥६०॥

Mārkaṇḍeya said :

Thus advised by Bhṛgu I have narrated you in detail the adoration of the eternal Lord (Viṣṇu). Each and everyday you engage yoursef in the adoration of Lord Viṣṇu. Tell me what more you would like to hear. 60

इति श्रीनरसिंहपुराणे सहस्रानीकचरिते श्रीविष्णोः
पूजाविधिर्नाम चतुस्त्रिंशोऽध्यायः ॥३४॥

# पञ्चत्रिंशोऽध्यायः

# CHAPTER XXXV

### राजोवाच

अहो महत्त्वया प्रोक्तं विष्ण्वाराधनजं फलम् ।
सुप्तास्ते मुनिशार्दूल ये विष्णुं नार्चयन्ति वै ॥ १ ॥

The king said :

'O the best of the sages, you have told me in detail the fruit of worshipping Viṣṇu. They who do not worship Viṣṇu ; I think, are fast asleep in delusion. 1

त्वत्प्रसादाच्छ्रुतं ह्येतन्नरसिंहार्चनक्रमम् ।
भक्त्या तं पूजयिष्यामि कोटिहोमफलं वद ॥ २ ॥

You have been very kind and gracious to tell me the method of worshipping Narasiṃha. Devotedly I would begin His worship. Now please tell me the specific reward resulting from performing '*koṭihoma*' (and *lakṣahoma*).'' 2

### मार्कण्डेय उवाच

इममर्थं पुरा पृष्टः शौनको गुरुणा नृप ।
यत्तस्मै कथयामास शौनकस्तद्वदामि ते ॥ ३ ॥

Mārkaṇḍeya said :

Previously the preceptor Bṛhaspati had asked about it to the sage Śaunaka. I shall narrate to you whatever the sage Śaunaka had said in reply. 3

शौनकं तु सुखासीनं पर्यपृच्छद् बृहस्पतिः ।

### बृहस्पतिरुवाच

लक्षहोमस्य या भूमिः कोटिहोमस्य या शुभा ॥ ४ ॥

तां मे कथय विप्रेन्द्र होमस्य चरिते विधिम् ।

When Śaunaka was comfortably seated, Bṛhaspati asked him :—O the best of the Brahmins, please tell me what type of land is most auspicious for performing *'lakṣahoma'* or *'koṭihoma'*. And tell me what is the mode of performing this sacrifice. 4b-5a

मार्कण्डेय उवाच

इत्युक्तो गुरुणा सोऽथ लक्षहोमादिकं विधिम् ॥ ५ ॥
शौनको वक्तुमारेभे यथावन्नृपसत्तम ।

Mārkaṇḍeya said :

O the best of kings, thus requested by preceptor Bṛhaspati, Śaunaka began to narrate the methods of performing *'lakṣahoma'* etc. 5b-6a

शौनक उवाच

प्रवक्ष्यामि यथावत्ते शृणु देवपुरोहित ॥ ६ ॥

लक्षहोममहाभूमिं तद्विशुद्धिं विशेषतः ।
यज्ञकर्मणि शस्ताया भूमेर्लक्षणमुत्तमम् ॥ ७ ॥

Śaunaka said :

O the priest of the gods, I am narrating to you in due order the particulars about the selection of the land and specially its purification for performing the *'lakṣahoma'*. Please listen to me. These are the chief features of a patch of land suitable for performing the sacrifice. 6b-7

सुसंस्कृतां समां स्निग्धां पूर्वपूर्वमथोत्तमाम् ।
ऊरुमात्रं खनित्वा च शोधयेत्तां विशेषतः ॥ ८ ॥

बहिरुच्छ्रतया तत्र मृदाच्छाद्य प्रलेपयेत् ।
प्रमाणं बाहुमात्रं तु सर्वतः कुण्डलक्षणम् ॥ ९ ॥

For performing a *'lakṣahoma'* or *'koṭihoma'* one should select a place which is consecrated, even and smooth. In case all these features are not there in a particular place, the preceding fetature should be preferred to the following i.e., if a place is not consecrated, then that can be accepted provided that is even ; if the place is neither consecrated nor even then it can be accepted provided it is smooth. For the purpose of 'kuṇḍa' or the cavity for sacrificial fire one should dig up the place making it deep up to the level of the waist Then special care should be taken to sanctify the cavity. Then the exterior part of the cavity should be plastered with earth and cow dung. In all sides the 'kuṇḍa' or the cavity for sacrificial fire should be measuring one cubit in length and breadth. 8-9

चतुरस्रं चतुष्कोणं तल्यसूत्रेण कारयेत् ।
उपरि मेखलां कुर्याच्चतुरस्रां सुविस्तराम् ॥१०॥

चतुरङ्गुलमात्रं तु उच्छ्रितां सूत्रसूत्रिताम् ।

With a string measuring one cubit, one should see that the cavity measures a square in size. Outside the cavity on all the sides there should be a ridge which should be very wide, four 'aṇgulas' in height ; and the ridge should be encircled by a thread. 10-11ᵃ

ब्राह्मणान् वेदसम्पन्नान् ब्रह्मकर्मसमन्वितान् ॥ ११ ॥
आमन्त्रयेद् यथान्यायं यजमानो विशेषतः ।
ब्रह्मचर्यव्रतं कुर्युस्त्रिरात्रं ते द्विजातयः ॥ १२ ॥

Then according to the injunctions of the Śāstras, the sacrificer should invite Brahmins who are proficient in Vedic lore and who punctiliously observe the Brahmanic rites The sacrificer and the Brahmins invited should lead a celebate life for three nights. 11ᵇ-12

अहोरात्रमुपोष्याथ गायत्रीमयुतं जपेत् ।
ते शुक्लवाससः स्नाता गन्धस्रक्पुष्पधारिणः ॥ १३ ॥

शुचयश्च निराहाराः संतुष्टा संयतेन्द्रियाः ।
कौशमासनमासीना एकाग्रमनसः पुनः ॥ १४ ॥

आरभेयुश्च ते यत्नात्ततो होममतन्द्रिताः ।
[illegible] चाभ्युक्ष्य यत्नादग्निं निधापयेत् ॥१५॥

गृह्योक्तेन विधानेन होमं तत्र च होमयेत् ।
आघारावाज्यभागौ च जुहुयात्पूर्वमेव तु ॥ १६ ॥

The sacrificer should fast for a day and a night and be engaged in the recitation of the Gāvatrī *mantra* for ten thousand times. On the day the libation to be offered, Brahmins should put on white and sacred clothes after bath. Smeared with sandal paste, with flowers and wreaths, clean and pure without any food or drink, fully contented, with the sense-organs under control the Brahmins with concentration of mind should be seated on the mats of 'kuśa' grass and start the sacrifice with all care without any sign of stupor. After drawing lines on earth with 'kuśa' grass and after sprinkling some water on it one should place on it the sacred fire. Then as per the injunctions of the Guhyasūtras one should offer the oblation. To begin with the two offerings of ghee known by the name of *āghāra* and '*ājyabhāga*' should be offered. 13-16

यवधान्यतिलैर्मिश्रां गायत्र्या प्रथमाहुतिम् ।
जुहुयादेकचित्तेन स्वाहाकारान्वितां बुधः ॥ १७ ॥

गायत्री छन्दसां माता ब्रह्मयोनिः प्रतिष्ठिता ।
सविता देवता तस्या विश्वामित्रस्तथा ऋषिः ॥ १८ ॥

A wise man should very attentively offer the first oblation consisting of barley, rice, sesamum etc., by chanting the Gāyatrī *mantra* ending in Svāhā. Gāyatrī is the mother of metres; and it is famous as the source of Brahman (Vedas); Savitṛ is the divinity of this *mantra* and Viśvāmitra is the seer. 17-18

ततो व्याहृतिभिः पश्चाज्जुहुयाच्च तिलान्वितम् ।
यावत्प्रपूर्यते संख्या लक्षं वा कोटिरेव वा ॥ १९ ॥

तावद्धोमं तिलैः कुर्यादच्युतार्चनपूर्वकम् ।
दीनानाथजनेभ्यस्तु यजमानः प्रयत्नतः ॥ २० ॥

तावच्च भोजनं दद्याद् यावद्धोमं समाचरेत् ।
समाप्ते दक्षिणां दद्याद् ऋत्विग्भ्यः श्रद्धयान्वितः ॥ २१ ॥

यथार्हता न लोभेन ततः शान्त्युदकेन च।
प्रोक्षयेद् ग्राममध्ये तु व्याधितांस्तु विशेषतः॥ २२ ॥

एवं कृते तु होमस्य पुरस्य नगरस्य च ।
राष्ट्रस्य च महाभाग राज्ञो जनपदस्य च।
सर्वबाधाप्रशमनी शान्तिर्भवति सर्वदा॥ २३ ॥

After chanting the three syllables of the Gāyatrī *mantra* i.e., after chanting Bhūr Bhuvaḥ Svaḥ one should make an oblation of sesamum. So long as the number of oblations has not reached one lakh or ten millions, one should continue the oblation with sesamum with due adoration to Viṣṇu. For the entire period the sacrifice continues, the sacrificer should feed the poor and the destitute with all care. And when the offering of oblation is complete, the sacrificer with faith and devotion should liberally make presents (*dakṣinā*) to the priests as they deserve. Thereafter with the water (śānti udaka) of the 'kalaśa' (a pitcher full of water placed there in the beginning of the sacrifice) all the villagers including the diseased should be sprinkled. O illustrious one, in case the sacrifice is performed in the manner prescribed above, the whole kingdom including the cities, villages and the bordering regions remains free from all the troubles and there is peace for all time to come. 19-23

मार्कण्डेय उवाच

इत्येतच्छौनकप्रोक्तं कथितं नृपनन्दन।
लक्षहोमादिकविधिं कार्यं राष्ट्रे सुशान्तिदम्॥ २४ ॥

Mārkaṇḍeya said :

O prince, thus, as told by Śaunaka, I have narrated to you the method of performing '*lakṣahoma*' which brings peace and prosperity to the entire kingdom. 24

ग्रामे गृहे वा पुरबाह्यदेशे
द्विजेरयं यत्नकृतः पुरोधिभिः

तत्रापि शान्तिर्भविता नराणां
गवां च भृत्यैः सह भूपतेश्च ॥ २५ ॥

In a village, in a residence or outside the city the sacrifice (*lakṣahoma*) or *koṭihoma*) performed by the Brahmins with all care brings all peace to the residents, the cattle and the king along with his attendants. 25

इति श्रीनरसिंहपुराणे लक्षहोमविधिर्नाम
पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

# षट्त्रिंशोऽध्याय

# CHAPTER XXXVI

मार्कण्डेय उवाच

अवतारानहं वक्ष्ये देवदेवस्य चक्रिणः ।
ताञ्छृणुष्व महीपाल पवित्रान् पापनाशनान् ॥ १ ॥

O king, I would narrate the sacred and sin-destroying incarnations of Viṣṇu (the holder of the discus), the Lord of gods ; please listen to them. 1

यथा मत्स्येन रूपेण दत्ता वेदाः स्वयम्भुवे ।
मधुकैटभौ च निधनं प्रापितौ च महात्मना ॥ २ ॥

तथा कौर्मेण रूपेण विष्णुना मन्दरो धृतः ।
यथा पृथ्वी धृता राजन् वाराहेण महात्मना ॥ ४ ॥

तेनैव निधनं प्राप्तोनं यथा राजन् महाबलः ।
हिरण्याक्षो महावीर्यो दितिपुत्रो महातनुः ॥ ४ ॥

In the Fish incarnation the high-souled Viṣṇu recovered the Vedas and handed them over to Brahmā (the Self-born) and He was the cause of death of Madhu and Kaiṭabha. Viṣṇu appeared in the form of tortoise and held aloft the mount Mandara. In Boar incarnation the high souled Viṣṇu raised up the earth and brought death and destruction to the most powerful and valorous demon Hiraṇyākṣa who was endowed with a huge gigantic body. 2-4

यथा हिरण्यकशिपुस्त्रिदशानामरिः पुरा ।
नरसिंहेन देवेन प्रापितो निधनं नृप ॥ ५ ॥

यथा बद्धो बलिः पूर्वं वामनेन महात्मना ।
इन्द्रस्त्रिभुवनाध्यक्षः कृतस्तेन नृपात्मज ॥ ६ ॥

Formerly Viṣṇu appeared as Lord Narasiṃha and killed Hiraṇyakaśipu, the enemy of the gods. In the Dwarf incarnation the high-souled Viṣṇu put Bali in chains and O prince, He installed Indra as the Lord of three worlds. 5-6

रामेण भूत्वा च यथा विष्णुना रावणो हतः ।
सगणाश्चाद्भुता राजन् राक्षसा देवकण्टकाः ॥ ७ ॥

यथा परशुरामेण क्षत्रमुत्सादितं पुरा ।
बलभद्रेण रामेण यथा दैत्यः पुरा हतः ॥ ८ ॥

Viṣṇu in His Rāma incarnation killed Rāvaṇa along with the hosts of demons of uncommon appearance, who were, as it were, the thorns to gods. In Paraśurāma incarnation He exterminated all the 'Kṣatriyas' and as Balarāma He had killed the demons like Pralamba etc. 7-8

यथा कृष्णेन कंसाद्या हता दैत्याः सुरद्विषः ।
कलौ प्राप्ते यथा बुद्धो भवेन्नारायणः प्रभुः ॥ ९ ॥

कल्किरूपं समास्थाय यथा म्लेच्छा निपातिताः ।
समाप्ते तु कलौ भूयस्तथा ते कथयाम्यहम् ॥ १० ॥

In Kṛṣṇa incarnation Viṣṇu exterminated the demons like Kaṃsa and others, the enemies of gods. In the Kali age to come, Lord Nārāyaṇa would be born as Buddha and at the end of the Kali age, He would take the form of Kalkin and exterminate the Mlecchas. All this I would narrate to you. 9-10

हरेरनन्तस्य पराक्रमं यः
शृणोति भूपाल समाहितात्मा ।
मयोच्यमानं स विमुच्य पापं
प्रयाति विष्णोः पदमत्युदारम् ॥ ११ ॥

O king, by attentively listening to the valour of the immeasurable Lord Hari as narrated by me, freed from all sins, one attains the most blissful state of Viṣṇu. 11

इति श्रीनरसिंहपुराणे हरेः प्रादुर्भावानुक्रमणे
षट्त्रिंशोऽध्यायः ॥३६॥

# सप्तत्रिंशोऽध्यायः

# CHAPTER XXXVII

### मार्कण्डेय उवाच

नानात्वादवताराणामच्युतस्य महात्मनः ।
न शक्यं विस्तराद् वक्तुं तान् ब्रवीमि समासतः ॥ १ ॥

Mārkaṇḍeya said ;

It is not possible to narrate to you in detail the numerous incarnations of high-souled Acyuta (the imperishable Lord). So briefly I am referring to those incarnations. 1

पुरा किल जगत्स्रष्टा भगवान् पुरुषोत्तमः ।
अनन्तभोगशयने योगनिद्रां समागतः ॥ २ ॥

In days of yore Lord Puruṣottama, the creator of the world took to '*yoganidrā*' (sleep of meditation) on the couch of the serpent Ananta. 2

अथ तस्य प्रसुप्तस्य देवदेवस्य शार्ङ्गिणः ।
श्रोत्राभ्यामपतत् तोये स्वेदबिन्दुद्वयं नृप ॥३॥

When Viṣṇu (the holder of the Śāraṅga bow), the Lord of gods slept on the couch of the serpent, two drops of perspiration from His ears, O king fell down in water. 3

मधुकैटभनामानौ तस्माज्जातौ महाबलौ ।
महाकायौ महावीर्यौ महाबलपराक्रमौ ॥४॥

From those two drops of perspiration were born two demons of huge gigantic body, Madhu and Kaiṭabha endowed with great strength and prowess. 4

अच्युतस्य प्रसुप्तस्य महत्पद्ममजायत ।
नाभिमध्ये नृपश्रेष्ठ तस्मिन् ब्रह्माभ्यजायत ॥५॥

From the navel of Acyuta lying asleep, there came out a great lotus blossom from which Brahmā was born, 5

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स चोक्तो विष्णुना राजन् प्रजाः सृज महामते ।
तथेत्युक्त्वा जगन्नाथं ब्रह्मापि कमलोद्भवः ॥६॥

वेदशास्त्रवशाद्यावत् प्रजाः स्रष्टुं समुद्यतः ।
तावत्तत्र समायातौ तावुभौ मधुकैटभौ ॥७॥

आगत्य वेदशास्त्रार्थविज्ञानं ब्रह्मणः क्षणात् ।
अपहृत्य गतौ घोरौ दानवौ बलदर्पितौ ॥८॥

Viṣṇu directed Brahmā with the words, "O high-minded one, create beings" : "let it be so" so saying to the Lord of the universe, the lotus-born Brahmā engaged Himself in creating beings in conformity with the directions of Vedic lore. In the meantime both the demons—Madhu and Kaiṭabha appeared there and puffed up with the pride of their strength, the ferocious demons in no time stole away Vedic lore from Brahmā. 6-8

ततः पद्मोद्भवो राजन् ज्ञानहीनोऽभवत् क्षणात् ।
दुःखितश्चिन्तयामास कथं स्रक्ष्यामि वै प्रजाः ॥९॥

Then O king, the lotus-born Brahmā became instantly senseless and very much aggrieved He pondered, 'How can I create the beings ?' 9

चोदितस्त्वं सृजस्वेति प्रजा देवेन तत्कथम् ।
स्रक्ष्येऽहं ज्ञानहीनस्तु अहो कष्टमुपस्थितम् ॥१०॥

Lord directed me, 'you create the beings, but now bereft of knowledge and wisdom how am I going to create ? Alas ! a great mishap has befallen !' 10

इति संचिन्त्य दुःखार्त्तो ब्रह्मा लोकपितामहः ।
यत्नतो वेदशास्त्राणि स्मरन्नपि न दृष्टवान् ॥११॥

Thus very much worried and aggrieved Brahmā, the progenitor of the world tried His best to recollect the Vedic lore, but could not succeed. 11

ततो विषण्णचित्तस्तु तं देव पुरुषोत्तमम् ।
एकाग्रमनसा सम्यक् शास्त्रेण स्तोतुमारभत् ॥१२॥

Then very much grief-stricken, with single-minded devotion Brahmā as per the direction of the Śāstras started eulogising Lord Puruṣottama ; 12

ब्रह्मोवाच

ॐ नमो वेदनिधये शास्त्राणां निधये नमः ।
विज्ञाननिधये नित्यं कर्मणां निधये नमः ॥१३॥

"O my Lord, obeisance to thee, the repository of Vedic lore, the repository of scriptures, the treasure-house of all wisdom and the activities. 13

विद्याधराय देवाय वागीशाय नमो नमः ।
अचिन्त्याय नमो नित्यं सर्वज्ञाय नमो नमः ॥१४॥

Obeisance to thee, the god the spouse of the goddess of speech, and the store-house of all knowledge : obeisance to thee, the inscrutable, the eternal and omniscient Lord. 14

अमूर्त्तिस्त्वं महाबाहो यज्ञमूर्तिरधोक्षज ।
साम्नां मूर्त्तिस्त्वमेवाद्य सर्वदा सर्वरूपवान् ॥१५॥

O mighty-armed Lord incomprehensible by the senses, thou art formless and even then hast the form of sacrifice. Of the form of Sāman thou assumest all forms at all times. 15

सर्वज्ञानमयोऽसि त्वं हृदि ज्ञानमयोऽच्युत ।
देहि मे त्वं सर्वज्ञानं देवदेव नमो नमः ॥१६॥

O imperishable Lord, assuming the form of knowledge thou hast thy seat in the heart of one and all. Be pleased to confer on me all types of knowledge, obeisance to thee, O Lord of gods !" 16

मार्कण्डेय उवाच

इत्थं स्तुतस्तदा तेन शङ्खचक्रगदाधरः ।
ब्रह्माणमाह देवेशो दास्ये ते ज्ञानमुत्तमम् ॥१७॥

**Mārkaṇḍeya said :**

Thus eulogised by Brahmā Viṣṇu, the Lord of gods, the holder of conch, mace and discus addressed Him, 'I would bestow upon you the supreme knowledge'. 17

इत्युक्त्वा तु तदा विष्णुश्चिन्तयामास पार्थिव ।
केनास्य नीतं विज्ञानं केन रूपेण चादधे ॥१८॥

O king, having said so Lord Viṣṇu thought over the matter,—'Who has taken away the Vedic lore and how has he retained it ?' 18

मधुकैटभकृतं सर्वमिति ज्ञात्वा जनार्दनः ।
मात्स्यं रूपं समास्थाय बहुयोजनमायतम् ।
बहुयोजनविस्तीर्णं सर्वज्ञानमयं नृप ॥१९॥

Fully aware of the fact that it was the mischief of Madhu and Kaiṭabha, Janārdana, O king, took up the form of a fish ; the fish had the size extending over many 'yojanas' in length and breadth and it was the embodiment of all knowledge. 19

स प्रविश्य जलं तूर्णं क्षोभयामास तद्धरिः ।
प्रविश्य च स पातालं दृष्टवान्मधुकैटभौ ॥२०॥

In the form of the fish Hari at once entered the waters and agitated it. Then He entered the nether world and found out the two demons Madhu and Kaiṭabha. 20

तौ मोहयित्वा तुमुलं तज्ज्ञानं जगृहे हरिः ।
वेदशास्त्राणि मुनिभिः संस्तुतो मधुसूदनः ॥२१॥

There in the nether region prayed by sages and seers, Madhusūdana (the slayer of Madhu) brought them to swoon and rescued the Vedic lore. 21

आनीय ब्रह्मणे दत्त्वा त्यक्त्वा तन्मात्स्यकं नृप ।
जगद्धिताय स पुनर्योगनिद्रावशं गतः ॥२२॥

After handing them over to Brahmā Lord Viṣṇu gave up the form of the fish and for the good of the world again He took recourse to '*yoganidrā*' (sleep of meditation). 22

ततः प्रबुद्धौ संक्रुद्धौ तावुभौ मधुकैटभौ ।
आगत्य ददृशाते तु शयानं देवमव्ययम् ॥२३॥

Then, after the swoon when both Madhu and Kaiṭabha got back their senses, they were furious not to find the Vedic scriptures and in their attempt to search for the scriptures they found the eternal Lord Viṣṇu, lying in '*yoganidrā*'. 23

अयं स पुरुषो धूर्त्त आवां सम्मोह्य मायया ।
आनीय वेदशास्त्राणि दत्त्वा शेतेऽत्र साधुवत् ॥२४॥

"Here is that rogue who deluded us by the power of His '*māyā*'; after procuring the Vedic scriptures He has handed them over to Brahmā and He sleeps as if He were quite innocent." 24

इत्युक्त्वा तौ महाघोरौ दानवौ मधुकैटभौ ।
बोधयामासतुस्तूर्णं शयानं केशवं नृप ॥२५॥

Having said so fierce and terrible demons Madhu and Kaiṭabha at once roused Keśava. 25

युद्धार्थमागतावत्र त्वया सह महामते ।
आवयोरिह संग्रामं युध्यस्वोत्थाय साम्प्रतम् ॥२६॥

O high-minded one, we have come here to have a fight with you, accept our challenge; arise, and be ready for a fight at once. 26

इत्युक्तो भगवांस्ताभ्यां देवदेवो नृपोत्तम ।
तथेति चोक्त्वा तौ देवः शार्ङ्गं सज्यमथाकरोत् ॥२७॥

Thus challenged by both the demons the Lord of gods replied,—'Let it be so' and at once He strung the Śāraṅga bow. 27

ज्याघोषतलघोषेण शार्ङ्गशब्देन माधवः ।
खं दिशः प्रदिशश्चैव पूरयामास लीलया ॥२८॥

By this time when Mādhava sportively produced the sound of the twang of the bow and blew His conch, all the sky and the quarters resounded. 28

तौ च राजन् महावीर्यौ ज्याघोषं चक्रतुस्तदा ।
युयुधाते महाघोरौ हरिणा मधुकैटभौ ॥२९॥

Likewise, immediately very mighty and terrible demons Madhu and Kaiṭabha O king, produced the sound of the twang of their bow and had a fight with Viṣṇu (Hari). 29

कृष्णश्च युयुधे ताभ्यां लीलया जगतः पतिः ।
समं युद्धमभूदेवं तेषामस्त्राणि मुञ्चताम् ॥३०॥

Kṛṣṇa, the Lord of the universe fought with them in a sportive spirit. Thus there started a pitched battle between both the parties when each struck the other with missiles. 30

केशवः शार्ङ्गनिर्मुक्तैः शरैराशीविषोपमैः ।
तानि शस्त्राणि सर्वाणि चिच्छेद तिलशस्तदा ॥३१॥

With serpent-like arrows shot from the Śārṅga bow of Keśava all their weapons were cut to pieces. 31

तौ युद्ध्वा सुचिरं तेन दानवौ मधुकैटभौ ।
हतौ शार्ङ्गविनिर्मुक्तैः शरैः कृष्णेन दुर्मदौ ॥३२॥

Both the haughty and proud demons Madhu and Kaiṭabha fought with Kṛṣṇa for a long time and at last they were killed by Him with the arrows let loose from His Śārṅga bow. 32

तयोस्तु मेदसा राजन् विष्णुना कल्पिता मही ।
मेदिनीति ततः संज्ञामवापेयं वसुन्धरा ॥३३॥

By the '*medas*' (fat-content) of their bodies Viṣṇu constituted this earth; hence this earth was known as 'Medinī. 33

एवं कृष्णप्रसादेन वेदाँल्लब्ध्वा प्रजापतिः ।
प्रजाः ससर्ज भूपाल वेददृष्टेन कर्मणा ॥३४॥

Thus due to the grace of Lord Kṛṣṇa, Brahmā, the Lord of creatures got back the Vedas and created the beings in the manner prescribed in these scriptures. 34

य इदं शृणुयान्नित्यं प्रादुर्भावं हरेर्नृप ।
उषित्वा चन्द्रसदने वेदविद्ब्राह्मणो भवत् ॥३५॥

O king, he, who daily listens to this account of Hari's incarnation (after giving up this mortal body) lives in the world of the Moon and again is born in this world as a Brahmin proficient in Vedic lore. 35

मात्स्यं वपुस्तन्महदद्रितुल्यं
विद्यामयं लोकहिताय विष्णुः ।
आस्थाय भीमं जनलोकसंस्थैः
स्तुतोऽथ यस्तं स्मर भूमिपाल ॥३६॥

O king, please meditate on Viṣṇu, the embodiment of all wisdom, who, for the good of the world assumed the fierce, terrible and huge mountain-like body of a fish and who was prayed by the residents of Janaloka (one of the seven divisions of the universe situated above Maharloka). 36

इति श्रीनरसिंहपुराणे मत्स्यप्रादुर्भावो नाम सप्तत्रिंशोऽध्यायः ॥३७॥

# अष्टत्रिंशोऽध्यायः

## CHAPTER XXXVIII

मार्कण्डेय उवाच

पुरा देवासुरे युद्धे देवा दैत्यैः पराजिताः ।
सर्वे ते शरणं जग्मुः क्षीराब्धितनयापतिम् ॥१॥

Mārkaṇḍya said :

In days of yore in the fight that ensued between the gods and demons the gods were defeated and all of them took refuge with Viṣṇu, the Lord of Lakṣmī (the daughter of the ocean). 1

स्तोत्रेण तुष्टुवुः सर्वे समाराध्य जगत्पतिम् ।
कृताञ्जलिपुटा राजन् ब्रह्माद्या देवतागणाः ॥२॥

O king, all the divinities beginning with Brahmā worshipped the Lord of the universe and with folded hands prayed Him with hymns of praise[1]. 2

देवा ऊचुः

नमस्ते पद्मनाभाय लोकनाथाय शार्ङ्गिणे ।
नमस्ते पद्मनाभाय सर्वदुःखापहारिणे ॥३॥

The gods prayed :

"Obeisance to thee, Padmanābha (the lotus-navelled), Obeisance to Lokanātha (the Lord of the universe) and Śārṅgin (the holder of the Śārṅga bow), Obeisance to thee Padmanābha, the dispeller of all misery. 3

नमस्ते विश्वरूपाय सर्वदेवमयाय च ।
मधुकैटभनाशाय केशवाय नमो नमः ॥४॥

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[1] In between verses 2 and 3 the N.S.P. edition inserts the following line :

"Namaste devadevāya Lokanāthāya Śārṅgiṇe"

Obeisance to thee, the embodiment of the universe and the personification of all the divinities, obeisance to Keśava, the destroyer of Madhu and Kaiṭabha. 4

दैत्यैः पराजिता देव वयं युद्धे बलान्वितैः ।
जयोपायं हि नो ब्रूहि करुणाकर ते नमः ॥५॥

O Lord, we have been defeated by the strong and powerful demons in a battle. O merciful Lord, please tell us the means by which we would achieve victory over the demons. Obeisance to thee !" 5

मार्कण्डेय उवाच

इति स्तुतो तदा देवैर्देवदेवो जनार्दनः ।
तानब्रवीद्धरिर्देवांस्तेषामेवाग्रतः स्थितः ॥६॥

Thus eulogised by the gods, Janārdana Hari, the Lord of gods appeared before them and said : 6

श्रीभगवानुवाच

गत्वा तत्र सुराः सर्वे संधिं कुरुत दानवैः ।
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा च वासुकिम् ॥७॥

सर्वौषधीः समानीय प्रक्षिप्याब्धौ त्वरान्विताः ।
दानवैः सहिता भूत्वा मथ्नध्वं क्षीरसागरम् ॥८॥

"O ye gods, you all go there and make a pact with the demons ; put all the medicinal herbs in the milk-ocean ; with mount Mandara as the churning rod and the serpent Vāsukī as the rope, taking all the demons with you, churn the ocean as quick as possible. 7-8

अहं च तत्र साहाय्यं करिष्यामि दिवौकसः ।
भविष्यत्यमृतं तत्र तत्पानाद्बलवत्तराः ॥९॥

भविष्यन्ति क्षणाद्देवा अमृतस्य प्रभावतः ।

O ye gods, I would be there to help you. Out of the churning would come out '*amṛta*', the elixir of life by drinking which within no time the gods would be fortified with strength and energy. 9-10$^a$

यूयं सर्वे महाभागास्तेजिष्ठा रणविक्रमाः ॥१०॥
इन्द्राद्यास्तु महोत्साहास्तल्लब्ध्वामृतमुत्तमम् ।
ततो हि दानवाञ्जेतुं समर्था नात्र संशयः ॥११॥

O illustrious gods, by taking a draught of that wholesome '*amṛta*', all you gods including Indra and others endowed with vigour and energy will be valorous in war. And there is no doubt that you will come out victorious in your fight with demons". 10$^b$-11

इत्युक्ता देवदेवेन देवाः सर्वे जगत्पतिम् ।
प्रणम्यागत्य निलयं संधिं कृत्वाथ दानवैः ॥१२॥

क्षीराब्धेर्मन्थने सर्वे चक्रुरुद्योगमुत्तमम् ।
बलिना चोद्धृतो राजन् मन्दराख्यो महागिरिः ॥१३॥

क्षीराब्धौ क्षेपितश्चैव तेनैकेन नृपोत्तम ।
सर्वौषधींश्च प्रक्षिप्य देवदैत्यैः पयोनिधौ ॥१४॥

वासुकिश्चागतस्तत्र राजन्नारायणाज्ञया ।
सर्वदेवहितार्थाय विष्णुश्च स्वयमागतः ॥१५॥

Thus advised by the Lord of gods, all the gods paid their obeisance to the Lord of the universe and came back to their residence. In full co-operation with demons they exerted all their strength for churning the ocean.

O king, Bali all by himself uprooted the great mount Mandara and threw it in the ocean of milk; gods and demons put all the medicinal herbs in the ocean; at the command of Nārāyaṇa Vāsukī arrived there. And finally for the benefit of the gods Viṣṇu in person came to the spot. 12-15

तत्र विष्णुं समासाद्य ततः सर्वे सुरासुरः ।
सर्वे ते मैत्रभावेन क्षीराब्धेस्तटमाश्रिताः ॥१६॥

Then all the gods and demons approached Lord Viṣṇu and imbued with a feeling of love and friendship all of them assembled on the shore of the milk-ocean. 16

मन्थानं मन्दरं कृत्वा नेत्रं कृत्वाथ वासुकिम् ।
ततो मथितुमारब्धं नृपते तरसामृतम् ॥१७॥

Then with mount Mandara as the churning rod and serpent Vāsukī as the rope very soon they started churning out the '*amṛta*' from the ocean. 17

विष्णुना मुखभागे तु योजिता दानवास्तदा ।
देवताः पुच्छभागे तु मथनाय नियोजिताः ॥१८॥

In the act of churning in the region facing the mouth of Vāsukī Viṣṇu engaged the demons and in the region facing its tail the gods were engaged. 18

एवं च मथनात्तत्र मन्दरोऽधः प्रविश्य च ।
आधारेण विना राजन् तं दृष्ट्वा सहसा हरिः ॥१९॥

सर्वलोकहितार्थाय कूर्मरूपमधारयत् ।
आत्मानं सम्प्रवेश्याथ मन्दरस्य गिरेरधः ॥२०॥

प्रविश्य धृतवान् शैलं मन्दरं मधुसूदनः ।
उपर्याक्रान्तवाञ्छैलं पृथग्रूपेण केशवः ॥२१॥

चकर्ष नागराजं च देवैः सार्धं जनार्दनः ।
ततस्ते त्वरया युक्ता ममन्थुः क्षीरसागरम् ॥२२॥
यावच्छक्त्या नृपश्रेष्ठ बलवन्तः सुरासुराः ।

And in course of churning, O king, the mount Mandara without any support went down the ocean. At this for the good of the universe Hari (Viṣṇu) at once assumed the form of a tortoise and supported the mount Mandara placing Himself under it. In another form Keśava, the slayer of Madhu pressed it down from the top to maintain its balance. There was even another form, alongwith the gods Janārdana remained busy in pulling the rope of the serpent-king Vāsukī, Then, O the best of kings, all the mighty gods and demons exerted all their strength and continued churning the ocean of milk with all agility. 19-23ª

मथ्यमानात्ततस्तस्मात् क्षीराब्धेरभवन्नृप ॥२३॥
कालकूटमिति ख्यातं विषमत्यन्तदुस्सहम् ।
तं नागा जगृहुः सर्वे तच्छेषं शंकरोऽग्रहीत् ॥२४॥

नारायणाज्ञया तेन नीलकण्ठत्वमाप्तवान् ।
ऐरावतश्च नागेन्द्रो हरिश्चोच्चैःश्रवाः पुनः ॥२५॥

द्वितीयावर्तनाद्राजन्नुत्पन्नाविति नः श्रुतम् ।
तृतीयावर्तनाद् राजन्नप्सराश्च सुशोभना ॥२६॥

चतुर्थात पारिजातश्च उत्पन्नः स महाद्रुमः ।
पञ्चमाद्धि हिमांशुस्तु प्रोत्थितः क्षीरसागरात् ॥२७॥

तं भवः शिरसा धत्ते नारीवत् स्वस्तिकं नृप ।
नानाविधानि दिव्यानि रत्नान्याभरणानि च ॥२८॥

क्षीरोदधेरुत्थिताश्च गन्धर्वाश्च सहस्रशः ।
एतान् दृष्ट्वा तथोत्पन्नानत्याश्चर्यसमन्वितान् ॥२९॥

अभवञ्जातहर्षास्ते तत्र सर्वे सुरासुराः ।

When the ocean was churned, there came out the most deadly poison known as 'Kālakūṭa'. All the Nāgas partook of it; and whatever was left out, was taken by Śaṃkara at the command of Nārāyaṇa, that is why Śaṃkara was called 'Nīlakaṇṭha' (blue-throated). Then in the second round of churning came out Airāvata, the king of elephants and the horse Uccaiśravas : thus we have heard In the third round of churning O king, there appeared the most beautiful nymph (Urvaśī) and in the fourth round came out Pārijāta, the great tree of paradise. Then in the fifth round from the milk-ocean there was the moon ; Lord Śiva carries it on His head like a woman having the '*svastika*' mark on her forehead. And finally from the milk-ocean emerged thousands of Gandharvas and different kinds of divine jewels and ornaments. All the gods and demons were extremely delighted to look at these wonderful objects produced from the ocean. 23$^{b}$-30$^{a}$

देवपक्षे ततो मेघाः स्वल्पं वर्षन्ति संस्थिताः ॥३०॥
कृष्णाज्ञया च वायुश्च सुखं वाति सुरान् प्रति ।
विषनिःश्वासवातेन वासुकेश्चापरे हताः ॥३१॥

निस्तेजसोऽभवन् दैत्या निर्वीर्याश्च महामते ।

Then at the command of Kṛṣṇa the clouds began to drizzle on the side the gods were present and also sweet pleasant breeze began to blow in the direction of gods; but O high-minded one, many demons affected by the poisonous breath of serpent Vāsukī lost their life and others languished bereft of energy and vigour. 30$^{b}$-32$^{a}$

ततः श्रीरुत्थिता तस्मात् क्षीरोदाद्धृतपङ्कजा ॥३२॥
विभ्राजमाना राजेन्द्र दिशः सर्वाः स्वतेजसा ।
ततस्तीर्थोदकैः स्नाता दिव्यवस्त्रैरलंकृता ॥३३॥

दिव्यगन्धानुलिप्ताङ्गी सुमनोभिः सुभूषणैः ।
देवपक्षं समासाद्य स्थित्वा क्षणमरिंदम ॥३४॥

हरिवक्षःस्थलं प्राप्ता ततः सा कमलालया ।

O best of the kings, then from that ocean arose Śrī with lotus in her hand; all the quarters were illumined by the shining rays of her body. O the vanquisher of enemies, bathed in the waters of the holy rivers, dressed in divine garments, decked with flowers and ornaments Śrī with her body besmeared with divine fragrant substance approached the gods and waited there for a moment. Śrī (Kamalālayā—whose abode is in the lotus) thereafter got a position in the breast of Hari. 32$^{b}$-35$^{a}$

ततोऽमृतघटं पूर्णं दुग्ध्वा तु पयसो निधेः ॥३५॥
धन्वन्तरिः समुत्तस्थौ ततः प्रीताः सुरा नृप ।

Then came out Dhanvantari with a pitcher full of "*amṛta*" (ambrosia), milked from the ocean and the gods were very much pleased to see him. 35$^{b}$-36$^{a}$

दैत्याः श्रिया परित्यक्ता दुःखितास्तेऽभवन्नृप ॥३६॥
नीत्वामृतघटं पूर्णं ते च जग्मुर्यथासुखम् ।

In the meantime, O king, goddess Śrī deserted the demons, who in consequence were very much aggrieved and got away with the pitcher full of *amṛta*. $36^{b}$-$37^{a}$

ततः स्त्रीरूपमकरोद् विष्णुर्देवहिताय वै ॥३७॥

आत्मानं नृपशार्दूल सर्वलक्षणसंयुतम् ।
ततो जगाम भगवान् स्त्रीरूपेणासुरान् प्रति ॥३८॥

Then for the good of the gods Viṣṇu appeared in the form of a woman endowed with all the auspicious features and approached the demons $37^{b}$-38

दिव्यरूपां तु तां दृष्ट्वा मोहितास्ते सुरद्विषः ।
सुधापूर्णघटं ते तु मोहैः संस्थाप्य सत्तम ॥३९॥

कामेन पीडिता ह्यासन्नसुरास्तत्र तत्क्षणात् ।

At the sight of that celestial beauty the demons were deluded and under the impact of delusion without caring least for the pitcher, they were at once overtaken by passion. 39-$40^{a}$

मोहयित्वा तु तानेवमसुरानवनीपते ॥४०॥
अमृतं तु समादाय देवेभ्यः प्रददौ हरिः ।

Then, O king, having deluded the demons Hari (Viṣṇu) recovered the amṛta and handed that over to the gods. $40^{b}$-$41^{a}$

तत्पीत्वा तु ततो देवा देवदेवप्रसादतः ॥४१॥
बलवन्तो महावीर्या रणे जग्मुस्ततोऽसुरान् ।
जित्वा रणेऽसुरान् देवाः स्वानि राज्यानि चक्रिरे ॥४२॥

The gods had a drink of that "*amṛta*" and due to the grace of the Lord of gods, endowed with strength and valour they marched to the battle-field for fighting with the demons; having defeated the demons the gods regained their kingdom. $41^{b}$-42

एतत्ते कथितं राजन् प्रादुर्भावो हरेरयम् ।
कूर्माख्यः पुण्यदो नृणां शृण्वतां पठतामपि ॥४३॥

Thus O king, I have given you an account of the tortoise incarnation of Hari (Viṣṇu). People reading aloud or listening to the account are endowed with religious merit. 43

आविष्कृतं कौर्ममनन्तवर्चसं
नारायणेनाद्भुतकर्मकारिणा ।
दिवौकसानां तु हिताय केवलं
रूपं परं पावनमेव कीर्तितम् ॥४४॥

I have told you how only for the benefit of gods the omnipotent Lord Nārāyaṇa assumed the incarnation of the holy vigorous tortoise. 44

इति श्रीनरसिंहपुराणे कूर्मप्रादुर्भावो नामाष्टत्रिंशोऽध्यायः ॥३८॥

## एकोनचत्वारिंशोऽध्यायः

## CHAPTER XXXIX

### मार्कण्डेय उवाच

अतः परं हरेः पुण्यं प्रादुर्भावं नराधिप।
वाराहं ते प्रवक्ष्यामि समाहितमनाः शृणु ॥१॥

Mārkaṇḍeya said

O king, hereafter I would describe to you the holy Boar incarnation (prādurbhāva)[1] of Hari. Listen to it attentively. 1

अवान्तरलये प्राप्ते ब्रह्मणस्तु दिनक्षये।
त्रैलोक्यमखिलं व्याप्य तिष्ठन्त्यम्भांसि सत्तम ॥२॥

O best of men, at the end of a day of Brahmā when there was the intermittent deluge, all the three worlds lay submerged in waters. 2

त्रैलोक्येऽखिलसत्त्वानि यानि राजेन्द्र तानि वै।
ग्रस्त्वा विष्णुस्ततः शेते तस्मिन्नेकार्णवे जले ॥३॥

अनन्तभोगशयने सहस्रफणशोभिते।
रात्रिं युगसहस्रान्तां ब्रह्मरूपी जगत्पतिः ॥४॥

O the best of kings, by this time Viṣṇu, the Lord of the universe having the nature of Brahman devours all the beings of the three worlds and in the waters formed into a single ocean, He lies in eternal sleep in the couch of the serpent Ananta bedecked with a thousand hoods for a night lasting for a thousand (Catur-) yugas. 3-4

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[1] The texts like MBH. (3.272.70), Brahma Purāṇa (Ch. 104, and Harivaṃśa (I. Ch. 40-41) Nag Publishers, Delhi make use of the terminology "prādurbhāva". But in course of time this terminology came to be replaced by "avatāra". For a detailed discussion of the terminologies like "avatāra" and "prādurbhāva" vide the paper "Avatāra, rūpa and prādurbhāva" by Paul Hacker WZKMS, Vol.

दितेः पुत्रो महानासीत् कश्यपादिति नः श्रुतम् ।
हिरण्याक्ष इति ख्यातो महाबलपराक्रमः ॥५॥

From the side of Kaśyapa Diti had a son of great strength and valour known as Hiraṇyākṣa : thus we have heard. 5

पाताले निवसन् दैत्यो देवानुपरुरोध सः ।
यज्विनामपकाराय यतते स तु भूतले ॥६॥

The demon with his residence in the nether world, beseiged the city of the gods ; and here on this earth he used to oppress the people who performed any sacrifice. 6

अथ भूम्युपरि स्थित्वा मर्त्या यक्ष्यन्ति देवताः ।
तेन तेषां बलं वीर्यं तेजश्चापि भविष्यति ॥७॥

"All the mortals living on this earth would perform sacrifice in honour of the gods. And hence they would be endowed with strength, valour and energy." 7

इति मत्वा हिरण्याक्षः कृते सर्गे तु ब्रह्मणा ।
भूमेर्या धारणाशक्तिस्तां नीत्वा स महासुरः ॥८॥

Being aware of this when Brahmā had created the universe, the great demon Hiraṇyākṣa seized the supporting and sustaining power of earth. 8

विवेश तोयमध्ये तु रसातलतलं नृप ।
विना शक्त्या च जगती प्रविवेश रसातलम् ॥९॥

And O king, with that power taken off from the earth the demon went down the waters and entered the nether world ; and along with him the earth too bereft of the sustaining power went down the nether world. 9

निद्रावसाने सर्वात्मा क्व स्थिता मेदिनीति वै ।
संचिन्त्य ज्ञात्वा योगेन रसातलतलं गताम् ॥१०॥

At the end of His '*yoganidrā*' (sleep of meditation) Hari, the Universal Self thought about as to where was the earth and through the power of 'yoga' He realised that the earth had gone down the nether world. 10

अथ वेदमयं रूपं वाराहं वपुरास्थितम् ।
वेदगादं यूपदंष्ट्रं चितिवक्त्रं नराधिप ॥११॥

व्यूढोरस्कं महाबाहुं पृथुवक्त्रं नराधिप ।
अग्निजिह्वं स्रुचं तुण्डं चन्द्रार्कनयनं महत् ॥१२॥

पूर्तेष्टिधर्मश्रवणं दिव्यं तं सामनिःस्वनम् ।
प्राग्वंशकायं हविर्नासं कुशदर्भतनूरुहम् ॥१३॥

सर्वं वेदमयं तच्च पुण्यसूक्तमहासटम् ।
नक्षत्रताराहारं च प्रलयावर्त्तभूषणम् ॥१४॥

Then He assumed the from of the boar; the boar of the nature of Vedic lore had four Vedas as its four feet, the sacrificial post was its tusk, Syenacit was its mouth, the arms were long, fire was its tongue, the sacrificial ladle was the cavity of its mouth, the sun and the moon were its huge and expansive eyes, ponds and wells and the performance of sacrifice became its ears, the Saman was its voice, the sacrificial room was its body, the oblation was its nostril, the kuśa-grass constituted the hairs of its body, sacred Vedic hymns were its bristles, the stars and the planets formed its necklace, the whirlpool of the time of deluge was its embellishment, thus the boar was the embodiment of Vedic lore. 11-14

इत्थं कृत्वा तु वाराहं प्रविवेश वृषाकपिः ।
रसातल नृपश्रेष्ठ सनकाद्यैरभिष्टुतः ॥१५॥

प्रविश्य च हिरण्याक्षं युद्धे जित्वा वृषाकपिः ।
दष्ट्राग्रेण ततः पृथ्वीं समुद्धृत्य रसातलात् ॥१६॥

स्तूयमानोऽमरगणैः स्थापयामास पूर्ववत् ।
संस्थाप्य पर्वतान् सर्वान् यथास्थानमकल्पयत् ॥१७॥

Thus O king, having assumed the form of the boar Viṣṇu entered the nether world; eulogised there by the sages like

Sanaka and others, Viṣṇu fought with demom Hiraṇyākṣa and defeated him. Then with tip of His tusk He raised aloft the earth from the nether world and praised by the gods He restored it to its former position. After the earth was put back in its former position, He stationed the mountains in their proper places. 15-17

विहाय रूपं वाराहं तीर्थे कोकेतिविश्रुते ।
वैष्णवानां हितार्थाय क्षेत्रं तद्गुप्तमुत्तमम् ॥१८॥

Then for the benefit of His devotees He discarded His form of the boar in the sacred place known as Kokāmukha and that place (where Lord Viṣṇu gave up his boar incarnation) is the most sacred and invisible to the common man. 18

ब्रह्मरूपं समास्थाय पुनः सृष्टिं चकार सः ।
विष्णुः पाति जगत्सर्वमेवम्भूतो युगे युगे ।
हन्ति चान्ते जगत्सर्वं रुद्ररूपी जनार्दनः ॥१९॥

Again assuming the form of Brahmā Viṣṇu created this world, thus from age to age Viṣṇu takes up different incarnations and protects the whole universe. In the form of Rudra, Janārdana is the cause of the destruction of the whole universe. 19

वेदान्तवेद्यस्य हरेर्वृषाकपेः
कथामिमां यश्च शृणोति मानवः ।
दृढां मतिं यज्ञतनौ विवेश्य वै
विहाय पापं च नरो हरिं व्रजेत् ॥२०॥

Lord Viṣṇu is the subject of discussion of the Vedānta philosophy. A person who devotedly listens to His account and meditates on Viṣṇu as an embodiment of sacrifice (i.e., the boar incarnation)[1] is cleansed of all sins and attains Lord Hari. 20

इति श्रीनरसिंहपुराणे वाराहप्रादुर्भावो नाम
एकोनचत्वारिंशोऽध्यायः ॥३९॥

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[1] Refer to ślokas 11-14 of the chapter where the boar incarnation has been metaphorically represented as a sacrifice.

# चत्वारिंशोऽध्यायः

# CHAPTER XL

### मार्कण्डेय उवाच

वाराहः कथितो ह्येवं प्रादुर्भावो हरेस्तव ।
साम्प्रतं नारसिंहं तु प्रवक्ष्यामि निबोध मे ॥१॥

Mārkaṇḍeya said

I have narrated to you the Boar incarnation of Lord Viṣṇu, now I would tell you His Man-Lion incarnation. Please listen to me. 1

दितेः पुत्रो महानासीद्धिरण्यकशिपुः पुरा ।
तपस्तेपे निराहारो बहुवर्षसहस्रकम् ॥२॥

तपतस्तस्य संतुष्टो ब्रह्मा तं प्राह दानवम् ।
वरं वरय दैत्येन्द्र यस्ते मनसि वर्तते ॥३॥

इत्युक्तो ब्रह्मणा दैत्यो हिरण्यकशिपुः पुरा ।
उवाच नत्वा देवेशं ब्रह्माणं विनयान्वितः ॥४॥

In days of yore there was the great Hiraṇyakaśipu the son of Diti. Without food and drink he practised austerities for thousands of years. Brahmā, pleased with his penance came to the demon and said—"O lord of demons, ask for any boon that you like", thus asked by Brahmā the demon Hiraṇyakaśipu with all humility bowed down to the Lord of gods and said :— 2-4

### हिरण्यकशिपुरुवाच

यदि त्वं वरदानाय प्रवृत्तो भगवन्मम ।
यद्यद्वृणोम्यहं ब्रह्मंस्तत्तन्मे दातुमर्हसि ॥५॥

Hiraṇyakaśipu said :

"O Brahman, if thou desirest to grant me boons, then it behoves thee, O Lord to grant me any boon I ask for. 5

न शुष्केण न चार्द्रेण न जलेन न वह्निना।
न काष्ठेन न कीटेन पाषाणेन न वायुना ॥६॥

नायुधेन न शूलेन न शैलेन न मानुषैः।
न सुरैरसुरैर्वापि न गन्धर्वैर्न राक्षसैः ॥७॥

न किन्नरैर्न यक्षैस्तु विद्याधरभुजंगमैः।
न वानरैर्मृगैर्वापि नैय मातृगणैरपि ॥८॥

नाभ्यन्तरे न बाह्ये तु नान्यैर्मरणहेतुभिः।
न दिने न च नक्तं मे त्वत्प्रसादाद् भवेन्मृतिः ॥९॥

इति वै देवदेवेशं वरं त्वत्तो वृणोम्यहम्।

Let me not die by anything dry or wet ; let me not meet my death either in water or in fire, either through wood or through insects, either through slabs of stone or through air, either by means of weapons or by means of spikes, either through rocks or through human beings. The gods, demons, Gandharvas, Rākṣasas, Kinnaras, Yakṣas, Vidyādbarsa, serpents, monkeys, beasts and the mothers : none of these should account for my death. Neither within doors nor out-of-doors, neither by day nor by night let me meet my death ; through the grace, O lord let not any other object animate or inanimate be the cause of my death. O Supreme Lord of gods, this is the boon I ask of you." 6-10a

मार्कण्डेय उवाच

इत्युक्तो दैत्यराजेन ब्रह्मा तं प्राह पार्थिव ॥१०॥
तपसा तव तुष्टोऽहं महता तु वरानिमान्।
दुर्लभानपि दैत्येन्द्र ददामि परमाद्भुतान् ॥११॥
अन्येषां नेदृशं दत्तं न तैरित्थं तपः कृतम्।
त्वत्प्रार्थितं मया दत्तं सर्वं ते चास्तु दैत्यप ॥१२॥

गच्छभुङ्क्ष्व महाबाहो तपसामूर्जितं फलम् ।

Mārkaṇḍeya said

Thus prayed for by the lord of demons, Brahmā told him —"I am pleased with your rigorous austerities, O lord of demons ; I grant these boons to you, even though they are very uncommon and difficult to get ; nobody else had been favoured with such boons and nobody too had practised such rigorous penance. Hence O lord of demons, I grant you all that you seek. Now O valiant demon, you can go and enjoy the rich rewards of your penance." 10$^{b}$-13$^{a}$

इत्येवं दैत्यराजस्य हिरण्यकशिपोः पुरा ॥१३॥
दत्त्वा वरान् ययौ ब्रह्मा ब्रह्मलोकमनुत्तमम् ।
सोऽपि लब्धवरो दैत्यो बलवान् बलदर्पितः ॥१४॥

Thus having granted the boons to Hiraṇyakaśipu the lord of demons, Brahmā left for His supreme abode. The valiant demon after being favoured with the boons of Brahmā was very much puffed up with his strength and prowess. 13$^{b}$-14

देवान् सिद्धान् रणे जित्वा दिवः प्राच्यावयद् भुवि ।
दिवि राज्यं स्वयं चक्रे सर्वशक्तिसमन्वितम् ॥१५॥

Then he vanquished all the pre-eminent gods and from their abode—the heaven he drove them off to the earth. Endowed with all wealth and prosperity the heaven came to be ruled by him alone. 15

देवा अपि भयात्तस्य रुद्राश्चैवर्षयो नृप ।
विचेरुरवनौ सर्वे बिभ्राणा मानुषीं तनुम् ॥१६॥

प्राप्तत्रैलोक्यराज्योऽसौ हिरण्यकशिपुः प्रजाः ।
आहूय सर्वा राजेन्द्र वाक्यं चेदमभाषत ॥१७॥

Sages and gods like Rudra etc., very much frightened roamed about this earth as human beings ; O valiant king, Hiraṇyakaśipu with all the three worlds, under his subjugation summoned his subjects and commanded : 16-17

न यष्टव्यं न होतव्यं न दातव्यं सुरान् प्रति ।
युष्माभिरहमेवाद्य त्रैलोक्याधिपतिः प्रजाः ॥१८॥

ममैव पूजां कुरुत यज्ञदानादि कर्मणा ।
ताश्च सर्वास्तथा चक्रुर्दैत्येन्द्रस्य भयान्नृप ॥१९॥

Sacrifice, oblation or gift :—desist from doing any sort of these in honour of the gods ; I am the lord of the three worlds, O my subjects, from now on all your activities like sacrifice or gift must be directed to me for my propitiation, then O king, afraid of the lord of demons, the subjects did everything as per his command. 18-19

यत्रैवं क्रियमाणेषु त्रैलोक्यं सचराचरम् ।
अधर्मयुक्तं सकलं बभूव नृपसत्तम ॥२०॥

When the subjects discontinued oblation and sacrifice etc., O pre-eminent king, and directed their attention to the adoration of the demon Hiraṇyakaśipu, all the three worlds including both the animate and the inanimate went done the path of unrighteousness. 20

स्वधर्मलोपात् सर्वेषां पापे मतिरजायत ।
गते काले तु महति देवाः सेन्द्रा बृहस्पति ॥२१॥

नीतिज्ञं सर्वशास्त्रज्ञं पप्रच्छुर्विनयान्विताः ।
हिरण्यकशिपोरस्य विनाशं मुनिसत्तम ॥२२॥
त्रैलोक्यहारिणः शीघ्रं वधोपायं वदस्व नः ।

Averse to one's own duty each one of the subjects took to a base sinful life. Thus when a long time had elapsed, gods like Indra and others approached Bṛhaspati, who was proficient in all the scriptures and who had a thorough knowledge of the rules of moral conduct. With all modesty they appealed—Hiraṇyakaśipu has wrested the three worlds ; O revered sage, please tell us without delay as to when and how the demon would be killed." 21-23ª

### बृहस्पतिरुवाच

शृणुध्वं मम वाक्यानि स्वपदप्राप्तये सुराः ॥२३॥

प्रायो ह्रिरण्यकशिपुः क्षीणभागो महासुरः ।
शोको नाशयति प्रज्ञां शोको नाशयति श्रुतम् ॥२४॥

शोको मतिं नाशयति नास्ति शोकसमो रिपुः ।
सोढुं शक्योऽग्निसम्बन्धः शस्त्रस्पर्शश्च दारुणः ॥२५॥

न तु शोकभवं दुःखं संसोढुं नृप शक्यते ।
कालान्निमित्ताच्च वयं लक्ष्यामस्तत्क्षयं सुराः ॥२६॥

Bṛhaspati said :

"O gods, listen to me and you would be able to get back your positions. The merit of the great demon Hiraṇyakaśipu is so to say exhausted. (And you know, how much grief-stricken he is because of the death of his brother Hiraṇyākṣa !) Excessive grief has put an end to his wisdom and learning ; because of grief he has lost his mental balance ; really grief is the greatest enemy of man. It is rather easier O king, to bear with the heat of fire of the stroke of some sharp weapon, but it is really difficult to bear with the sorrow arising out of some misery. There are sufficient indications from the time and evil portents that his death is very near. 23$^{b}$-26

बुधाश्च सर्वे सर्वत्र स्थिता वक्ष्यन्ति नित्यशः ।
अचिरादेव दुष्टोऽसौ नश्यत्येव परस्परम् ॥२७॥

Everyday and everywhere the wise are found talking among themselves that death of Hiraṇyakaśipu is at hand. 27

देवानां तु परामृद्धिं स्वपदप्राप्तिलक्षणाम् ।
हिरण्यकशिपोर्नाशं शकुनानि वदन्ति मे ॥२८॥

From the omens I see, Hiraṇyakaśipu would meet his death ; and gods would get back their glory and prosperity in keeping with their position and status. 28

यत एवमतो देवाः सर्वं गच्छत माचिरम् ।
क्षीरोदस्योत्तरं तीरं प्रसुप्तो यत्र केशवः ॥२९॥

युष्माभिः संस्तुतो देवः प्रसन्नो भवति क्षणात् ।
स हि प्रसन्नो दैत्यस्य वधोपायं वदिष्यति ॥३०॥

Hence O gods, without delay all of you now proceed to the northern shore of the milk-ocean ; Lord Viṣṇu is sleeping there. Eulogised by your hymns of praise, He would be pleased to tell you the means as to how Hiraṇyakaśipu would be killed." 29-30

इत्युक्तास्तेन देवास्ते साधु साध्वित्यथाब्रुवन् ।
प्रीत्या च परया युक्ता गन्तुं चक्रुरथोद्यमम् ॥३१॥

Thus advised by Bṛhaspati, there were shouts of joy among the gods "well-done, well-done". They were extremely pleased with Bṛhaspati and got ready to start for the milk-ocean. 31

पुण्ये तिथौ शुभे लग्ने पुण्यं स्वस्ति च मङ्गलम् ।
कारयित्वा मुनिवरैः प्रस्थितास्ते दिवौकसः ॥३२॥

On an auspicious day in a lucky moment after observing the preparatory religious rites for securing prosperity the gods started for the milk-ocean. 32

नाशाय दुष्टदैत्यस्य स्वभूत्यै च नृपोत्तम ।
ते शर्वमग्रतः कृत्वा क्षीराब्धेरुत्तरं तटम् ॥३३॥

For the death of the wicked demon and for their own well-being. gods started for the northern shore of the milk-ocean with Lord Śiva as their leader. 33

तत्र गत्वा सुराः सर्वे विष्णुं जिष्णुं जनार्दनम् ।
अस्तुवन् विविधैः स्तोत्रैः पूजयन्तः प्रतस्थिरे ॥३४॥

On their arrival, all the gods adored Viṣṇu, the ever-victorious Lord, the oppressor of the demons ; and with different hymns of prayer they eulogised Him. 34

भवोऽपि भगवान् भक्त्या भगवन्तं जनार्दनम् ।
अस्तुवन्नामभिः पुण्यैरेकाग्रमनसा हरिम् ॥३५॥

Even Lord Śiva with single-minded devotion recited the holy auspicious names of Lord Viṣṇu : 35

श्रीमहादेव उवाच

विष्णुर्जिष्णुर्विभुर्देवो यज्ञेशो यज्ञपालकः ।
प्रभविष्णुर्ग्रसिष्णुश्च लोकात्मा लोकपालकः ॥३६॥

"Viṣṇu, the ever-victorious (Jiṣṇu), the Lord (Vibhu), the God (Deva), the Lord of sacrifice (Yajñeśa), the protector of sacrifice (Yajñapālaka), the strong and mighty (Prabhaviṣṇu), the Devourer (Grasiṣṇu), the essence of the worlds (Lokātman) and the protector of the worlds (Lokapālaka). 36

केशवः केशिहा कल्पः सर्वकारणकारणम् ।
कर्मकृद् वामनाधीशो वासुदेवः पुरुष्टुतः ॥३७॥

Keśava, the killer of Keśin (Keśihan), the competent (Kalpa), the prime cause of all causes (Sarvakāraṇakāraṇa), the doer of actions (Karmakṛt), the Lord who incarnets as Vāmana (Vāmanādhīśa), son of Vāsudeva (Vāsudeva), the Lord eulogised by many Puruṣtuta).

आदिकर्ता वराहश्च माधवो मधुसूदनः ।
नारायणो नरो हंसो विष्णुसेनो हुताशनः ॥३८॥

The prime creator, (Ādikartṛ), the Lord incarnated in the form of the Boar (Varāha), the Lord of Lakṣmī (Mādhava), the slayer of Madhu (Madhusūdaha), Nārāyaṇa, the Supreme Spirit (Nara), the Supreme Brahman (Haṃsa) Viṣṇusena, the consumer of oblations (Hutāśana). 38

ज्योतिष्मान् द्युतिमान् श्रीमानायुष्मान् पुरुषोत्तमः ।
वैकुण्ठः पुण्डरीकाक्षः कृष्णः सूर्यः सुरार्चितः ॥३९॥

The luminous (Jyotiṣmat), the splendorous (Dyutimat), the glorious and beautiful (Śrīmat), the long-lived (Āyuṣmat), the Supreme Being (Puruṣottama), Vaikuṇṭha, the lotus-eyed (Puṇḍarīkākṣa), Kṛṣṇa, the Sun (Sūrya), the Lord adored by the divinities (Surārcita). 39

नरसिंहो महाभीमो वज्रदंष्ट्रो नखायुधः ।
आदिदेवो जगत्कर्ता योगेशो गरुडध्वजः ॥४०।

The Lord incarnated as man-lion, (Narasiṃha), the most formidable (Mahābhīma), one having teeth as strong as the thunderbolt (Vajradaṃṣṭra), the Lion (Nakhāyudha) the prime God (Ādideva), the creator of the universe (Jagatkartṛ), the master of 'yoga' (Yogeśa), the Garuḍa-abannered god (Garuḍadhvaja). 40

गोविन्दो गोपतिर्गोप्ता भूपतिर्भुवनेश्वरः ।
पद्मनाभो हृषीकेशो विभुर्दामोदरो हरिः ॥४१॥

Govinda, the Lord of cows (Gopati), the protector (Goptṛ), the Lord of the earth (Bhūpati), the Lord of the worlds (Bhuvaneśvara). the lotus-navelled (Padma-nābha), the Lord of the sense organs (Hṛṣīkeśa). the Lord (Vibhu), the Lord whose waist is girded by a rope (Dāmodara),. Hari. 41

त्रिविक्रमस्त्रिलोकेशो ब्रह्मेशः प्रीतिवर्धनः ।
वामनो दुष्टदमनो गोविन्दो गोपवल्लभः ॥४२॥

The Lord who took three strides in his dwarf incarnation (Trivikrama), the Lord of the three worlds (Trilokeśa), Lord of Brahmā (Brahmeśa), the Lord who enhances joy and delight (prītivardhana), the Lord incarnated as the dwarf (Vāmana). the vanquisher of the vicious and wicked (Duṣṭadamana), Govinda, dear to the cow-herds (Gopavallabha). 42

भक्तिप्रियोऽच्युतः सत्यः सत्यकीर्तिर्ध्रुवः शुचिः ।
कारुण्यः करुणो व्यासः पापहा शान्तिवर्धनः ॥४३॥

The Lord fond of devotion (Bhakli-priya), the imperishable (Acyuta), the Truth (Satya). the Lord whose fame and glory is ever-existent (Satya-kīrti), the eternal (Dhruva), the pure and undefiled (Śuci), the compassionate Kāruṇyaḥ Karuṇo), Vyāsa, the destroyer of sins (Pāpahan) the Lord who enhances quietude and tranquility (Śānti-vardhana). 43

संन्यासी शास्त्रतत्त्वज्ञो मन्दारगिरिकेतनः ।
बदरीनिलयः शान्तस्तपस्वी वैद्युतप्रभः ॥४४॥

The Lord who is far above the world and its attachments (Sannyāsin), who has the knowledge of the truth of the scriptures (Śāstratattvajña), who has His abode in the mount Mandāra (Mandāragiriketana), the resident of the hermitage of Badarikā (Badarī-nilaya), calm and pacified (Śānta), the Ascetic (Tapasvin), the Lord endowed with the lustre of lightning (Vaidyutuprabha). 44

भूतावासो गुहावासः श्रीनिवासः श्रियःपतिः ।
तपोवासो दमो वासः सत्यवासः सनातनः ॥४५॥

The Lord in whom all the beings—human, divine or even inanimate abide (Bhūtāvāsa), the Lord who resides in the heart (of a person—Guhāvāsa), the abode of the goddess of wealth (Śrīnivāsa), the Lord of the goddess of wealth (Śrīyaḥpati), the Lord who abides in penance, restraints of the senses and in truth (Tapovāsa Damovāsa Satyavāsa), the eternal Lord (Sanātana). 45

पुरुषः पुष्कलः पुण्यः पुष्कराक्षो महेश्वरः ।
पूर्णः पूर्तिः पुराणज्ञः पुण्यज्ञः पुण्यवर्द्धनः ॥४६॥

The Supreme Being (Puruṣa), the full-fledged (Puṣkala), the righteousness-incarnate (Puṇya), the lotus-eyed (Puṣkarākṣa), the great Lord (Maheśvara), the ever-complete (Pūrṇa, Pūrti), the knower of the past (Purāṇajña), the knower and the enhancer of righteousness (Puṇyajña, Puṇyavarddhana). 46

शङ्खी चक्री गदी शार्ङ्गी लाङ्गली मुशली हली ।
किरीटी कुण्डली हारी मेखली कवची ध्वजी ॥४७॥

The Lord endowed with the conch-shell, the discus, the mace, the Śārṅga bow (Śaṅkhin Cakrin, Gadin and Śārṅgin) the Lord with emblem of a plough (Lāṅgalin, Halin) or a club (Musalin), the Lord bedecked with a diadem, ear-rings, necklace, girdle, armour, and an emblem (Kirīṭin, Kuṇḍalin, Hārin, Mekhalin, Kavacin and Dhvajin). 47

विष्णुर्जेता महावीरः शत्रुघ्नः शत्रुतापनः ।
शान्तः शान्तिकरः शास्ता शंकरः शतनुस्तुतः ॥४८॥

The ever-victorious Lord (Jiṣṇu), the conqueror (Jetṛ), the great warrior (Mahāvīra), the termentor and slayer of enemies (Śatrughna Śatrutāpana), calm and pacified (Śānta), the source of tranquility (Śāntikara), the chastiser (Śāstṛ), the giver of happiness and prosperity (Saṃkara), the Lord eulogised by Śantanu, the father of Bhīṣma (Śantanustuta). 48

सारथिः सात्त्विकः स्वामी सामवेदप्रियः समः ।
सावनः साहसी सत्त्वः सम्पूर्णांशः समृद्धिमान् ॥४९॥

The charioteer (Sārathi), the repositary of the quality of Sattva (Sāttvika), the Lord (Svāmin), fond of Sāmaveda (Samavedapriya), the fair and impartial (Sama), the institutor of sacrifice (Sāvana), the bold in the brave (Sāhasin), the personification of the quality of Sattva (Sattva), full and complete in all the parts (Sampūrṇāṃśa), the Lord of affluence (Samṛdhimat). 49

स्वर्गदः कामदः श्रीदः कीर्तिदः कीर्तिनाशनः ।
मोक्षदः पुण्डरीकाक्षः क्षीराब्धिकृतकेतनः ॥५०॥

The Lord who fulfills all the desires (Kāmada), who grants wealth (Śrīda), who leads the devotees to heaven and liberation (Svargada, mokṣada), the Lord who confers fame and glory (on his devotees, Kīrtida) and who makes the sinners destitude of glory and fame (Kīrtināśana), the lotus eyed (Puṇḍarīkākṣa), Lord having His abode in milk-ocean (Kṣīrābdhikṛtaketana). 50

स्तुतः सुरासुरैरीश प्रेरकः पापनाशनः ।
त्वं यज्ञस्त्वं वषट्कारस्त्मोंकारस्त्वमग्नयः ॥५१॥

त्वं स्वाहा त्वं स्वधा देव त्वं सुधा पुरुषोत्तम ।
नमो देवादिदेवाय विष्णवे शाश्वताय च ॥५२॥

अनन्तायाप्रमेयाय नमस्ते गरुडध्वज ।

मार्कण्डेय उवाच

CC-0. [illegible] Collection, New Delhi. Digitized by S3 Foundation USA

इत्येतैर्नामभिर्दिव्यैः संस्तुतो मधुसूदनः ॥५३॥

The Lord eulogised by the gods and the demons (Stutaḥ surāsurairīśa), the impeller (Preraka), the destroyer of sins (Pāpanāśana), O Lord Puruṣottama, thou art the sacrifice, thou art the sacred formula "vaṣaṭ", and the sacred syllable Oṃ. Thou represent the three fires ; thou art the exclamation Svāhā; thou art Svadhā and thou art the ambrosia. O Garuḍa-bannered Lord, obeisance to thee, the eternal Viṣṇu, the pre-eminent of all divinities, the infinite and inscrutable. 51-53

उवाच प्रकटीभूत्वा देवान् सर्वानिदं वचः।

श्रीभगवानुवाच

युष्माभिः संस्तुतो देवा नामभिः केवलैः शुभैः ॥५४॥
अत एव प्रसन्नोऽस्मि किमर्थं करवाणि वः।

Mārkaṇḍeya said

Thus eulogised by His different holy and auspicious names Madhusūdana (the slayer of Madhu) was extremely pleased ; He appeared in person before all the gods assembled there and addressed—"O gods, all of you have praised me through the holy and auspicious names that I have ; I am pleased with you; please tell me what I can do for you." 54-$55^{a}$

देवा ऊचुः

देवदेव हृषीकेश पुण्डरीकाक्ष माधव ॥५५॥

त्वमेव जानासि हरे किं तस्मात् परिपृच्छसि।

Gods replied :

"O Lord of gods, O Hṛṣīkeśa, O lotus eyed god, (Puṇḍarīkākṣa), O Mādhava (consort of Lakṣmī), O Hari thou knowest everything. What for thou askest us again ?" $55^{b}$-$56^{a}$

श्रीभगवानुवाच

युष्मदागमनं सर्वं जानाम्यसुरसूदनाः ॥५६॥

हिरण्यकविनाशार्थं स्तुतोऽहं शंकरेण तु।
पुण्यनामशतेनैव संस्तुतोऽहं भवेन च ॥५७॥

Lord replied :

"O gods (slayers of the demons), I know what for you have come here. Death of Hiraṇyakaśipu is all that you want and only for this Lord Śaṃkara and all of you have eulogised me by reciting hundreds of my holy names. 56b-57

एतेन यस्तु मां नित्यं त्वयोक्तेन महामते।
तेनाहं पूजितो नित्यं भवामीह त्वया यथा ॥५८॥

प्रीतोऽहं गच्छ देव त्वं कैलासशिखरं शुभम्।
त्वया स्तुतो हनिष्यामि हिरण्यकशिपुं भव ॥५९॥

O wise Lord Śiva, people will continue to honour and adore me in the way you have prayed and eulogised me by reciting a hundred of my holy names. O Lord Śiva, I am pleased with you, now you may go back to your holy Kailāsa mountain. You have chanted the hymns of praise in my honour and rest assured, I will kill Hiraṇyakaśipu. 58-59

गच्छध्वमधुना देवाः कालं कंचित् प्रतीक्षताम्।
यदास्य तनयो धीमान् प्रह्लादो नाम वैष्णवः ॥६०॥

तस्य द्रोहं यदा दैत्यः करिष्यति सुरांस्तदा।
हनिष्यामि वरैर्गुप्तमजेयं देवदानवैः।
इत्युक्त्वा विष्णुना देवा नत्वा विष्णुं ययुर्नृप ॥६१॥

O gods, now all of you go back and wait for sometime. Hiraṇyakaśipu will be blessed with a son – the wise Prahlāda, a devotee of Viṣṇu. Invincible by the gods and demons, well-protected by the boons of Brahmā Hiraṇyakaśipu will start oppressing his son Prahlāda, that will be the opportune moment for me to kill him." With these words of Viṣṇu, gods bowed down to the Lord and left the place. 60-61

इति श्रीनरसिंहपुराणे विष्णोर्नामस्तोत्रं नाम
चत्वारिंशोऽध्यायः ॥४०॥

# एकचत्वारिंशोऽध्यायः

## CHAPTER XLI

सहस्रानीक उवाच

मार्कण्डय महाप्राज्ञ सर्वशास्त्रविशारद ।
प्रादुर्भावं नृसिंहस्य यथावद्वक्तुमर्हसि ।।१।।

Sahasrānīka said :

"O revered sage Mārkaṇḍeya, you are very wise and you are well-versed in all the scriptures. It behoves you to give me a correct account of the man-lion incarnation of Lord Viṣṇu. 1

वद प्रह्लादचरितं विस्तेरण ममानघ ।
धन्या वयं महायोगिंस्त्वत्प्रसादान्महामुने ।।२।।

सुधां पिबामो दुर्लभ्यां धन्याः श्रीशकथाभित्राम् ।

O sinless sage, please tell me in detail the life history of Prahlāda. It is only through your grace, O great yogin, we would drink the nectar of discourse on Lord Viṣṇu, so rare indeed for the common man. O revered sage, infact we are extremely fortunate to get this opportunity." 2-3[a]

श्रीमार्कण्डेय उवाच

पुरा हिरण्यकशिपोस्तपोऽर्थं गच्छतो वनम् ।।३।।

दिग्दाहो भूमिकम्पश्च जातस्तस्य महात्मनः ।
वारितो बन्धुभिर्भृत्यैर्मित्रैश्च हितकारिभिः ।।४।।

शकुना विगुणा राजञ्जातास्तच्च न शोभनम् ।
त्रैलोक्याधिपतिस्त्वं हि सर्वे देवाः पराजिताः ।।५।।

तवास्ति न भयं सौम्य किमर्थं तप्यते तपः ।
प्रयोजनं न पश्यामो वयं बुद्ध्या समन्विताः ।।६।।

यो भवेन्न्यूनकामो हि तपश्चर्यां करोति सः ।
एवं तैर्वार्यमाणोऽपि दुर्मदो मदमोहितः ॥७॥

यातः कैलासशिखरं द्वित्रैर्मित्रैः परोवृतः ।
तस्य संतप्यमानस्य तपः परमदुष्करम् ॥८॥

चिन्ता जाता महीपाल विरिञ्चेः पद्मजन्मनः ।
किं करोमि कथं दैत्यस्तपसो विनिवर्तते ॥९॥

Mārkaṇḍeya said :

In days of yore when the great demon Hiraṇyakaśipu started for the forest to practise penance, there were ominous portents like fire in all the quarters and earth-quake. Then all his friends, relatives and attendents, his well-wishers dissuaded him with these words—"O king, there are evil portents all around, it is not nice for you to start now ; you are the master of the three worlds and you have subdued all the gods, you do not apprehend fear from any quarter ; O gentle sir, what is the use of penance ? All of us have thought over the matter and we don't find and need for penance ; only a person aspiring for attaining some desired object goes for penance."

Even though dissuaded by his friends, the haughty demon intoxicated with pride started for the peak of the Kailāsa mountain and a couple of his friends accompanied him. When on the peak of the Kailāsa mountain the demon practised rigorous austerities, O king, the lotus-born Brahmā got worried. He thought to himself—"Alas ! what should I do now ? How can I dissuade the demon from penance ?" 3₀-9

इति चिन्ताकुलस्यैव ब्रह्मणोऽब्जसमुद्भवः ।
प्रणम्य प्राह भूपाल नारदो मुनिसत्तमः ॥१०॥

नारद उवाच

किमर्थं खिद्यते तात नारायणपरायण ।
येषां मनसि गोविन्दस्ते वै नार्हन्ति शोचितुम् ॥११॥

अहं तं वारयिष्यामि तप्यन्तं दितिनन्दनम् ।
नारायणो जगत्स्वामी मति मे [illegible]स्यति ॥१२॥

When Lord Brahmā was just worried over the matter, O king, the revered sage Nārada born from the limbs of the Lord at once bowed down to Him and said—'O revered sir, you are a devotee of Lord Nārāyaṇa, why do you worry? All the people used to meditate upon Govinda, need not worry for anything. I would persuade the demon to desist from his penance. Nārāyaṇa, the Lord of the universe would guide me in the matter.' 10-12

मार्कण्डेय उवाच

इत्युक्त्वाऽऽनम्य पितरं वासुदेवं हृदि स्मरन् ।
प्रयातः पर्वतेनैव सार्धं स मुनिपुंगवः ॥१३॥

Mārkaṇḍeya said :

Having said thus Nārada bowed down to Brahmā (the progenitor of the world) ; absorbed in the thought of Vāsudeva, in the company of the sage Parvata he left the place. 13

कलविङ्कौ तु तौ भूत्वा कैलाशं पर्वतोत्तमम् ।
यत्रास्ते दितिजश्रेष्ठो द्वित्रैर्मित्रैः परीवृतः ॥१४॥

कृतस्नानो मुनिस्तत्र वृक्षशाखासमाश्रितः ।
शृण्वतस्तस्य दैत्यस्य प्राह गम्भीरया गिरा ॥१५॥

Then both the sages (Nārada and Parvata) assumed the form of the sparrows and went to the holy mountain Kailāsa where Hiraṇyakaśipu practised penance in the company of a couple of his friends. The sage Nārada (in the form of the sparrow) finished his ablutions ; and seated upon the branch of a tree there in a deep sonorous voice he began to recite the holy name of Nārāyaṇa with the motive of making it audible to the demon. 14-15

नमो नारायणायेति पुनः पुनरुदारधीः ।
त्रिवारं प्रजपित्वा वै नारदो मौनमाश्रितः ॥१६॥

For three times the wise sage Nārada (in the form of the sparrow) repeatedly chanted aloud the holy *mantra* "*namo Nārāyaṇāya*" (obeisance to Lord Nārāyaṇa) and remained silent. 16

तच्छ्रुत्वा वचनं तस्यं कलविङ्कस्य सादरम् ।
हिरण्यकशिपुर्दैत्यः क्रुद्धश्चापं समाददे ॥१७॥

When Hiraṇyakaśipu listened to the recitation of the holy name by the sparrow with so much devotion, in a fit of rage he took up the bow. 17

बाणं धनुषि संधाय यावन्मुञ्चति तौ प्रति ।
तावदुड्डीय तौ भूप गतौ नारदपर्वतौ ॥१८॥

He fixed his arrow to the bow and aimed at the birds; but O king, the birds (Nārada and Parvata in disguise) instantaneously flew away. 18

सोऽपि क्रोधपरीताङ्गो हिरण्यकशिपुस्तदा ।
त्यक्त्वा तमाश्रमं भूयो नगरं स्वं महीपते ॥१९॥

Very much enraged for his failure to hit the birds, Hiraṇyakaśipu left the hermitage and started for his capital-city. 19

तस्यापि भार्या सुश्रोणी कयाधूर्नाम नामतः ।
तदा रजस्वला भूत्वा स्नाताभद्दैवयोगतः ॥२०॥

There in his palace he had his beautiful wife (a lady with beautiful hips or buttocks) called Kayādhū and it just so happened that her menstrual period was over and she had bathed after the courses. 20

रात्रावेकान्तसमये तया पृष्टः स दैत्यराट् ।
स्वामिन् यदा तपश्चर्यां कर्तुं गेहाद्वनं गतः ॥२१॥

तदा त्वयोक्तं वर्षाणामयुतं मे तपस्त्विदम् ।
तत्किमर्थं महाराज साम्प्रतं त्यक्तवान् व्रतम् ॥२२॥
तथ्यं कथय मे नाथ स्नेहात्पृच्छामि दैत्यप ।

And at night his wife Kayādhū privately enquired of the demon-king, 'O lord, at the time of starting for the penance you assured me that your penance would continue for ten

thousand years, O sovereign lord, how is that now you have given up your penance? Just out of my attachment for you I would like to know the fact.' 21-23$^a$

हिरण्यकशिपुरुवाच

श्रृणु चार्वङ्गि मे तथ्यां वाचं व्रतविनाशिनीम् ॥२३॥

क्रोधस्यातीव जननीं देवानां मुदवर्द्धनीम् ।
कैलासशिखरे देवि महदानन्दकानने ॥२४॥

व्याहरन्तौ शुभां वाणीं नमो नारायणेति च ।
वारद्वयं त्रयं चेति व्याहृतं वचनं शुभे ॥२५॥

तेन मे मनसि क्रोधो जातोऽतीव वरानने ।
कोदण्डे शरमाधाय यावन्मुञ्चामि भामिनि ॥२६॥

तावत्तौ पक्षिणौ भीतौ गतौ देशान्तरं त्वहम् ।
त्यक्त्वा व्रतं समायातो भाविकार्यबलेन वै ॥२७॥

Hiraṇyakaśipu replied :

O lovely lady, listen to me. I am telling you the truth for which I have to give up my vow. The incident as it happened, enraged me very much though the gods were extremely delighted at it. O queen, in the great pleasure-grove on the top of the mount Kailāsa, there appeared two birds ; they used to recite the holy *mantra* "*namo Nārāyaṇāya*"; O gracious lady, after listening to their recitation twice or thrice I got enraged and fixed the arrow to my bow. But just on the point of discharging the arrow, O charming lady, the birds got frightened and flew away. Then destiny being all powerful I ceased practising penance and came back. 23$^b$-27

मार्कण्डेय उवाच

इत्युच्यमाने वचने वीर्यद्रावोऽभवत्तदा ।
ऋतुकाले तु सम्प्राप्ते जातो गर्भस्तदैव हि ॥२८॥

पुनः प्रवर्धमानस्य गर्भे गर्भस्य धीमतः ।
नारदस्योपदेशेन वैष्णवः समजायत ॥२९॥

Mārkaṇḍeya continued :

In course of his conversation Hiraṇyakaśipu was united with his wife. And Kayādhū with her menstruation period just over, conceived. The foetus in the womb of the mother gradually developed and at last a baby-boy was born. The baby-boy happened to be a devotee of Viṣṇu because of the plan of wise Nārada (Nārada in the form of the sparrow had made Hiraṇyakaśipu listen to the recitation of the *mantra* "*namo Nārāyaṇāya*" ; and at the time of co-habitation with his wife Hiraṇyakaśipu had narrated the episode of the sparrow when the demon had referred to the *mantra* "*namo Nārāyaṇāya.*" In consequence the boy born of the womb came to be a devotee of Viṣṇu). 28-29

तदग्रे कथयिष्यामि भूप श्रद्धापरो भव ।
तस्य सूनुरभूद्भक्तः प्रह्लादो जन्मवैष्णवः ॥३०॥

Later I would tell you all about that. Now O king, you listen to me with attention. The boy Prahlāda, son of the demon Hiraṇyakaśipu was a devotee of Viṣṇu since his birth. 30

सोऽवर्धतासुरकुले निर्मलो मलिनाश्रये ।
यथा कलौ हरेर्भक्तिः पाशसंसारमोचनी ॥३१॥

In the sinful Kali age "devotion to Hari" leading to release from the fetters of *saṃsāra* gets ascendancy day by day. Prahlāda, even though brought up in the family of the demon, given to all sorts of unrighteous deeds, led a holy righteous life and grew up day by day. 31

स वर्द्धमानो विरराज बालैः
सह त्रयीनाथपदेषु भक्त्या ।
बालोऽल्पदेहो महतीं महात्मा
विस्तारयन् भाति स विष्णु भक्तिम् ॥३२॥

यथा चतुर्थं युगमाप्तधर्म-
कामार्थमोक्षं किल कीर्तिदं हि ।

Along with his devotion to Viṣṇu (attachment to the feet of the Lord of three worlds) growing day by day, his youth and charm too gradually developed. The Kali age (even though the most despicable in comparison with other three ages) makes a person glorious by catering to his four "*puruṣārthas*" – *dharma, artha, kāma* and *mokṣa*. Likewise though tender and young of age, magnanimous in heart the boy looked effulgent in course of propagating his deep devotion to Viṣṇu. 32-33$^{a}$

स बाललीलासु सहान्यडिम्भैः
प्रहेलिकाक्रीडनकेषु नित्यम् ॥३३॥
कथा सङ्गेषु च कृष्णमेव
प्रोवाच यस्मात् स हि तत्स्वभावः।
इत्थं शिशुत्वेऽपि विचित्रकारी
व्यवर्द्धतेशस्मरणामृताशः ॥३४॥

With other boys of his age daily he spent his time in juvenile pastime like solving the riddles or playing with toys. Prahlāda was heart and soul devoted to Viṣṇu, in course of conversing with the boys, very often he referred to Lord Viṣṇu. Though engaged in diverse activities even in childhood he used to subsist on the nectar of remembering Lord Viṣṇu. 33$^{b}$-34

तं पद्मवक्त्रं दैत्येन्द्रः कदाचित्स्त्रीवृतः खलः।
बालं गुरुगृहायातं ददर्श स्वायतेक्षणम् ॥३५॥

गृहीत्वा तु करे पुत्रं पट्टिका या सुशोभना।
मूर्ध्नि चक्राङ्किता पट्टी कृष्णनामाङ्किताऽऽदरात् ॥३६॥

Seated amidst a number of women once the mischievous lord of demons noticed his boy Prahlāda returning from his preceptor. With his wide expansive eyes in his lotus-like face the boy had a slate in his hand. On his head he had put on a fillet, the fillet was marked with a discus (an emblem of Viṣṇu), further imbued with devotion to Viṣṇu he had got the fillet inscribed with the name of Kṛṣṇa. 35-36

तमाहूय मुदाविष्टो लालयन् प्राह पुत्रकम्।
पुत्र ते जननी नित्यं सुधोर्मे त्वा प्रशंसति ॥३७॥

अथ तद्वद यत्किंचिद् गुरुवेश्मनि शिक्षितम् ।
विचार्यानन्दजननं सम्यगायाति तद्वद ॥३८॥

The demon was excessively delighted to look at his boy; he called him near, fondled him and said, "O my boy, your wise mother keeps on admiring you in my presence. Now please tell me all that you have learnt from your preceptor, think it over and reproduce the lesson which gives you the highest delight and which you have thoroughly mastered." 37-38

अथाह पितरं हर्षात् प्रह्लादो जन्मवैष्णवः ।
गोविन्दं त्रिजगद्वन्द्यं प्रभुं नत्वा ब्रवीमि ते ॥३९॥

At these words of his father, Prahlāda, a devotee of Viṣṇu since his birth spoke out with pleasure—"After my Salutations to Govinda, the adorable Lord of the three worlds I am recounting the lessons." 39

इति शत्रोः स्तवं श्रुत्वा पुत्रोक्तं स्त्रीवृतः खलः ।
क्रुद्धोऽपि तं वञ्चयितुं जहासोच्चैः प्रहृष्टवत् ॥४०॥

आलिङ्ग्य तनयं प्राह शृणु बाल हितं वचः ।
राम गोविन्द कृष्णेति विष्णो माधव श्रीपते ॥४१॥

एवं वदन्ति ये सर्वे ते पुत्र मम वैरिणः ।
शासितास्तु मयेदानीं त्वयेदं क्व श्रुतं वचः ॥४२॥

The mischievous demon seated amidst women heard from his son the eulogy of his foe. Even though very much enraged at heart, he made a show as if he was pleased: he laughed aloud and fondling his dear son he said—'O my boy, listen to me, I am speaking for your good. Remember, all those persons uttering the names of Rāma, Govinda, Kṛṣṇa, Viṣṇu, Mādhava, and Śrīpati are my enemies; and I never fail to punish them Tell me how could you come to be acquainted with these names?' 40-42

पितुर्वचनमाकर्ण्य धीमानभयसंयुतः ।
प्रह्लादः प्राह हे आर्य मैवं [illegible] ॥४३॥

सर्वैश्वर्यप्रदं मन्त्रं धर्मादिपरिवर्धनम् ।
कृष्णेति यो नरो ब्रूयात् सोऽभयं विन्दते पदम् ॥४४॥

Having listened to these words of his father, wise Prahlāda fearlessly addressed him—'O noble sir, please don't speak like that. A person reciting the name of Kṛṣṇa is blessed with all glory and fortune. It adds to his (her) religious merit. Anyone used to recite the name goes to the blissful abode of the Lord. 43-44

कृष्णनिन्दासमुत्थस्य अघस्यान्तो न विद्यते ।
राममाधव कृष्णेति स्मर भक्त्याऽऽत्मशुद्धये ॥४५॥

There is no end to the sin that accrues for listening to vilification of Lord Kṛṣṇa. So I think, for self-purification, with devotion you should recite the names of Rāma, Mādhava or Kṛṣṇa. 45

गुरवेऽपि ब्रवीम्येतद्यतो हितकरं परम् ।
शरणं व्रज सर्वेशं सर्वपापक्षयंकरम् ॥४६॥

Even though you are my father, I would appeal to you to do what is beneficial ; you surrender yourself to the omnipotent Lord, the destroyer of all sins.' 46

अथाह प्रकटक्रोधः सुरारिर्भर्त्सयन् सुतम् ।
केनाय बालको नीतो दशामेतां सुमध्यमाम् ॥४७॥

Then the demon Hiranyakaśipu, abused his boy ; enraged and excited he said, "who is responsible for such disgraceful conduct of the boy ? 47

धिग् धिग्घाहेति दुष्पुत्र किं मे कृतमघ महत् ।
याहि याहि दुराचार पापिष्ठ पुरुषाधम ।
उक्त्वेति परितो वीक्ष्य पुनराह शिशोर्गुरुम् ॥४८॥

बद्ध्वा चानीयतां दैत्यैः क्रूरैः क्रूरपराक्रमैः ।
इति श्रुत्वा ततो दैत्यास्तमानीय न्यवेदयन् ।
धीमानूचे खलं भूपं देवान्तक परीक्षताम् ॥४९॥

लीलयैव जितं देव त्रैलोक्यं निखिलं त्वया ।
असकृन्न हि रोषेण किं क्रुद्धस्याल्पके मयि ॥५०॥

Fie upon you, you worthless boy ! what a great harm you have done to me ! you vile, you wretch, get out." Having thus abused Prahlāda, the demon looked around and again gave his command—"You ferocious demons used to cruel deeds, go out ; put his teacher in chains and get him to me." As per his command, the demons caught hold of the teacher of Prahlāda and presented him to Hiranyakaśipu. Then the wise intelligent teacher with all humility addressed the mischievous king,—'O demon, please think over the matter. Many a time you have conquered all the three worlds with ease and never there has been any occasion for wrath. What makes you so angry with me, a man of little importance ?' 48-50

इति सामवचः श्रुत्वा द्विजोक्तं प्राह दैत्यराट् ।
विष्णुस्त्वं मम सुतं पाप बालमपीपठः ॥५१॥
उक्त्वेति तनयं प्राह राजा साम्नामलं सुतम् ।
ममात्मजस्य किं जाड्यं तव चैतद्द्विजैः कृतम् ॥५२॥

The demon-king listened to the appeasing words of the teacher and said, 'You villain, did you not teach "hymns of Viṣṇu" to my young boy ?' With these threatening words to the teacher, the king began to console his innocent son and said, 'Is my son so stupid (as to take lessons on Viṣṇu) ! The Brahmins have fooled you, my boy ! 51-52

विष्णुपक्षैर्ध्रुवं धूर्तैर्मूढ नित्यं परित्यज ।
त्यज द्विजप्रसङ्गं हि द्विजसङ्गो ह्यशोभनः ॥५३॥
अस्मत्कुलोचितं तेजो यैर्द्विजैस्तु तिरोहितम् ।
यस्य यत्संगतिः पुंसो मणिवत्स्यात्स तद्गुणः ॥५४॥

You stupid, never have any relation at any time with the mischievous Brahmins who are devotees of Viṣṇu, dissociate yourself from the company of the Brahmins for it is unbecoming to have their company. Your spirit and energy that you had befitting to a scion of our race, has been set at nought by these Brahmins. A man imbibes good or bad qualities from the company he keeps. Even a jewel is stained by coming in contact with dirt and filth. 53-54

स्वकुलवृद्ध्यै ततो धीमान् स्वयूथानेव संश्रयेत् ।
मत्सुतस्योचितं त्यक्त्वा विष्णुपक्षोयनाशनम् ।।५५।।

स्वयमेव भजन् विष्णुं मन्द किं त्वं न लज्जसे ।
विश्वनाथस्य मे सूनुर्भूत्वान्यं नाथमिच्छसि ।।५६।।

शृणु वत्स जगत्तत्त्वं कश्चिन्नास्ति निजः प्रभुः ।
यः शूरः स श्रियं भुङ्क्ते स प्रभुः स महेश्वरः ।।५७।।

स देवः सकलाध्यक्षो यथाहं त्रिजगज्जयी ।
त्यज जाड्यमतः शौर्यं भजस्व स्वकुलोचितम् ।।५८।।

So for the prosperity and well-being of his race a wise man should resort to his kith and kin. O my boy, death and destruction of the supporters of Viṣṇu is your duty, but alas! you stupid, you did not do that, on the contrary you keep on reciting the glory of Viṣṇu, are you not ashamed of it ? I am the lord of the universe and you are my son : how is it, you accept somebody else as the lord ? O my boy, let me tell you the essence of the world—"here in this world nobody is one's own master. It is only the valiant who attains plenty and prosperity : the valiant alone is the master; the valiant alone is the sovereign lord. The valiant is the god lording over one and all and I am the god because I have conquered the three worlds (through my valour). So don't be foolish and take recourse to valour worthy of your race. 55-58

अन्येऽपि त्वां हनिष्यन्ति वदिष्यन्ति जनास्त्विदम् ।
असुरोऽयं सुरान् स्तौति मार्जार इव मूषकान् ।।५९।।

द्वेष्यान् शिखीव फणिनो दुर्निमित्तमिदं ध्रुवम् ।
लब्ध्वापि महदैश्वर्यं लाघवं यान्त्यबुद्धयः ।।६०।।

It is quite likely that others will take advantage of your timidity and may take your life at any moment. They would revile you—"Like a cat all praise for the rats, like a peacock full of admiration for his odious serpents, here is a demon who eulogises the gods." Definitely my boy, this attitude of yours is not a good sign. Even though at the height of prosperity people go down in life because of their foolishness. 59-60

यथायं मत्सुतः स्तुत्यः स्तावकान् स्तौति नीचवत्।
रे मूढ दृष्ट्वाप्यैश्वर्यं मम ब्रूषे पुरो हरिम् ॥६१॥

असदृशस्य तू हरेः स्तुतिरेषा विडम्बना।
इत्युक्त्वा तनयं भूप जातक्रोधो भयानकः ॥६२॥

Take the case of my son Prahlāda. People are supposed to pray and propitiate him, but like the mean he goes down to the point of eulogising his own suppliants. O fool, in spite of so much wealth and prosperity you eulogise Hari in my presence, but Hari does not deserve all this praise and admiration; His eulogy is sheer mockery.' Hiraṇyakaśipu thus abused his son : very much excited in anger he assumed a terrible appearance. 61-62

जिह्मं निरीक्ष्य च प्राह तद्गुरुं कम्पयन् रुषा।
याहि याहि द्विजपशो साधु शाधि सुतं मम ॥६३॥

Trembling in rage and fury he started the teacher of Prahlāda in his face and said : "You Brahmin, you brute, get out from this place. From now on be sincere and give proper lessons to my boy." 63

प्रसाद इत्येष वदन् स विप्रो
जगाम गेहं खलराजसेवी।
विष्णुं विसृज्यान्वसरच्च दैत्यं
किं वा न कुर्युर्भरणाय लुब्धाः ॥६४॥

"It is a blessing indeed" with these words the Brahmin employed in the service of the mischievous king left for his home : he gave up his prayer and meditation of Viṣṇu and became a devotee of the demon (Hiraṇyakaśipu). What is there which a greedy man (the unprincipled) would not do for the sake of earning his livelihood (for his self-interest) ! 64

इति श्रीनरसिंहपुराणे नृसिंहप्रादुर्भावे
एकचत्वारिशोऽध्यायः ॥४१॥

# द्विचत्वरिंशोऽध्यायः

## CHAPTER XLII

मार्कण्डेय उवाच

सोऽप्याशु नीतो गुरुवेश्म दैत्यै-
र्दैत्येन्द्रसूनुर्हरिभक्तिभूषणः ।
अशेषविद्यानिवहेन साकं
कालेन कौमारमवाप योगी ॥१॥

Mārkaṇḍeya said

Then without delay Prahlāda, the son of the demon-king and a great and sincere devotee of Viṣṇu, was sent to the residence of his teacher by the demons. In course of time Prahlāda, proficient in 'yoga' attained his youthful age and became the master of all sciences. 1

प्रायेण कौमारमवाप्य लोकः
पुष्णाति नास्तिक्यमसद्गतिं च ।
तस्मिन् वयःस्थस्य वहिर्विरक्ति-
र्भवत्यभूच्चित्रमजे च भक्तिः ॥२॥

Generally it happens that when people attain the youth, they become atheists and conduct themselves in many vile ways, but it was a surprise that even in his youth Prahlāda got tired of the worldly objects and he became more and more devoted to Viṣṇu (lit. the unborn Lord). 2

अथ सम्पूर्णविद्यं तं कदाचिद्दितिजेश्वरः ।
आनाय्य प्रणतं प्राह प्रह्लादं विदितेश्वरम् ॥३॥

After Prahlāda finished his education with his teacher, the demon-king sent for him : when Prahlāda endowed with divine knowledge, came there and bowed down to him, his father asked ;— 3

साब्वज्ञाननिधेर्बाल्यान्मुक्तोऽसि सुरसूदन ।
इदानों भ्राजसे भास्वान् नोहारादिव निर्गत: ।।४।।

Like the sun freed from mist and fog shining in all splendour, O slayer of gods, now it is so nice that you have left behind childhood, the age of utter ignorance. 4

बाल्ये वयं च त्वमिव द्विजैर्जाडयाय मोहिता: ।
वयसा वर्धमानेन पुत्रकैव सुशिक्षिता: ।।५।।

Like you, we too in childhood were deluded by the Brahmins who gave us instructions on gross insentient matter, but as we came of age, O my boy, we were properly educated. 5

तदद्य त्वयि धुर्येऽहं संसकण्टकताधुरम् ।
विन्यस्य स्त्रां चिरवृतां सुखी पश्यन् श्रियं तव ।।६।।

Now you are fully capable of bearing the yoke of administration. Since a long time I have been bearing the burden of the kingdom and always I apprehend danger from enemise who are, as it were, thorns ; now I would very much be happy to see you crowned as the king with the yoke of administration transferred to you. 6

यदा यदा हि नैपुण्यं पिता पुत्रस्य पश्यति ।
तदा तदाऽऽधि त्यक्त्वा नु महत्सौख्यमवाप्नुयात् ।।७।।
गुरुश्चातीव नैपुण्यं ममाग्रेऽवर्णयत्तव ।
न चित्रं पुत्र तच्छ्रोतुं किं नु मे वाञ्छत: श्रुती ।।८।।

A father gets free from all his worries and feels himself blessed to see his son capable and efficient. Your teacher has spoken very highly of you, there is nothing surprise in it ; but my ears are intent upon hearing something from you. 7-8

नेत्रयोः शत्रुदारिद्र्यं श्रोत्रयोः सुतसूक्तय: ।
युद्धव्रणं च गात्रेषु मायिनां च महोत्सव: ।।९।।

To see the wretched condition of the enemies, to listen to the wise sayings from the son, and to bear the scar-marks in the battle field : for valiant heroes or for demons endowed with magical powers these are the occasions of great festivities. 9

श्रुत्वेति निकृतिप्रज्ञं दैत्याधिपवचस्ततः ।
जगाद योगी निश्शङ्कं प्रह्लादः प्रणतो गुरुम् ॥१०॥

Prahlāda, proficient in 'yoga' listened to these deceitful words of the demon-king ; he bowed down to his father and fearlessly proclaimed— 10

सूक्तयः श्रोत्रयोः सत्यं महाराज महोत्सवः ।
किंतु ता वैष्णवीर्वाचो मुक्त्वा नान्या विचारयेत् ॥११॥

"It is a fact that to listen to the wise sayings is definitely a great festivity for the ears, but nothing else except the subject relating to Viṣṇu can come under the purview of wise-sayings. 11

नीतिः सूक्तिः कथाः श्राव्याः श्राव्यं काव्यं च तद्वचः ।
यत्र संसृतिदुःखौघकक्षाग्निर्गीयते हरिः ॥१२॥

Hari is, as it were the fire for destroying the untold misery of *saṃsāra*. Only the discourse relating to Lord Hari can be designated as moral precept or wise-saying ; only the discourse relating to Hari is worth-listening to ; more so, it can be called a worthy Kāvya. 12

अचिन्त्यः स्तूयते यत्र भक्त्या भक्तेप्सितप्रदः ।
अर्थशास्त्रेण किं तात यत्र संसृतिसंततिः ॥१३॥

That can really be called a scripture which loudly proclaims the glory of devotion to the inconceivable Lord, the fulfiller of desires of the devotees. Is there any use for Arthaśāstra (science of polity) which leads to continuous birth and death in the wheel of *saṃsāra* ? 13

शास्त्रश्रमेण किं तात येनात्मैव विहंस्यते ।
वैष्णवं वाङ्मयं तस्माच्छ्राव्यं सेव्यं च सर्वदा ॥१४॥
मुमुक्षुभिर्भवक्लेशान्नो चेन्नैव सुखी भवेत् ।

What is the use of perusing those scriptures which preach against the soul ? Therefore by people desirous of liberation scriptures dealing with Viṣṇu should be studied and listened to, otherwise happiness or freedom from the misery of the world is impossible." 14-15$^a$

इति तस्य वचः शृण्वन् हिरण्यकशिपुस्तदा ॥१५॥
जज्वाल दैत्यराट् तप्तसर्पिरद्भिरिवाधिकम् ।
प्रह्लादस्य गिरं पुण्यां जनसंसृतिनाशिनीम् ॥१६॥
नामृष्यतासुरः क्षुद्रो घूको भानुप्रभामिव ।
परितो वीक्ष्य सम्प्राह क्रुद्धो दैत्यभटानिदम् ॥१७॥

Like heated ghee catching fire with sprinkling of a little water, Hiranyakaśipu all on a sudden flared up in anger to hear these words of his son. Pure and sacred precepts of Prahlāda destroy the bondage of *samsāra*. But unfortunately like an owl deprived of the pleasure of sunlight, the poor demon failed to appreciate the words of Prahlāda. Very much excited in anger he looked around and sent for the valiant demons. 15ᵇ-17

हन्यतामेष कुटिलः शस्त्रपातैः सुभीषणैः ।
उत्कृत्योत्कृत्य मर्माणि रक्षितास्तु हरिः स्वयम् ॥१८॥
पश्यत्विदानीमेवैष हरिसंस्तवजं फलम् ।
काकोलकङ्कगृध्रेभ्यो ह्यस्याङ्गं संविभज्यताम् ॥१९॥

"O demons, kill the mischievous boy by hitting him with the most deadly weapon ; tear his heart to pieces ; let his Lord Hari protect him Let him realise the consequences of singing aloud the glories of Hari, let the crows, the owls and the vultures be feasted with his body." 18-19

अथोद्धृतास्त्रा दैतेयास्तर्जयन्तः प्रगर्जितैः ।
अच्युतस्य प्रियं भक्तं तं जघ्नुः पतिनोदिताः ॥२०॥

Then as directed by their lord, with their shouts and yells the demons threatened the boy and with weapons in their hands they began hitting him, the favourite devotee of Lord Acyuta (Viṣṇu). 20

प्रह्लादोऽपि प्रभुं नत्वा ध्यानवज्रं समाददे ।
अकृत्रिमरसं भक्तं तमित्थं ध्याननिश्चलम् ॥२१॥
ररक्ष भगवान् विष्णुः प्रह्लादं भक्तदुःखहृत् ।
अथालब्धपदान्यस्य गात्रे शस्त्राणि रक्षसाम् ॥२२॥
नीलाब्जशकलानीव पेतुश्छिन्नान्यनेकधा ।
किं प्राकृतानि शस्त्राणि करिष्यन्ति हरिप्रिये ॥२३॥

Prahlāda too took up the infallible weapon—the thunderbolt of the meditation of Viṣṇu after paying obeisance to the Lord. With his innate natural devotion to Viṣṇu the boy concentrated his meditation on the Lord, then Viṣṇu always bent upon removing the sorrow of the devout came forward protect him. On the other hand, the weapons of demons became useless and failed to touch any part of the body, rather like the pollens of the blue lotus, deadly weapons crumbled to to pieces. How can these gross weapons (however deadly they might be), do any harm to the boy, a devotee of Hari ? 21-23

तापत्रयमहास्त्रौघः सर्वोऽप्यस्माद् बिभेति वै ।
पीडयन्ति जनांस्तावद् व्याधयो राक्षसा ग्रहाः ॥२४॥

यावद् गुहाशयं विष्णुं सूक्ष्मं चेतो न विन्दति ।
ते तु भग्नास्त्रशकलैः प्रतीपोत्थैरितस्ततः ॥२५॥

हन्यमाना न्यवर्तन्त सद्यः फलददैरिव ।
न चित्रं विबुधानां तदज्ञानां विस्मयावहम् ॥२६॥

Even the most deadly weapons like 'tāpatraya' are afraid of him. Disease, demons or evil-planets have their sway only over the man who has not realised the subtle essence of Viṣṇu seated in the cave of his heart. Torture of Prahlāda had its immediate result; in retaliation of the humiliation inflicted upon the devotee, the weapons which were crumbled to pieces, hit back the demons and they were exterminated. It may be a surprise for the fools, but not for the wise. 24-26

वैष्णवं बलमालोक्य राजा नूनं भयं दधौ ।
पुनस्तस्य वधोपायं चिन्तयन् स सुदुर्मतिः ॥२७॥

Surprised at this unusual strength of a devotee of Viṣṇu, the demon-king was definitely frightened, but even then for killing his son the mischievous demon again thought of resorting to some other expedients. 27

समादिशत् समाहूय दंदशूकान् सुदुर्विषान् ।
अशस्त्रवधयोग्योऽयमस्मयो हरितोषकृत् ॥२८॥

तस्माद् भवद्भिरचिराद् हन्यतां गरलायुधाः ।
हिरण्यकशिपोः श्रुत्वा वचनं ते भुजंगमाः ।

तस्याज्ञां जगृहुर्मूर्ध्ना प्रहर्षाद्वशवर्तिनः ॥२९॥

Then he summoned the deadly serpents, charged with fatal poison and commanded them: "The boy, absolutely free from fear is engaged in propitiating Lord Hari. All weapons have proved futile. O venomous serpents, fall upon him without delay and bite him to death." The serpents always at the back and call of the demon very much rejoiced to carry out of the command of Hiraṇyakaśipu. 28-29

अथ ज्वलद्दशनकरालदंष्ट्रिण
स्फुटस्फुरद्दशनसहस्रभीषणाः ।
अकर्षका हरिमहिस्वकर्षका ?
हरिंप्रियं द्रुततरमापतन्रुषा ॥३०॥

Then the serpents with their teeth charged with deadly poison, with their dreadful fangs and looking terrible with thousand teeth clearly visible in their gaping mouths, rushed in and in great fury immediately fell upon the devotee of Hari. 30

गरायुधास्त्वचमपि भेत्तुमल्पिकां
वपुष्यजस्मृतिबलदुर्भिदाकृतेः ।
अलं न ते हरिवपुषं तु केवलं
विदश्य तं निजदशनैर्विना कृताः ॥३१॥

The body of Prahlāda was impregnable to any danger because he was fortified with the recollection of the unborn Lord Viṣṇu: naturally the serpents failed to bite or cut asunder even the most minute part of his body. Through the power of his contemplation upon Lord Hari as identical with his own spirit, Prahlāda had become one with Him. Naturally the snakes not only failed to bite or cut through the body of Hari but they lost all their teeth. 31

ततः स्रवत्क्षतजविषण्णमूर्तयो
द्विधाकृताद्भुतदशना भुजंगमाः ।
समेत्य ते दितिजपतिं व्यजिज्ञपन्
विनिःश्वसत्प्रचलफणा भुजंगमाः ॥३२॥

The serpents due to their failure to hit the boy were dejected and downcast. With blood streaming forth from their mouths, their sharp teeth had been broken to pieces, out of exertion they used to give out long breaths and their fangs swayed to and fro. Faced with such disastrous consequence, the serpents came to the demon and said : 32

प्रभो महीध्रानपि भस्मशेषां-
स्तस्मिन्नशक्तास्तु तदैव वध्याः ।
महानुभावस्य तवात्मजस्य
वधे नियुक्त्वा दशनैर्विना कृताः ॥३३॥

"O Lord, we have got the power and might to turn even the mountains to ashes. If we fail there, you have every right to kill us then and there but the case of your son is unique: he is a great noble soul, we were appointed to take his life and now in consequence we have lost our teeth." 33

इत्थं द्विजिह्वाः कठिनं निवेद्य
ययुर्विसृष्टाः प्रभुणाकृतार्थाः ।
विचिन्तयन्तः पृथुविस्मयेन
प्रह्लादसामर्थ्यनिदानमेव ॥३४॥

The serpents did not succeed in the task assigned to them, in great despair they reported the matter to the demon; and very much surprised to think as to what might be the source of strength of Prahlāda, they left the place. 34

मार्कण्डेय उवाच

अथासुरेशः सचिवैर्विचार्य
निश्चित्य सूनुं तमदण्डसाध्यम् ।
आहूय साम्ना प्रणतं जगाद
वाक्यं सदा निर्मलपुण्यचित्तम् ।
प्रह्लाद दुष्टोऽपि निजाङ्गजातो
न वध्य इत्यद्य कृपा ममाभूत् ॥३५॥

The lord of the demons was sure that his boy was not vulnerable to any torture or oppression. Then in consultation with his ministers, affectionately he invited the boy who was pure and sublime in his heart. When Prahlāda came and bowed down to his father, the demon said, "O Prahlāda, I feel for you, my heart is full of sympathy and compassion. I have realised, a father should in no case take the life of his son however mischievous he may be." 35

ततस्तूर्णं समागत्य दैत्यराजपुरोहिताः ।
मूढाः प्राञ्जलयः प्राहुर्द्विजाः शास्त्रविशारदाः ॥३६॥

त्रैलोक्यं कम्पते देव भृशं त्वय्यभिकाङ्क्षिणि ।
प्रह्लादस्त्वां न जानाति क्रुद्धं स्वल्पो महाबलम् ॥३७॥

तदलं देव रोषेण दयां कर्तुं त्वमर्हसि ।
पुत्रः कुपुत्रतामेति न मातापितरौ कदा ॥३८॥

Then all on a sudden there arrived the priests of the demon-king; even though well-versed in the scriptures these Brahmins behaved like fools and with folded hands they implored him—"The moment you think of a conquest, O lord, all the three worlds tremble in fear. Poor Prahlāda is not aware of your great prowess when you are excited and enraged. Therefore O lord, away with anger and have pity for the boy. It is quite likely that a son may be bad or mischievous[1], but the parents can never be bad or mischievous (to their son)." 36-38

उक्त्वेति कुटिलप्रज्ञं दैत्यं दैत्यपुरोहिताः ।
आदाय तदनुज्ञातं प्रह्लादं बोधनं ययुः ॥३९॥

Having thus advised the deceitful demon, the priests as ordered by him, took along the wise Prahlāda with them and left for their homes. 39

इति श्रीनरसिंहपुराणे नरसिंहप्रादुर्भावे
द्विचत्वारिंशोऽध्यायः ॥४२॥

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[1] The text reminds us of "kuputro jāyeta kvacidapi kumātā na bhavati" verse No. 2, 3 and 4. "Devyaparādha—kṣamāpana—stotra" ascribed to Saṃkara.

# त्रिचत्वारिंशोऽध्यायः

## CHAPTER XLIII

मार्कण्डेय उवाच

अथ स गुरुगृहेऽपि वर्तमानः
सकलविदच्युतसक्तपुण्यचेताः ।
जड इव विचचार बाह्यकृत्ये
सततमनन्तमयं जगत्प्रपश्यन् ॥१॥

Even though putting up in the residence of his teacher Prahlāda devotedly concentrated his attention on the omniscient Lord Acyuta ; viewing the entire universe as the embodiment of the imperishable Lord, he became apathetic in his outward dealings. 1

सहगुरुकुलवासिनः कदाचि-
च्छ्रुतिविरता ह्यवदन् समेत्य बालाः ।
तव चरितमहो विचित्रमेतत्
क्षितिपतिपुत्र यतोऽस्य भोगलुब्धः ।
हृदि किमपि विचिन्त्य हृष्टरोमा
भवसि सदा च वदाङ्ग यद्यगुह्यम् ॥२॥

Once it so happened that his classmates, the pupils of his age, who used to put up with him in the residence of their teacher ceased taking lessons (from their teacher) ; they approached Prahlāda in a group and asked him :—"O prince, your conduct is a surprise to us ; without any attachment for the worldly pleasures, absorbed in meditation of some inscrutable entity in your heart, you are found to be thrilled with joy (You have the hairs on your body bristling ; please disclose it provided it is not a secret." 2

इति गदितवतः स मन्त्रिपुत्रा-
नवददिदं नृप सर्ववत्सलत्वात् ।
शृणुत सुमनसः सुरारिपुत्रा
यदहमनन्यरतिर्वदामि पृष्टः ॥३॥

Thus inquisitively asked by his classmates, the sons of the ministers, Prahlāda affectionate to one and all replied—"O sons of demons, Lord Viṣṇu is my sole refuge, in a calm and quiet mood with your hearts free from any evil thought, you please listen to me. 3

धनजनतरुणीविलासरम्यो
भवविभवः किल भाति यस्तमेनम् ।
विमृशत सुबुधैरुतैष सेव्यो
द्रुतमथ वा परिवर्ज्य एव दूरात् ॥४॥

Please think over the worldly splendour—the pleasures of wealth, offspring and youthful ladies. Do you think, a wise man should aspire for these things or they should be outright discarded ? 4

प्रथममिह विचार्यतां यदम्बा-
जठरगतैरनुभूयते सुदुःखम् ।
सुकुटिलतनुभिस्तदग्नितप्तै-
विविधपुराजननानि संस्मरद्भिः ॥५॥

While in mother's womb the baby lies with its limbs bent and curved ; in that state it recollects its numerous preceding births. Please think over it as to how much pain and suffering then this baby tormented by the digestive fire of stomach undergoes ! 5

कारागृहे दस्युरिवास्मि बद्धो
जरायुणा विट्क्रिमिमूत्रगेहे ।
पश्यामि गर्भेऽपि सकृन्मुकुन्द-
पादाब्जयोरस्मरणेन कष्टम् ॥६॥

"Like a culprit in a cell, I am confined to the embryo brimming with excreta, worms and urine. Not even once did I meditate upon the lotus-feet of Lord Govinda. Therefore, I undergo this suffering." This is what I realise now. 6

तस्मात्सुखं गर्भशयस्य नास्ति
बाल्ये तथा यौवनवार्द्धके वा ।
एवं भवो दुःखमयः सदैव
लोके कथं दैत्यसुताः प्रबुद्धाः ।

एवं भवेऽस्मिन परिमृग्यमाणा
वीक्षामहे नैव सुखांशलेशम् ॥७॥

Even after birth there is absolutely no pleasure either in childhood or youth or old age. The world is a constant source of misery and suffering. Hence O sons of demons! how can the enlightened take delight in it? There is not a particle of happiness here in this world, however much we may seek for it. 7

यथा यथा साधु विचारयाम-
स्तथा तथा दुःखतरं च विद्मः।
तस्माद्भवेऽस्मिन किल चारुरूपे
दुःखाकरे नैव पतन्ति सन्तः ॥८॥

The more and more we ponder over it, the world appears to be more and more miserable, therefore the righteous are never deluded by this world, the source of all misery and suffering, though apparently it looks so lovely and charming. 8

पतन्त्यथोऽतत्त्वविदः सुमूढा
वह्नौ पतंगा इव दर्शनीये।
यद्यस्ति नान्यच्छरणं सुखाय
युक्तं तदैतत्पतनं सुखाभे ॥९॥

अविन्दतामन्नमहो कृशानां
युक्तं हि पिण्याकतुषादिभक्षणम्।
अस्ति त्वजं श्रीपतिपादपद्म-
द्वन्द्वार्चनप्राप्यमनन्तमाद्यम् ॥१०॥

Like insects running after fire, devoid of supreme knowledge the deluded hanker after the vain and empty worldly pleasures. It is quite understandable for a famished man to subsist on chaff and oil-cakes. In absence of any other source of pleasure it is all right to seek for enjoyment in this world apparently pleasing. So my boys, the adoration of the lotus-feet of Viṣṇu (the spouse of Śrī) leads to bliss, which is supreme and eternal. This is what I would like to bring home to you. 9-10

अक्लेशतः प्राप्यमिदं विसृज्य
महासुखं योऽन्यसुखानि वाञ्छेत् ।
राज्यं करस्थं स्वमसौ विसृज्य
भिक्षामटेद्दीनमनाः सुमूढः ॥११॥

The supreme bliss resulting from the adoration of the lotus-feet of Lord Viṣṇu can be so easily attained. But a person who regardless of the supreme bliss runs after diverse worldly pleasures, is wretched and deluded indeed like one begging for alms after making a gift of his kingdom. 11

तच्चार्च्यते श्रीपतिपादपद्म-
द्वन्द्वं न वस्त्रैर्न धनैः श्रमैर्न ।
अनन्यचित्तेन नरेण किंतु
उच्चार्यते केशव माधवेति ॥१२॥

And the adoration of the pair of the lotus-feet of Viṣṇu (the spouse of Śrī)—how simple and easy it is! There is no need of anything—no clothes, no money, no labour; only reciting aloud the names like Keśava, Mādhava with concentrated attention is what constitutes the adoration! 12

एवं भवं दुःखमयं विदित्वा
दैत्यात्मजाः साधु हरिं भजध्वम् ।
एवं जनो जन्मफलं लभेत
नो चेद्भवाब्धौ प्रपतेदधोऽधः ॥१३॥

Hence, O children of the demons, now you are convinced that the world is full of misery, so with concentrated attention meditate upon Lord Hari. Then only one's birth becomes meaningful; otherwise in this ocean of *samsara* one goes down and down. 13

तस्माद्भवेऽस्मिन् हृदि शङ्खचक्र-
गदाधरं देवमनन्तमीड्यम् ।
स्मरन्तु नित्यं वरदं मुकुन्दं
सद्भक्तियोगेन निवृत्तकामाः ॥१४॥

Mukunda, who weilds the conch, mace and discus, who fulfills all one's desires, is the eternal Lord worthy of adoration.

Therefore O ye children, bereft of desires devotedly meditate upon Him. 14

अनास्तिकत्वात् कृपया भवद्भ्यो
वदामि गुह्यं भवसिन्धुसंस्थाः।
सर्वेषु भूतेषु च मित्रभावं
भजन्त्वयं सर्वगतो हि विष्णुः ॥१५॥

O ye children suffering in this ocean of *saṃsāra*, all of you have faith in that great Vedic tradition. So out of pity for you, I disclose the secret—Lord Viṣṇu is seated in the hearts of one and all; hence may you cultivate love and affection for all worldly beings." 15

दैत्यपुत्रा ऊचुः

प्रह्लाद त्वं वयं चापि वालभावान्महामते।
षण्डामर्कात्परं मित्रं गुरुं चान्यं न विद्महे ॥१६॥

त्वयैतच्छिक्षितं कुत्र तथ्यं नो वद निस्तुषम्।

Sons of the demons asked :

"O high-minded Prahlāda, since our infancy all of us including yourself have been taking lessons from our teachers Ṣaṇḍa and Amarka. We never know of any other teacher or guide. Wherefrom did you get these lessons (relating to Viṣṇu) ? Please speak out the fact." 16-17ᵃ

प्रह्लाद उवाच

यदा तातः प्रयातो मे तपोऽर्थं काननं महत् ॥१७॥
तदा चेन्द्रः समागत्य पुरं तस्य रुरोध ह।
मृतं विज्ञाय दैत्येन्द्रं हिरण्यकशिपुं तदा ॥१८॥

इन्द्रो मे जननीं गृह्य प्रयातो मन्मथाग्निना।
दह्यमानो महाभागां मार्गे गच्छति सत्वरम् ॥१९॥

तदा मां गर्भगं ज्ञात्वा नारदो देवदर्शनः।
आगत्येन्द्रं जगादोच्चैर्मूढ मुञ्च पतिव्रताम् ॥२०॥

Prahlāda replied :

"When with a view to practising penance my father had left for the great forest, Lord Indra came and took possession of his city. With the idea that the demon-king Hiraṇyakaśipu was dead, Indra excited with the fire of passion caught hold of my noble mother and led her away. Nārada noticed Indra going away with quick steps : knowing that I was then in the womb of my mother, he came and shouted at Indra—"O fool, release the chaste and devoted wife. 17$^{b}$-20

अस्या गर्भेस्थितो योऽसौ स वै भागवतोत्तमः ।
तच्छ्रुत्वा नारदवचो मातरं प्रणिपत्य मे ॥२१॥

विष्णुभक्त्यां प्रमुच्याथ गतः स्वं भुवनं हरिः ।
नारदस्तां समानीय आश्रमं स्वं शुभव्रतः ॥२२॥

मामुद्दिश्य महाभागामेतद्वै कथितं तदा ।
तथा मे विस्मृतं नैव बालाभ्यासाद्दनोः सुताः ॥२३॥

विष्णोश्चानुग्रहेणैव नारदोस्योपदेशतः ।

In her womb there is the greatest devotee of the Lord (Viṣṇu)." On listening to these words of Nārada, Indra reverentially bowed down to my mother ; and out of his devotion to Viṣṇu he let her go and returned to his heavenly abode. The holy righteous sage Nārada guided my mother to his hermitage and in my interest to the noble mother he imparted all the Viṣṇuite teachings which I have been narrating to you. And O children of demons, I still recollect those teachings because of continuous practice since my infancy, moreover, recollection of those teachings must be attributed to grace of Lord Viṣṇu and instructions from a revered sage like Nārada." 21-24$^{a}$

### मार्कण्डेय उवाच

एकदा गुप्तचर्यायां गतोऽसौ राक्षसाधिपः ॥२४॥
शृणोति रात्रौ नगरे जय रामेति कीर्तनम् ।
अवैष्णवकृतं सर्वं [illegible] दानवेश्वरः ॥२५॥

Mārkaṇḍeya said :

Once at night the demon-king in course of his wandering in the city in disguise came to listen to the rectitation of the glories of Rāma "Victory to Rāma". The mighty demon-king at once thought it to be the mischief of his son's doing. 24ᵇ-25

अथाहूयाह दैत्येन्द्रः क्रोधान्धः स पुरोहितान् ।
रे रे क्षुद्रद्विजा यूयमतिमुमूर्षतां गताः ॥२६॥
प्रह्लादोऽयं मृषालापान् वक्त्यन्यान् पाठयत्यपि ।
इति निर्भर्त्स्य तान् विप्रान् श्वसन् राजाविशद् गृहम् ॥२७॥

न च पुत्रवधे चिन्तां जहौ स्ववधकारिणीम् ।
आसन्नमरणोऽमर्षात्कृत्यमेकं विमृश्य सः ॥२८॥

अकृत्यमेव दैत्यादोनाहूयोपादिशद्रहः ।
अद्य क्षपायां प्रह्लादं प्रसुप्तं दुष्टमुल्वणैः ॥२९॥

नागपाशैर्दृढं वद्ध्वा मध्ये निक्षिपताम्बुधेः ।
तदाज्ञां शिरसाऽऽदाय ददृशुस्तमुपेत्य ते ॥३०॥

रात्रिप्रियं समाधिस्थं प्रबुद्धं सुप्तवत् स्थितम् ।
संछिन्नरागलोभादिमहावन्धं क्षपाचराः ॥३१॥

बबन्धुस्तं महात्मानं फल्गुभिः सर्परज्जुभिः ।
गरुडध्वजभक्तं तं वद्ध्वाहिभिरबुद्धयः ॥३२॥

जलशायिप्रियं नीत्वा जलराशौ निचिक्षिपुः ।
बलिनस्तेऽचलान् दैत्या तस्योपरि निधाय च ॥३३॥

शशंमुस्तं प्रियं राज्ञे द्रुतं तान् सोऽप्यमानयत् ।

Then the king blind with anger called for his priests and said—"O vile Brahmins, I find, you are inviting your own death. Do you notice, Prahlāda is engaged in this vain useless discourse ? Not only that, he is instructing that to others too." Having thus abused the Brahmins the king, giving out long sighs in grief, entered his palace. And even then he did not forsake the idea of killing his son which would lead to his own death. The death of the demon king was near at hand ; naturally excited in anger for killing his son he thought of a

mischievous plan which he was not supposed to do. He called together all the demons and ordered them in private—'To-night when mischievous Prahlāda falls asleep, bind him with dreadful magical noose and cast him into the ocean.' With pleasure the demons accepted his command and went to Prahlāda. Prahlāda, to whom night was very dear (because without any distraction in the calm and peaceful night he could meditate upon Viṣṇu) was engaged in profound meditation of Lord Viṣṇu. Though awake he appeared as if he were in deep sleep (due to concentration of his mind on Viṣṇu). And he had cut off the great fetters of greed and attachment. The demons approached the high-souled devotee and bound him with useless magical noose. Then the boy, a great devotee of Viṣṇu (Garuḍadhvaja—the Lord on whose banner there is the emblem of the Garuḍa bird) and naturally very dear to Him (Viṣṇu who reclines in the great ocean on the serpent Ananta) was carried over by the malevolent demons to the Ocean where they cast him in.. Not only that, having piled rocks after rocks over his body, the mighty demons came and at once conveyed this glorious news to Hiraṇyakaśipu who honoured them in return.
26-34$^{a}$

प्रह्लादं चाब्धिमध्यस्थं तमौर्वाग्निमिवापरम् ॥३४॥
ज्वलन्तं तेजसा विष्णोर्ग्राहा भूरिभियात्यजन् ।
न चाभिन्नचिदानन्दसिन्धुमध्ये समाहितः ॥३५॥

न वेद बद्धमात्मानं लवणाम्बुधिमध्यगम् ।
अथ ब्रह्मामृताम्भोधिमये स्वस्मिन् स्थिते मुनौ ॥३६॥

ययौ क्षोभं द्वितीयाब्धिप्रवेशादिव सागरः ।
क्लेशात् क्लेशानिवोद्धूय प्रह्लादमथ वीचयः ॥३७॥

निन्युस्तोरेऽप्लवाम्भोधेः गुरूक्तय इवाम्बुधेः ।

Cast into the ocean due to his devotion to Viṣṇu, Prahlāda like the second 'Vaḍavā' fire shone in all splendour and brilliance ; frightened by his fire-like appearance the marine animals fled away from him. Even there Prahlāda had become one with Viṣṇu having meditated upon Him, the ocean of knowledge and bliss. And he could never realise that he had been chained and thrown to the ocean. When Prahlāda was merged in the ocean of supreme eternal bliss of Brahman, the ocean became wild and turbulent appearing as if a second ocean had coalesced with it. Like the sermons of a preceptor helping the disciple step by step to cross over the ocean of *samsāra*, the turbulent waves even without a raft rescued Prahlāda by rolling him on and on to the shore. $34^b$-$38^a$

ध्यानेन विष्णुभूतं तं भगवान् वरुणालयः ॥३८॥
विन्यस्य तीरे रत्नानि गृहीत्वा द्रष्टुमाययौ ।
तावद् भगवताऽऽदिष्टः प्रहृष्टः पन्नगाशनः ॥३९॥

बन्धनाहीन् समभ्येत्य भक्षयित्वा पुनर्ययौ ।
अथाबभाषे प्रह्लादं गम्भीरध्वनिरर्णवः ॥४०॥

प्रणम्य दिव्यरूपः सन् समाधिस्थं हरेः प्रियम् ।
प्रह्लाद भगवद्भक्त पुण्यात्मन्नर्णवोऽस्म्यहम् ॥४१॥
चक्षुर्भ्यामथ मां दृष्ट्वा पावयार्थिनमागतम् ।

After the waves had safely deposited Prahlāda on the shore, with a wealth of gems the ocean (the abode of Varuṇa) came there to behold the devotee who had become one with Viṣṇu through his meditation. In the meantime as directed by Lord Viṣṇu, Garuḍa (the devourer of snakes) arrived there and returned after he had devoured all the snakes used as noose around the body of the boy. Then endowed with divine appearance the Ocean of deep roaring sound bowed down to Hari's favourite devotee Prahlāda when he was absorbed in meditation ; and the Ocean said—'O Prahlāda, O devotee of the Lord, O righteous, I am the Ocean ; I have come to you as a suppliant ; be gracious to have a look at me O lord, so that I may be sanctified.' $38^b$-$42^a$

इत्यम्बुधिगिरः श्रुत्वा स महात्मा हरेः प्रियः ॥४२॥

उद्वीक्ष्य सहसा देवं तं नत्वाऽऽहासुरात्मजः ।
कदाऽऽगतं भगवता तमथाम्बुधिरब्रवीत् ॥४३॥

योगिन्नज्ञातवृत्तस्त्वमपराद्धं तवासुरैः ।
बद्धस्त्वमहिभिर्दैत्यैर्मयि क्षिप्तोऽद्य वैष्णव ॥४४॥

ततस्तूर्णं मया तीरे न्यस्तस्त्वं फणिनश्च तान् ।
इदानीमेव गरुडो भक्षयित्वा गतो महान् ॥४५॥

महात्मन्ननुगृह्णीष्व त्वं मां सत्संगमार्थिनम् ।
गृहाणमानि रत्नानि पूज्यस्त्वं मे हरिर्यथा ॥४६॥

यद्यप्येतैर्न ते कृत्यं रत्नैर्दास्याम्यथाप्यहम् ।
दीपान्निवेदयत्येव भास्करस्यापि भक्तिमान् ॥४७॥

Having listened to these words of the Ocean, the high-souled Prahlāda, a great favourite of Hari suddenly looked up. Prahlāda, the son of the demon bowed down to the Ocean and enquired of him—"When did you arrive O lord ?" Then the Ocean replied—"O yogin, you are absolutely ignorant of the injury these demons inflicted on you. The demons had bound you with the noose of serpents and had cast you in me. O devotee of Viṣṇu, then you know, very quickly I brought you back to the shore : and the noble Garuḍa has just returned after devouring the serpents encircling you. O high-souled devotee, I am anxious to have company of the holy and the righteous ; like Hari you are worthy of honour and reverence ; please oblige me and be gracious to accept these gems (which I have brought to you as presents). I know, you have nothing to do with these gems, still be gracious to accept these humble presents. The sun is the source of all light and splendour. Is it not a fact that a devotee offers a more lamp in his honour ? 42b 47

त्वमापत्स्वपि घोरासु विष्णुनैव हि रक्षितः ।
त्वादृशा निर्मलात्मानो न सन्ति बहवोऽर्कवत् ॥४८॥

Many dreadful calamities had befallen on you and it is Lord Viṣṇu who gave you all protection. Like the bright effulgent sun rare indeed are the pure unblemished souls of your kind ! 48

बहुना किं कृतार्थोऽस्मि यत्तिष्ठामि त्वया सह ।
आलपामि क्षणमपि नेक्षे ह्येतत्फलोपमाम् ॥४९॥

I need not say much, I am really blessed to have your company ; my conversation with you even for a minute would endow me with unparallel religious merit." 49

इत्यब्धिना स्तुतः श्रीशमाहात्म्यवचनैः स्वयम् ।
ययौ लज्जां प्रहर्षं च प्रह्लादो भगवत्प्रियः ॥५०॥

Just in the manner of adoring Viṣṇu, the Ocean eulogised Prahlāda with noble and glorious epithets. Naturally Prahlāda a devotee of Lord Viṣṇu was abashed to listen to it though he rejoiced at the same time. 50

प्रतिगृह्य स रत्नानि वत्सलः प्राह वारिधिम् ।
महात्मन् सुतरां धन्यः शेते त्वयि हि स प्रभुः ॥५१॥

With love and affection he accepted the gems and said to the Ocean — 'O high-souled one, it is Lord Viṣṇu who rests on you and naturally you are extremely fortunate. 51

कल्पान्तेऽपि जगत्कृत्स्नं ग्रसित्वा स जगन्मयः ।
त्वय्येवैकार्णवीभूते शेते किल महात्मनि ॥५२॥

At the end of a Kalpa the Lord devours the entire universe ; and then O high-souled one, by assuming the form of a great immeasurable ocean you spread over the entire earth ; even at this time (of deluge) Lord Viṣṇu one and the same with the universe rests on you. 52

लोचनाभ्यां जगन्नाथं द्रष्टुमिच्छामि वारिधे ।
त्वं पश्यसि सदा धन्यस्तत्रोपायं प्रयच्छ मे ॥५३॥

Thus O Ocean, you are in privileged position of beholding Him at all times ; with my gross eyes I would like to behold the Lord (of the universe). Please advise me on the means.'. 53

उक्त्वेति पादावनतं तूर्णमुत्थाप्य सागरः ।
प्रह्लादं प्राह योगीन्द्र त्वं पश्यसि सदा हृदि ॥५४॥

द्रष्टुमिच्छस्यथाक्षिभ्यां स्तुहि तं भक्तवत्सलम् ।
उक्त्वेति सिन्धुः प्रह्लादमात्मनः स जलेऽविशत् ॥५५॥

With these words Prahlāda fell prostrate at the feet of the Ocean ; and the Ocean at once raised him up and said - "O lord of yogins, at all times in your heart you are having the vision of the Lord ; still if you are anxious to behold Him with your gross eyes, please keep on chanting hymns of praise in honour of the Lord, dear to the devout." With these words the Ocean disappeared in the waters. 54-55

गते नदीन्द्रे स्थित्वैको हरिं रात्रौ स दैत्यजः।
भक्त्यास्तौदिति मन्वानस्तद्दर्शनमसम्भवम् ॥५६॥

When the Ocean had departed, Prablāda, the son of the demon remained there all alone ; finding it impossible to have the vision of the Lord (with his gross eyes), througout the night he engaged himself in praying to Lord Hari with devotion. 56

प्रह्लाद उवाच

वेदान्तवाक्यशतमारुतसम्प्रवृद्ध-
वैराग्यवह्निशिखया परिताप्य चित्तम्।
संशोधयन्ति यदवेक्षणयोग्यतायै
धीराः सदैव स कथं मम गोचरः स्यात् ॥५७॥

Like fire inflamed by the gush of wind, in case of the wise their sense of detachment increased by repeatedly thinking over the Vedantic statements (dictums). When their mind gets cleansed and purified with the sense of detachment, then only they become worthy of having the vision of Viṣṇu. When the wise have to toil so much, how is it possible for me to behold the Lord ? 57

मात्सर्यरोषस्मरलोभमोह-
मदादिभिर्वा सुदृढैः सुषड्भिः।
उपर्युपर्यावरणैः सुबद्ध-
मन्धं मनो मे क्वः हरिः क्व वाहम् ॥ ८॥

Obscured by the six enemies of mankind—love, anger, greed, infatuation, pride and envy or jealosy put like a covering one above the other I am suffering from mental ignorance, thus I am in fetters ; Lo, what a difference is there between me (a wretched self) and the pure and sublime Viṣṇu ! 58

यं धातृमुख्या विबुधा भयेषु
शान्त्यर्थिनः क्षीरनिधेरुपान्तम् ।
गत्वोत्तमस्तोत्रकृतः कथंचित्
पश्यन्ति तं द्रष्टुमहो ममाशा ॥५९॥

In time of dangers and difficulties gods headed by Brahmā approach Lord Viṣṇu reclining on the milk-ocean and by eulogising Him through hymns of praise, freed from dangers and difficulties somehow they get the vision of Lord Viṣṇu. And I, a poor self aspire for beholding that Lord ! 59

अयोग्यमात्मानमितीशदर्शने
स मन्यमानस्तदनाप्तिकातरः ।
उद्वेगदुःखार्णवमग्नमानसः
स्रुताश्रुधारो नृप मूर्च्छितोऽपतत् ॥६०॥

Thinking himself unworthy to have the vision of the Lord he was dejected. Then plunged in the ocean of grief and anxiety because of his failure, he fell down senseless on the ground with streams of tears flowing down from his eyes. 60

अथ क्षणात्सर्वगतश्चतुर्भुजः
शुभाकृतिर्भक्तजनैकवल्लभः ।
दुःस्थं तमाश्लिष्य सुधामयैर्भुजै-
स्तत्रैव भूपाविरभूद्दयानिधिः ॥६१॥

The four-armed, all pervasive Lord Viṣṇu of graceful appearance is very compassionate and extremely dear to the devout. And all on a sudden there appeared the Lord fondling poor Prahlāda in His loving and tender arms (lit. flowing with nectar). 61

स लब्धसंज्ञोऽथ तदङ्गसङ्गा-
दुन्मीलिताक्षः सहसा ददर्श ।
प्रसन्नवक्त्रं कमलायताक्षं
सुदीर्घबाहुं यमुनासवर्णम् ॥६२॥

उदारतेजोमयमप्रमेयं
गदारिशङ्खाम्बुजचारुचिह्नितम् ।

स्थितं समालिङ्ग्य विभुं स दृष्ट्वा
प्रकम्पितो विस्मयभीतिहर्षैः ॥६३॥

When Viṣṇu of graceful appearance endowed with lotus-like wide expansive eyes and long extensive arms, touched Prahlāda with love and affection, he regained his consciousness; he opened his eyes and to his utter surprise there was Viṣṇu, who shining with the emblems of conch, mace, lotus and discus had the colour of the waters of river Yamunā. Finding himself clapsed in the arms of immeasurable, ever effulgent Lord, instantaneously he was overtaken by surprise, fear and delight and began trembling. 62-63

तत् स्वप्नमेवाथ स मन्यमानः
स्वप्नेऽपि पश्यामि हरिं कृतार्थम् ।
इति प्रहर्षार्णवमग्नचेताः
स्वानन्दमूर्च्छां स पुनश्च भेजे ॥६४॥

Taking it to be just a dream Prahlāda thought over in his mind, 'O how pleased I am ! Even in dream I behold the Lord, He is so gracious to make my desire fruitful. Deeply immersed in the ocean of excessive joy Prahlāda once again became senceless as he was merged in the supreme bliss of the realisation fo the Lord. 64

ततः क्षिताबेव निविश्य नाथः
कृत्वा तमङ्के स्वजनैकबन्धुः ।
शनैर्विधुन्वन् करपल्लवेन
स्पृशन् मुहुर्मातृवदालिलिङ्ग ॥६५॥

Then the Lord, the sole friend and guide of His devotee sat down upon the earth and slowly began to fondle the boy with His tender and delicate arms. Like a loving mother many a time the Lord touched his body and prerssed him to the bosom with affection 65

ततश्चिरेण प्रह्लादः सम्मुखोन्मीलितेक्षणः ।
आलुलोके जगन्नाथं विस्मयाविष्टचेतसा ॥६६॥

Then after sometime Prahlāda opened his eyes and was surprised to behold the Lord of the universe. 66

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ततश्चिरात्तं सम्भाव्य धीरः श्रीशाङ्कशायिनम् ।
आत्मानं सहसोत्तस्थौ सद्यः सभयसम्भ्रमः ॥६७॥

प्रणामायापतच्चोर्व्यां प्रसीदेति वदन्मुहुः ।
सम्भ्रमात् बहुज्ञोऽपि नान्यां पूजोक्तिमस्मरत् ॥६८॥

When quite sometime had elapsed, the wise Prahlāda realised that he had been reposing in the lap of Viṣṇu. Then with great fear and surprise suddenly he let himself out of the Lord and having fallen prostrate at His feet he repeatedly prayed Him aloud in these words, "O Lord, be propitious on to me." Even though well aware of the greatness of Viṣṇu, in great haste and confusion he could recollect no other prayer but this. 67-68

तमथाभयहस्तेन गदाशङ्खारिधृक् प्रभुः ।
गृहीत्वा स्थापयामास प्रह्लादं स दयानिधिः ॥६९॥

Then the Lord, the weilder of the conch, mace and discus, the symbol of safety and security raised him up from the ground ; and overtaken with great compassion He made him stand up. 69

कराब्जस्पर्शनाह्लादगलदश्रुं सवेपथुम् ।
भूयोऽथाह्लादयन् स्वामी तं जगादेति सान्त्वयन् ॥७०॥

Due to the extreme pleasure that experienced because of the touch of the lotus-hands of Viṣṇu tears rolled down from his eyes and his body began to tremble. In order to add to his pleasure the Lord thus consoled him : 70

सभयं सम्भ्रमं वत्स मद्गौरवकृतं त्यज ।
नैवं प्रियो मे भक्तेषु स्वाधीनप्रणयी भव ॥७१॥

नित्यं सम्पूर्णकामस्य जन्मानि विविधानि मे ।
भक्तसर्वेष्टदानाय तस्मात् किं ते प्रियं वद ॥७२॥

"Because of your great regard for me, you have fear in your mind and you look agitated, but O my dear boy, away with fear, compose yourself. Of all my devotees you are most dear to me. Remember, your Lord is always at your service. I am ever-contented, I have no desire of any kind. If at all I

incarnate myself on different occasions, it is only to fulfill the desires of my devotees. Hence O Prahlāda, tell me what is dear to you." 71-72

अथ व्यजिज्ञपद्विष्णुं प्रह्लादः प्राञ्जलिर्नमन् ।
सलौल्यमुत्फुल्लदृशा पश्यन्नेवं च तन्मुखम् ।।७३।।

नाप्ययं वरदानाय कालो नैष प्रसीद मे ।
त्वद्दर्शनामृतास्वादादन्तरात्मा न तृप्यति ।।७४।।

ब्रह्मादिदेवैर्दुर्लक्ष्यं त्वामेव पश्यतः प्रभो ।
तृप्तिं नेष्यति मे चित्तं कल्पायुतशतैरपि ।।७५।।

नैवमेतद्ध्यतृप्तस्य त्वां दृष्ट्वान्यद् वृणोति किम् ।

Then Prahlāda with his eyes beaming with pleasure looked intently at the face of the Lord : with folded hands having paid his obeisance to the Lord, he said : "O Sire, this is not the occasion to grant me boons ! all I want is "Be propitious on to me. O Lord, I am not contented with thy vision even though pleasing and gratifying like nectar.

Even for gods like Brahmā and other it is extremely difficult to have thy vision : on the contrary I behold you just before me. And I would never be fully contented even thcugh I continue to beheld thee in this position for one million kalpas. So how can I ask fcr any boon when I am not yet contented to behold thee." 73-76ª

ततः स्मितसुधापूरैः पूरयन् स प्रियं प्रियात् ।।७६।।
योजयन् मोक्षलक्ष्म्यैव तं जगाद जगत्पतिः ।
सत्यं मद्दर्शनादन्यद् वत्स नैवास्ति ते प्रियम् ।।७७।।

किंचित्ते दातुमिष्टं मे मत्प्रियार्थं वृणीष्व तत् ।

Then with a smile in his beaming face appearing like a flow of nectar, Viṣṇu, the Lord of the universe as if endowed him with the bliss of liberation. Then the Lord addressed His devotee, 'O my dear boy, it is a fact that for you there is nothing more dear than my vision. But still I would liketo

bestow something on you, which I am sure, you would accept as a favour to me.' 76ᵇ-78ᵃ

प्रह्लादोऽथाब्रवीद्धीमान् देव जन्मान्तरेष्वपि ॥७८॥
दासस्तवाहं भूयासं गरुत्मानिव भक्तिमान् ।
अथाह नाथः प्रह्लादं संकटं खल्विदं कृतम् ॥७९॥

अहं तवात्मदानेच्छुस्त्वं तु भृत्यत्वमिच्छसि ।
वरानन्यांश्च वरय धीमन् दैत्येश्वरात्मज ॥८०॥

Then the wise Prahlāda replied—'O Lord, in the numerous births through which I may be doomed to pass, may my faith and devotion (*dāsya bhakti*) to thee, be as steady at that of devout Garuḍa.

To this the Lord replied - "O wise Prahlāda, now you have created a problem for me; out of my own volition I wanted to surrender myself to you; but now like a servant you seek shelter in me. O son of the lord of demons, ask for some other boon." 78ᵇ-80

प्रह्लादोऽपि पुनः प्राह भक्तकामप्रदं हरिम् ।
प्रसीद सास्तु मे नाथ त्वद्भक्तिः सात्त्विकी स्थिरा ॥८१॥

Then to Lord Hari, who is wont to fulfill the desire of His devotees, Prahlāda replied, 'Be propitious on to me : in these O Lord, let me continue to have firm and unswerving devotion— the devotion of *sāttvika*' type. 81

अनयाथ च त्वां नौमि नृत्यामि त्वत्परः सदा ।
अथाभितुष्टो भगवान् प्रियमाह प्रियंवदम् ॥८२॥

वत्स यद्यदभीष्टं ते तत्तदस्तु सुखी भव ।
अन्तर्हिते च मय्यत्र मा खिद त्वं महामते ॥८३॥

त्वच्चित्तान्नापयास्यामि क्षीराब्धेरिव सुप्रियात् ।
पुनर्द्वित्रिदिनैस्त्वं मां द्रष्टा दुष्टवधोद्यतम् ॥८४॥

अपूर्वाविष्कृताकारं नृसिंहं पापभीषणम् ।
उक्त्वेत्यतः प्रणमतः पश्यतश्चातिलालसम् ॥८५॥
अतुष्टस्यैव तस्येशो माययान्तर्दधे हरिः ।
ततो हठाददृष्ट्वा तं सर्वतो भक्तवत्सलम् ॥८६॥

हाहेत्यश्रुप्लुतः प्रोच्य ववन्दे स चिरादिति ।
श्रूयमाणेऽथ परितः प्रतिबुद्धजनस्वने ॥८७॥

उत्थायाब्धितटाद्धीमान् प्रह्लादः स्वपुरं ययौ ॥८८॥

Not only this, inspired with devotion to thee let me chant prayers in thy honour: with all my thought and attention centred in thee let me constantly keep on dancing (in rapturous joy). Lord was extremely pleased with his dear devotee who spoke these sweet and pleasant words. And addressing Prahlāda He said, 'O my dear, may you attain all your desired objects: may you be happy and prosperous. One more point, O wise boy, don't get disappointed when I disappear from hence. Remember, like the milk-ocean most dear to me, (you are my dearest devotee) and I am constantly present in your heart and mind. Within a couple of days again you would behold me when for killing the wicked demon I would assume the most uncommon and dreadful man-lion form.'

With these words the Lord all on a sudden disappeared through His magical powers. Prahlāda had just bowed down and had been avidly looking at his Lord without deriving the least satisfaction. Then with the sudden disappearance of the Lord, so dear to the devout, with tears rolling down from his eyes, he cried aloud "alas", "alas", and for quite a long time he recited prayers in honour of his Lord.

By the time it dawned; people were awakened, sound of birds and beasts was heard all around: wise Prahlāda left the sea shore and started for his own city. 82-88

अथ दितिजसुतश्चिरं प्रहृष्टः
स्मृतिबलतः परितस्तमेव पश्यन् ।

हरिमनुजगति त्वलं च पश्यन्
गुरुगृहमुत्पुलकः शनैरवाप ॥८९॥

Because of his past recollection the son of the demon was very much rejoiced to behold his Lord everywhere in the world; thrilled and excited to notice the difference in the conduct of Lord Hari and that of the worldly people, slowly he left for the residence of his teacher. 89

इति श्रीनरसिंहपुराणे नरसिंहप्रादुर्भावे
त्रिचत्वारिंशोऽध्यायः ॥४३॥

# चतुश्चत्वारिंशोऽध्याय

## CHAPTER XLIV

### मार्कण्डेय उवाच

अथागतं ते प्रह्लादं दृष्ट्वा दैत्याः सुविस्मिताः ।
शशंसुर्दैत्यपतये यैः क्षिप्तः स महार्णवे ॥१॥

The demons who had cast Prahlāda into the ocean were very much surprised to find Prahlāda (quite safe and sound) heading to the house of his teacher. They at once conveyed the news to the lord of demons. 1

स्वस्थं तमागतं श्रुत्वा दैत्यराड्विस्मयाकुलः ।
आहूयतां च इत्याह क्रोधान्मृत्युवशे स्थितः ॥२॥

Having heard of his safe return the demon-king was equally surprised; the king who was, as it were, in the grip of death, was enraged and gave the command, "Call him here." 2

तथासुरैर्दरानीतः समासीनं स दिव्यदृक् ।
आसन्नमृत्युं दैत्येन्द्रं ददर्शात्यूर्जितश्रियम् ॥३॥

Then the demons forcibly dragged Prahlāda to his father whose death was imminent; the boy who was endowed with divine vision, looked at the lord of demons seated on his throne in all glory and splendour. 3

नीलांशुमिश्रमाणिक्यद्युतिच्छन्नविभूषणम् ।
सधूमाग्निमिव व्याप्तमुच्चासनचितिस्थितम् ॥४॥

दंष्ट्रोत्कटैर्घोरतरैर्घनच्छविभिरुद्भटैः ।
कुमार्गदर्शिभिर्दैत्यैर्यमदूतैरिवावृतम् ॥५॥

The domon-king seated on an elevated throne had his body decorated with ornaments pervaded with the lustre of rubies emitting dark blue rays ; naturally he appeared like fire enveloped in smoke.

There were other demons seated all around him ; very conspicuous with rheir complexion as dark as cloud they looked excessively terrible with their fearsome teeth ; habituated to lead people in evil ways these demons appeared like the messangers of Yama. 4—5

दूरात् प्रणम्य पितरं प्राञ्जलिस्तु व्यवस्थितः ।
अथाहाकारणक्रोधः स खलो भर्त्सयन् सुतम् ॥६॥

भगवत्प्रियमत्युच्चैर्मृत्युमेवाश्रयन्निव ।
मूढ रे शृणु मद्वाक्यमेतदेवान्तिमं ध्रुवम् ॥७॥

From a distance with folded hands Prahlāda bowed down to his father and remained standing. Then without any cause the mischievous demon got enraged and excited and as if inviting his own death, in abusive language very loudly he addressed his son, a favourite devotee of the Lord :—

"Listen to me, O fool ! it is my final advice ; and it is my firm conviction. 6—7

इतो न त्वां प्रवक्ष्यामि श्रुत्वा कुरु यथेप्सितम् ।
उक्त्वेति द्रुतमाकृष्य चन्द्रहासासिमद्भुतम् ॥८॥

सम्भ्रमाद्वीक्षितः सर्वैश्चालयन्नाह तं पुनः ।
क्व चास्ति मूढ ते विष्णुः स त्वामद्य प्ररक्षतु ॥९॥

Hencceforth I would never tell you anything more ; now you do as you please." Having said thus the demon-king suddenly drew out the terrible sword 'Candrahāsa' ; the demons present there looked at it with awe ; in course of waving the terrible sword and demon-king once again threatened his son—"Where is your Viṣṇu ? O fool ! Let Him save you today. 8—9

त्वयोक्तं स हि सर्वत्र कस्मात्स्तम्भे न दृश्यते ।
यदि पश्यामि तं विष्णुमधुना स्तम्भमध्यगम् ॥१०॥

तर्हि त्वां न वधिष्यामि भविष्यसि द्विधान्यथा ।

You declared that Viṣṇu pervades the entire universe, now tell me why doesn't He exist in this pillar ? In case now I find your Viṣṇu in this pillar, I would not kill you. Otherwise I would cut you to pieces." 10-11$^a$

प्रह्लादोऽपि तथा दृष्ट्वा दध्यौतं परमेश्वरम् ॥११॥
पुरोक्तं तद्वचः स्मृत्वा प्रणनाम कृताञ्जलि ।

Taken aback at this attitude of his father Prahlāda meditated upon the Supreme Lord and reminded of the past advice of the Lord, [vide Ch 43 śloka no. 84 and 85 Remember, like the milk-ocean most dear to me, (you are my dearest devotee) and I am constantly present in your heart and mind. Within a couple of days again you would behold me when for killing the wicked demon I would assume the Man-lion form] he folded his hands and bowed down to Him. 11$^a$—12$^b$

तावत्प्रस्फुटितस्तम्भो वीक्षितो दैत्यसूनुना ॥१२॥
आदर्शरूपो दैत्यस्य खड्गतो यः प्रतिष्ठतः ।
तन्मध्ये दृश्यते रूपं बहुयोजनमायतम् ॥१३॥
अतिरोद्रं महाकायं दानवानां भयंकरम् ।
महानेत्रं महावक्त्रं महादंष्ट्रं महाभुजम् ॥१४॥
महानखं महापादं कालाग्निसदृशाननम् ।
कर्णान्तकृतविस्तारवदनं चातिभोषणम् ॥१५॥
कृत्वेत्थं नारसिंहं तु ययो विष्णुस्त्रिविक्रमः ।
नरसिंहः स्तम्भमध्यान्निर्गत्य प्रणनाद च ॥१६॥

Then the son of the demon noticed ; 'the piller clear and transparent like a mirror bursts from within by the stroke of the sword and within it he sees a figure spreading over many 'yojanas'. With a huge gigantic body, wide expansive eyes, a terrible face and projecting tusks the figure (of the Man-lion) looked very much dreadful, endowed with a multitude of elongated arms, huge nails and monstrous feet it was a terror to the demons, with the mouth stretching as far as the end of the ears the figure with a face blazing like the destructive fire of deluge was excessively terrible to look at. Having thus assumed the Man-lion form, Viṣṇu of three strides emerged from the pillar with a loud roar. 12$^b$—16

निनादश्रवणाद्दैत्या नरसिंहमवेष्टयन् ।
तान् हत्वा सकलांस्तत्र स्वपौरुषपराक्रमात् ॥१७॥

बभञ्ज च सभां दिव्यां हिरण्यकशिपोर्नृप ।
वारयामासुरभ्येत्य नरसिंहं महाभटाः ॥१८॥

ते तु राजन क्षणादेव नरसिंहेन वै हताः ।
ततः शस्त्राणि वर्षन्ति नरसिंहे प्रतापिनि ॥१९॥

And terrorised at the sound of the loud roar the demons surrounded the Man-lion from all sides, but O king, by dint of His own strength and valour, the Man-lion exterminated all the demons and Hiraṇyakaśipu's beautiful assembly hall too was destroyed. In a minute the Man-lion slaughtered all those great fighters who challanged Him then. Thus when the terrible battle ensued, the demons hit the valiant Man-lion with missiles and weapons. 17—19

स तु क्षणेन भगवान् हत्वा तद्बलमोजसा ।
ननाद च महानादं दिशः शब्देन पूरयन् ॥२०॥

But the mighty and powerful Lord in no time exterminated the hosts of the army of the demon-king and all the quarters resounded with the terrible roar of the Man-lion. 20

तान्मृतानपि विज्ञाय पुनरन्यान्महासुरः ।
अष्टाशीतिसहस्राणि हेतिहस्तान् समादिशत् ॥२१॥

When the valiant demon-king realised that all the hosts of his army had perished, further he gave the command to eighty eight thousand of his soldiers armed with weapons to come forward and attack the Man-lion. 21

तेऽप्यागत्य च तं देवं रुरुधुः सर्वतोदिशम् ।
हत्वा तानखिलान् युद्धे युध्यमानो ननाद सः ॥२२॥

पुनः सभां बभञ्जासौ हिरण्यकशिपोः शुभाम् ।

And these demons too who fell upon the Lord from all

sides, in course of their fight were killed by the Man-lion ; then the Man-lion gave out a loud roar and once again He devastated the beautiful assembly hall of Hiraṇyakaśipu. 22—23ᵃ

तान् हतानपि विज्ञाय क्रोधसंरक्तलोचनः ॥२३॥
ततो हिरण्यकशिपुर्निश्चक्राम महाबलः ।
उवाच च महीपाल दानवान् बलदर्पितान् ॥२४॥
हन्यतां हन्यतामेष गृह्यतां गृह्यतामयम् ।

When the mighty demon Hiraṇyakaśipu came to know that all his eighty eight thousand soldiers too had been killed, with his eyes red in anger he came out and addressed the demons puffed up with the pride of their strength :—

"Kill him, kill him, grab him, catch hold of him." 23ᵇ-25ᵃ

इत्येवं वदतस्तस्य प्रमुखे तु महासुरान् ॥२५॥
युध्यमानान् रणे हत्वा नरसिंहो ननाद च ।
ततोऽतिदुद्रुवर्दैत्या हतशेषा दिशो दश ॥२६॥

Even in presence of the demons Hiraṇyakaśipu shouting like this, the Lord Man-lion killed the ferocious demons who were engaged in fight. When once again the Man-lion gave out a loud terrible roar, the rest of the demons who had survived, in all haste fled away in the direction of the ten quarters. 25ᵇ—26

तावद्धता युध्यमाना दैत्याः कोटिसहस्रशः ।
नरसिंहेन यावच्च नभोभागं गतो रविः ॥२७॥
शस्त्रास्त्रवर्षचतुरं हिरण्यकशिपुं जवात् ।
प्रगृह्य तु बलाद्राजन् नरसिंहो महाबलः ॥२८॥

Even before the evening had set in, in hundreds and thousands the demons fighting with the Man-lion were exterminated, but when the evening had set in, the Man-lion of great prowess O king, all on a sudden forcibly caught hold of Hiraṇyakśipu, adept in fighting with missiles and weapons. 27—28

संध्याकाले गृहद्वारि स्थित्वोरौ स्थाप्य तं रिपुम् ।
वज्रतुल्यमहारस्कं हिरण्यकशिपुं रुषा ।

नखैः किसलयमिव दारयत्याह सोऽसुरः ॥२९॥

When it was just evening, at the entrance to the assembly hall Hari laid across his enemy to His thighs; then overtaken with anger with His sharp pointed nails like a sprout He playfully ripped open Hiraṇykaśipu who had huge expensive chest as tough as the thunderbolt. 29

यत्राखण्डलदन्तिदन्तमुसला-
न्याखण्डितान्याहवे
धारा यत्र पिनाकपाणिपरशो-
राकुण्ठतामागमत्
तन्मे तावदुरो नृसिंहकरजै-
र्व्यादीर्यते साम्प्रतं
दैवे दुर्जनतां गते तृणमपि
प्रायोऽप्यवज्ञायते ॥३०॥

When the Lord placed Hiraṇykaśipu on His thighs and tore him apart, the demon desperate of his life wondered : "In course of our fight Indra's lordly elephant Airāvata came to hit me in the chest ; I remember, its tusks strong like pestle had been broken to pieces. The battle-axe of Lord Śiva the holder of the 'Pināka' bow) had been blunted in collision with my chest, but alas ! now the nails of the Man-lion so easily tear apart my huge expansive chest ! In fact when fate is averse, there is disregard and dishonour even from a straw." 30

एवं वदति दैत्येन्द्रे ददार नरकेसरी ।
हृदयं दैत्यराजस्य पद्मपत्रमिव द्विपः ॥३१॥

शकले द्वे तिरोभूते नखरन्ध्रे महात्मनः ।
ततः क्व यातो दुष्टोऽसाविति देवोऽतिविस्मितः ॥३२॥

निरीक्ष्य सर्वतो राजन् वृथैतत्कर्म मेऽभवत् ।
इति संचिन्त्य राजेन्द्र नरसिंहो महाबलः ॥३३॥

व्यधूनयत्करावुच्चैस्ततस्ते शकले नृप ।
नखरन्ध्रान्निपतिते भूमौ रेणुसमे हरेः ॥३४॥

दृष्ट्वा व्यतीतसंशोषो जहास परमेश्वरः ।
पुष्पवर्षं च वर्षन्तो नरसिंहस्य मूर्धनि ॥३५॥

देवाः सब्रह्मकाः सर्वे आगताः प्रीतिसंयुताः ।
आगत्य पूजयामासुर्नरसिंहं परं प्रभुम् ॥३६॥

When the Lord of demons was thus moaning, with ease the Man-lion split open his (huge expansive) chest like an elephant rending a lotus leaf to pieces. And both the parts of his body thus torn apart by His nails were no more visible when placed in the cavities of the nails of the great Lord. When the mortal body of the demon was no more visible, the Lord was extremely surprised to think, 'Oh, where did the devil go? Me thinks, all my effort has been in vain!' Having thus pondered over the matter, the Man-lion of great prowess forcefully waved His hands; then O king, from the cavities of the nails of Hari like particles of dust both the parts of the body of demon king dropped to the ground. At this sight of the body (of the demon) reduced to particles of dust the Lord restrained His anger and laughed boisterously. By this time all the divinities including Brahmā assembled there with pleasure. With a shower of flowers, all the divinities honoured and adored the Man-lion, the Supreme Lord. 31-36

ब्रह्मा च दैत्यराजानं प्रह्लादमभिषेचयत् ।
धर्मे रतिः समस्तानां जनानामभवत्तदा ॥३७॥

And Brahmā got Prahlāda crowned as the king of the demons. Since then all the subjects were inclined to righteous deeds. 37

इन्द्रोऽपि सर्वदेवैस्तु हरिणा स्थापितो दिवि ।
नरसिंहोऽपि भगवान् सर्वलोकहिताय वै ॥३८॥

श्रीशैलशिखरं प्राप्य विश्रुतः सुरपूजितः ।
स्थितो भक्तहितार्थाय अभक्तानां क्षयाय च ॥३९॥

Likewise Hari restored all the gods including Indra to their heavenly positions. For the wellbeing of all the worlds, for the benefit of His devotees and for the death and destruction of the atheists, Lord Man-lion resorted to the summit Śrīśaila where adored by the gods He shines with all His fame and glory ; 38-39

इत्येतन्नरसिंहस्य माहात्म्यं यः पठेन्नरः ।
शृणोति वा नृपश्रेष्ठ मुच्यते सर्वपातकैः ॥४०॥

नरो वा यदि वा नारी शृणोत्याख्यानमुत्तमम् ।
वैधव्याद्दुःखशोकाच्च दुष्टसङ्गात्प्रमुच्यते ॥४१॥

O valorous king, a person, who reads aloud or listens to the glorious account of the Man-lion, is freed of all sins. Widowhood, sorrow, misery or the sin resulting from evil company ; a male or a female is freed of all these troubles by listening to this most interesting account. 40-41

दुश्शीलोऽपि दुराचारो दुष्प्रजो दोषकर्मकृत् ।
अधर्मिष्ठोऽन्नभोगी च शृण्वन् शुद्धो भवेन्नरः ॥४२॥

A man may be of despicable conduct and character, given to worldly pleasures he may have a number of unworthy children ; and always in the habit of committing sinful deeds he might be leading an unrighteous life, but still by listening to the holy account of the Man-lion, the man becomes pure and perfect, purged of all sins. 42

हरिः सुरेशो नरलोकपूजितो
हिताय लोकस्य चराचरस्य ।
कृत्वा विरूपं च पुराऽऽत्ममायया
हिरण्यकं दुःखकरं नखैश्छिनत् ॥४३॥

Adored by the mortals in this world, Hari is the Lord of gods ; for the good of this world both animate and inanimate in days of yore He assumed the formidable form by His magical powers and with His nails He tore to pieces Hiraṇyakaśipu the source of all misery and suffering. 43

इति श्रीनरसिंहपुराणे नरसिंहप्रादुर्भावो नाम
चतुश्चत्वारिंशोऽध्यायः ॥४४॥

# पञ्चचत्वारिंशोऽध्यायः

# CHAPTER XLV

## मार्कण्डेय उवाच

श्रृणु राजन् समासेन वामनस्य पराक्रमम् ।
बलियागे हता येन पुरा दैत्याः सहस्रशः ॥१॥

**Mārkaṇḍeya said**

O king, listen to the brief description of the prowess of Vāmana who in Bali's sacrifice in the past had killed the demons in thousands. 1

विरोचनसुतः पूर्वं महाबलपराक्रमः ।
त्रैलोक्यं बुभुजे जित्वा देवानिन्द्रपुरोगमान् ॥२॥

Formerly Virocana's son (Bali) of great strength and prowess conquered the gods headed by Indra and ruled over the three worlds. 2

ततः कृशतरा देवा बभूवुस्तेन खण्डिताः ।
इन्द्रं कृशतरं दृष्ट्वा नष्टराज्यं नृपोत्तम ॥३॥

After their defeat in the hands of Bali, the gods became weak and emaciated. The same was the case with Indra bereft of his kingdom. 3

अदितिर्देवमाता या सातप्यत्परमं तपः ।
तुष्टाव वाग्भिरिष्टाभिः प्रणिपत्य जनार्दनम् ॥४॥

Aggrieved at this pitiable condition of gods including Indra, Aditi, the mother of the gods practised severe austerities; having paid obeisance to Janārdana she propitiated Him by chanting hymns dear to Him. 4

ततः स्तुत्याभिसंतुष्टो देवदेवो जनार्दनः ।
स्थित्वा तत्पुरतो वाचमुवाच मधुसूदनः ॥५॥

तव पुत्रो भविष्यामि सुभगे बलिबन्धनः ।
इत्युक्त्वा तां गतो विष्णुः स्वगृहं सा समाययौ ॥६॥

Pleased with her prayer Janārdana, the Lord of gods and the slayer of Madhu appeared before her and said—

"O blessed lady, I will be born as your son and will put Bali in chains." Having said so Viṣṇu disappeared and Aditi started for her residence. 5-6

ततः कालेन सा गर्भमवाप नृप कश्यपात् ।
अजायत स विश्वेशो भगवान् वामनाकृतिः ॥७॥

Then in course of time Aditi conceived through Kaśyapa and God, the Lord of the universe was born in the form of a dwarf. 7

तस्मिञ्जाते समागत्य ब्रह्मा लोकपितामहः ।
जातकर्मादिकाः सर्वाः क्रियास्तत्र चकार वै ॥८॥

After the birth of the Lord, Brahmā, the progenitor of the world came there and performed all the birth-rites. 8

कृतोपनयनो देवो ब्रह्मचारी सनातनः ।
अदितिं चाप्यनुज्ञाप्य यज्ञशालां बलेर्ययौ ॥९॥

After the initiation ceremony the primeval god with the permission of his mother started for the sacrificial hall of Bali in the garb of a Brahmacārin. 9

गच्छतः पादविक्षेपाच्चचाल सकला मही ।
यज्ञभागान्न गृह्णन्ति दानवाश्च बलेर्मखात् ॥१०॥

The whole earth moved by the force of his foot-steps when he started for the sacrificial hall and the demons were no more able to have their share in the sacrifice of Bali. 10

प्रशान्ताश्चाग्नयस्तत्र ऋत्विजो मन्त्रतश्च्युताः ।
विपरीतमिदं दृष्ट्वा शुक्रमाह महाबलः ॥११॥

न गृह्णन्ति मुने कस्माद्धविर्भागं महासुराः ।
कस्माच्च वह्नयः शान्ताः कस्माद्भू श्चलति द्विज ॥१२॥

कस्माच्च मन्त्रतो भ्रष्टा ऋत्विजः सकला अमी ।
इत्युक्तो बलिना शुक्रो दानवेन्द्रं वचोऽब्रवीत् ॥१३॥

The sacrificial fires were extinguished ; the priests in the sacrifice mispronounced the *mantras* ; surprised at these unusual happenings, the valiant Bali asked Śukrācārya—"O sage, what is the cause for which the mighty demons do not accept the sacrificial offerings ? Why have the sacrificial fires been extinguished, O Brahmin, and why does the earth move ? And what for all these priests of the sacrifice fail to chant the *mantras* correctly ?" Thus asked by Bali, the preceptor Śukra replied to the lord of demons. 11-13

शुक्र उवाच

हे बले शृणु मे वाक्यं त्वया देवा निराकृताः ।
तेषां राज्यप्रदानाय अदित्यामच्युतोऽसुर ॥१४॥

देवदेवो जगद्योनिः संजातो वामनाकृतिः ।
स त्वागच्छति ते यज्ञं तत्पादन्यासकम्पिता ॥१५॥

चलतीयं मही सर्वा तेनाद्यासुरभूपते ।
तत्संनिधानादसुरा न गृह्णन्ति हविर्मखे ॥१६॥

तवाग्नयोऽपि वै शान्ता वामनागमनाद्धि भोः ।
ऋत्विजश्च न भासन्ते होममन्त्रो बलेऽधुना ॥१७॥

असुराणां श्रियो हन्ति सुराणां भूतिरुत्तमा ।
इत्युक्तः स बलिः प्राह शुक्रं नीतिमतां वरम् ॥१८॥

Sukrācárya said :

"O the demon-king Bali, listen to me. Previously you had spurned the gods ; Acyuta (the imperishable one), the Lord of gods and the creator of the universe has been born from Aditi in the shape of a Vāmana (dwarf) with the sole purpose of giving back the kingdom to the gods. He is coming to attend your sacrifice, hence the whole earth moves with the force of His foot-steps. Because He is approaching, the demons are reluctant to accept the offerings in sacrifice. Only for the app-

roach of Vāmana (the dwarf), the sacred fires of your sacrifice are extinguished, the periests are incapable of chanting the *'mantras'*. The *'mantras'* now recited in the sacrifice, O Bali, lead to the prosperity of the gods and the adversity of the demons." Thus told Bali asked Śukrācārya, the pre-eminent teacher of moral philosophy, 14-18

शृणु ब्रह्मन् वचो मे त्वमागते वामने मखे ।
यन्मया चाद्य कर्तव्यं वामनस्यास्य धीमतः ॥१९॥

तन्मे वद महाभाग त्वं हि नः परमो गुरुः ।

'O Brahman, O illustrious one, listen to me. The wise and prudent Vāmana (the dwarf) is coming to the sacrifice. What can I do in His honour ? You are our most revered preceptor. Please advise me on this." 19-20$^{a}$

मार्कण्डेय उवाच

इति संचोदितः शुक्रः स राज्ञा बलिना नृप ॥२०॥

तमुवाच बलिं वाक्यं ममापि शृणु साम्प्रतम् ।
देवानामुपकाराय भवतां संक्षयाय च ॥२१॥

स नूनमायाति बले तव यज्ञे न संशयः ।
आगते वामने देवे त्वया तस्य महात्मनः ॥२२॥

प्रतिज्ञा नैव कर्तव्या ददाम्येतत्तवेति वै ।

Mārkaṇḍeya said

"O king, thus pressed by king Bali, Śukrācārya told him, "Now listen to me, O Bali, Vāmana (the dwarf) is coming to your sacrifice for the wellbeing of the gods and for the destruction of all of you. There is no doubt in it. I will make you a gift of something': never make such a promise to the Supreme Lord when God Vāmana (the dwarf) approaches." 20$^{b}$-23$^{a}$

इति श्रुत्वा वचस्तस्य बलिर्बलवतां वरः ॥२३॥
उवाच तां शुभां वाणीं शुक्रमात्मपुरोहितम् ।
आगते वामने शुक्र यज्ञे मे मधुसूदने ॥२४॥

न शक्यतेप्रतिख्यातुं दानं प्रति मया गुरो।
अन्येषामपि जन्तूनामित्युक्तं ते मयाधुना ॥२५॥

किं पुनर्वासुदेवस्य आगतस्य तु शार्ङ्गिणः।
त्वया विघ्नो न कर्तव्यो वामनेऽत्रागते द्विज ॥२६॥

यद्यद्द्रव्यं प्रार्थयते तत्तद्द्रव्यं ददाम्यहम्।
कृतार्थोऽहं मुनिश्रेष्ठ यद्यागच्छति वामनः ॥२७॥

Having heard thus Bali, the foremost of the mighty told these pleasing words to his priest Śukrācārya,—"O venerable preceptor Śukrācārya, in the form of Vāmana when Madhusūdana (the slayer of Madhu) Himself comes to my sacrifice, it is not possible for me to refuse Him a gift. I have just now told you that I am ready to make a gift to one and all present in the sacrifice. How is it possible for me to refuse a gift to Vāsudeva, the holder of the Śārṅga bow when He would come here? Please don't put any obstacle when He would arrive. I would readily give him anything that He asks for. O revered sage, I would think myself blessed if Vāmana (the dwarf) presents Himself here." $23^b$-27

इत्येवं वदतस्तस्य यज्ञशालां स वामनः।
आगत्य प्रविवेशाथ प्रशशंस बलेर्मखम् ॥२८॥

तं दृष्ट्वा सहसा राजन् राजा दैत्याधिपो बलिः।
उपचारेण सम्पूज्य वाक्यमेतदुवाच ह ॥२९॥

यद्यत्प्रार्थयसे मां त्वं देवदेव धनादिकम्।
तत्सर्वं तव दास्यामि मां याचस्वाद्य वामन ॥३०॥

When Bali was thus conversing with his preceptor, Vāmana (the dwarf) reached there and entered the hall of sacrifice; He was all praise for the sacrifice of Bali. Having noticed Him, Bali the king of demons ceremoniously worshipped Vāmana in haste and said, 'O Lord of gods, I am ready to give you anything wealth etc., that you ask for. So now please tell me what you want' 28-30

इत्युक्तो वामनस्तत्र नृपेन्द्र वलिना तदा ।
याचयामास देवेशो भूमेर्देहि पदत्रयम् ॥३१॥

ममाग्निशरणार्थाय न मेऽर्थेऽस्ति प्रयोजनम् ।
इत्युक्तो वामनेनाथ बलिः प्राह च वामनम् ॥३२॥

पदत्रयेण चेत्तृप्तिर्मया दत्तं पदत्रयम् ।
एवमुक्ते तु वलिना वामनो बलिमब्रवीत् ॥३३॥

दीयतां मे करे तोयं यदि दत्तं पदत्रयम् ।

O the best of kings, thus told by Bali, Vāmana, the Lord of gods asked him, 'Please give me land measuring three steps, I have nothing to do with wealth. For giving protection and shelter to the sacred fires (agniśaraṇa) I am in need of land.' Thus told by Vāmana (the dwarf) Bali replied—'If you are satisfied just with the land measuring only three steps, then be sure that I have already made a gift of it'.

Thus assured by Bali, Vāmana told him, 'If you are sure of giving me land measuring my three steps, then pour down water in my hands.' 31-34$^a$

इत्युक्तो देवदेवेन तदा तत्र स्वयं वलिः ॥३४॥
सजलं हेमकलशं गृहीत्वोत्थाय भक्तितः ।
यावत्स वामनकरे तोयं दातुमुपस्थितः ॥३५॥

तावच्छुक्रः कलशगो जलधारां रुरोध ह ।
ततश्च वामनः क्रुद्धः पवित्राग्रेण सत्तम ॥३६॥

उदके कलशद्वारि तच्छुक्राक्षिमवेधयत् ।
ततो व्यपगतः शुक्रो विद्धैकाक्षो नरोत्तम ॥३७॥

When the Lord of gods had said this, Bali took hold of the golden jar full of water and devotedly stood by Vāmana ready to pour down water in His hands. In the meantime his preceptor Śukrācārya entered the golden jar and obstructed the flow of water from within. Then, O best of the righteous,

Vāmana got annoyed and standing in the spout of the jar with the tips of the 'kuśa' grass, He pierced one of the eyes of Śukrācārya. Then O best of men, Śukrācārya, blind of one eye fled away then and there. 34b-37

तोयधारा निपतिता वामनस्य करे पुनः ।
करे निपतिते तोये वामनो ववृधे क्षणात् ॥३८॥

And with the departure of Śukrācārya, the flow of water continued without any interruption and fell to the hands o Vām ana ; and with the water falling to His hands Vāmana al on a sudden assumed a colossal form. 38

पादेनैकेन विक्रान्ता तेनैव सकला मही ।
अन्तरिक्षं द्वितीयेन द्यौस्तृतीयेन सत्तम ॥३९॥

With one stride He covered this whole earth O best of men, with the second stride the mid-region (*antarīkṣa*) and with the third stride He covered the heaven. 39

अनेकान् दानवान् हत्वा हृत्वा त्रिभुवनं बलेः ।
पुरंदराय त्रैलोक्यं दत्त्वा बलिमुवाच ह ॥४०॥

यस्मात्ते भक्तितो दत्तं तोयमद्य करे मम ।
तस्मात्ते साम्प्रतं दत्तं पातालतलमुत्तमम् ॥४१॥

Vāmana killed many demons ; He restored the Purandara (Indra, the destroyer of the cities) the three worlds which Ha had wrested from Bali ; and He addressed him,—'Out of devo-e tion today you offered water in my hands and in return I am now making you a gift of nether world, the foremost of all the regions. 40-41

तत्र गत्वा महाभाग भुङ्क्ष्व त्वं मत्प्रसादतः ।
वैवस्वतेऽन्तरेऽतीते पुनरिन्द्रो भविष्यसि ॥४२॥

You go there, O illustrious king, and rule over the kingdom with my blessings directed towards you. And after the lapse of Vaivasvata Manvantara you will be again installed as Indra.' 42

प्रणम्य च ततो गत्वा तल भोगमवाप्तवान् ॥४३॥

Then after bowing down to Vāmana he went to the nether world where he ruled over his kingdom in pomp and luxury. 43

शुक्रोऽपि स्वर्गमारुह्य प्रसादाद्वामनस्य वै ।
समागतास्त्रिभुवनं राजन् देवसमन्वितः ॥४४॥

And due to the grace of Vāmana Śukrācārya too went to the heaven where he lived in the company of the gods. 44

यः स्मरेत्प्रातरुत्थाय वामनस्य कथामिमाम् ।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते ॥४५॥

By reciting this story of Vāmana every morning after leaving one's bed, one is cleansed of all sins and is adored in the world of Viṣṇu. 45

इत्थं पुरा वामनरूपमास्थितो
हरिर्बलेर्हृत्य जगत्त्रयं नृप ।
कृत्वा प्रसादं च दिवौकसाम्पते-
र्दत्त्वा त्रिलोकं स ययौ महोदधिम् ॥४६॥

Thus in times of yore, in the form of Vāmana Hari (Viṣṇu) wrested the three worlds from Bali ; He made a great favour to Lord Indra by restoring these worlds to him, after which He went to the great ocean. 46

इति श्रीनरसिंहपुराणे वामनप्रादुर्भावे पञ्चचत्वारिंशो-
ऽध्यायः ॥४५॥

# षटचत्वारिंशोऽध्यायः

## CHAPTER XLVI

मार्कण्डेय उवाच

अतः परं प्रवक्ष्यामि प्रादुर्भावं हरेः शुभम् ।
जामदग्न्यं पुरा येन क्षत्रमुत्सादितं शृणु ॥१॥

Mārkaṇḍeya said

Henceforth I would narrate to you the auspicious Jāmadagnya (Paraśurāma) incarnation of Hari who in ancient times had exterminated the Kṣatriyas. O king, please listen to it. 1

पुरा देवगणैर्विष्णुः स्तुतः क्षीरोदधौ नृप ।
ऋषिभिश्च महाभागैर्जमदग्नेः सुतोऽभवत् ॥२॥

O king, formerly gods and the illustrious sages prayed to Viṣṇu sleeping in the milk-ocean and in consequence He was born as the son of Jamadagni. 2

परशुराम इति ख्यातः सर्वलोकेषु स प्रभुः ।
दुष्टानां निग्रहं कर्तुमवतीर्णो महीतले ॥३॥

Known in all the worlds as Paraśurāma, the Lord incarnated on the earth for the destruction of the wicked. 3

कृतवीर्यसुतः श्रीमान् कार्तवीर्योऽभवत् पुरा ।
दत्तात्रेयं समाराध्य चक्रवर्त्तित्वमाप्तवान् ॥४॥

Previously there was the illustrious Kārtavīrya, the son of Kṛtavīrya. By virtue of worshipping Dattātreya he became the sovereign of the whole world. 4

स कदाचिन्महाभागो जमदग्न्याश्रमं ययौ ।
जमदग्निस्तु तं दृष्ट्वा चतुरङ्गबलान्वितम् ॥५॥

उवाच मधुरं वाक्यं कार्तवीर्यं नृपोत्तमम् ।
मुच्यतामत्र ते सेना अतिथिस्त्वं समागतः ।
वन्यादिकं मया दत्तं भुक्त्वा गच्छ महामते ॥६॥

Once the illustrious Kārtavirya had been to the hermitage of Jamadagni. Having noticed him accompanied with four-fold army, Jamadagni told these sweet words to Kārtavīrya, the lord of kings—'Dismiss the army; You are my guest. I am offering the roots and fruits of the forest, O high-minded one, please take these and depart.' 5 6

प्रमुच्य सेनां मुनिवाक्यगौरवात्
स्थितो नृपस्तत्र महानुभावः ।
आमन्त्र्य राजानमलङ्घ्यकीर्ति-
र्मुनिः स धेनुं च दुदोह दोग्ध्रीम् ॥७॥

With due regard for the words of the sage the illustrious king dismissed the army and remained there as his guest. Then the sage of unequal fame engaged himself in milking the cow. 7

हस्त्यश्वशाला विविधा नराणां
गृहाणि चित्राणि च तोरणानि ।
सामन्तयोग्यानि शुभानि राजन्
समिच्छतां यानि सुकाननानि ॥८॥

गृहं वरिष्ठं बहुभूमिकं पुनः
समन्वितं साधुगुणैरुपस्करैः ।
दुग्ध्वा प्रकल्पन् मुनिराह पार्थिवं
गृहं कृतं ते प्रविशेह राजन ॥९॥

Various stables, elephant-stables; beautiful houses for the people to reside, gate-ways, beautiful mansions surrounded with gardens fit for the feudatory princes and a multi-storeyed elegant mansion furnished with articles of beauty and utility—having milked all these from the cow the sage addressed the king—'O king, the house is ready for you, now you please get in. 8-9

इमे च मन्त्रिप्रवरा जनास्ते
गृहेषु दिव्येषु विशन्तु शीघ्रम् ।
हस्त्यश्वजात्यश्च विशन्तु शालां
भृत्याश्च नीचेषु गृहेषु सन्तु ॥१०॥

Let your people and the eminent ministers get into these beautiful houses. Let the horses and elephants of various breeds rest in the shed and the attendants reside in the small rooms.' 10

इत्युक्तमात्रे मुनिना नृपोऽसौ
गृहं वरिष्ठं प्रविवेश राजा ।
अन्येषु चान्येषु गृहेषु सत्सु
मुनिः पुनः पार्थिवमाबभाषे ॥११॥

At these words of the sage the king entered the most beautiful mansion and in keeping with their rank others too took their residence in different houses. Thus when the king and his retinue were accommodated in the respective houses, the sage again addressed Kārtavīrya. 11

स्नानप्रदानार्थमिदं मया ते
प्रकल्पितं स्त्रीशतमुत्तमं नृप ।
स्नाहि त्वमद्यात्र यथाप्रकामं
यथा सुरेन्द्रो दिवि नृत्यगीतैः ॥१२॥

'O king, I have engaged these hundred beautiful women who would bathe you. Like Indra taking his bath in the heaven to the accompaniment of dance and music of heavenly damsels, now you please go for a bath—(with the women ready to give you enjoyment).' 12

स स्नातवांस्तत्र सुरेन्द्रवन्नृपो
गीत्यादिशब्दैर्मधुरैश्च वाद्यैः ।
स्नातस्य तस्याशु शुभे च वस्त्रे
ददौ मुनिर्भूप विभूषिते द्वे ॥१३॥

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Like Indra taking his bath (in the company of heavenly damsels) Kārtavīrya took his bath to the accompaniment of melodious songs and sweet sound of the drums. Just after his bath two pieces of fine beautiful cloth were handed over to him by the sage. 13

परिधाय वस्त्रं च कृतोत्तरीयः
कृतक्रियो विष्णुपूजां चकार ।
मुनिश्च दुग्ध्वान्नमयं महागिरिं
नृपाय भृत्याय च दत्तवानसौ ॥१४॥

He put on one piece and the other piece he used as his upper garment. After performing his daily purificatory rites he was engaged in the adoration of Viṣṇu. In the meantime by milking the cow the sage procured a big heap of foodstuff of the size of a great mountain. The king and his retinue were well-contented with that. 14

यावत्स राजा बुभुजे सभृत्य-
स्तावच्च सूर्यो गतवान् नृपास्तम् ।
रात्रौ च गीतादिविनोदयुक्तः
शेते स राजा मुनिनिर्मिते गृहे ॥१५॥

By the time of sun-set O king, Kārtavīrya and his attendants had finished their meals. And in the mansion built by the sage, the king had a sound sleep at night when he amused himself with song, dance etc. 15

ततः प्रभाते विमले स्वप्नलब्धमिवाभवत् ।
भूमिभागं ततः कंचिद् दृष्ट्वासौ चिन्तयन्नृपः ॥१६॥

Thereafter when the day dawned, to his utter surprise the king found all his acquisitions disappeared like objects acquired in a dream. Finding nothing (of these palaces, mansions or women) except some patch of land, the king thought over in his mind and enquired of his priest. 16

किमियं तपसः शक्तिर्मुनेरस्य महात्मनः ।
सुरभ्या वा महाभाग ब्रूहि मे त्वं पुरोहित ॥१७॥

'O illustrious priest, whether all the things the sage bestowed on us were due to his power of penance or was it due to the influence of Surabhi ?' 17

इत्युक्तः कार्तवीर्येण तमुवाच पुरोहितः ।
मुनेः सामर्थ्यमप्यस्ति सिद्धिश्चेयं हि गोर्नृप ॥१८॥

Thus asked by Kārtavirya the priest replied—'The sage is quite capable no doubt, but all this is the achievement of the cow. 18

तथापि सा न हर्तव्या त्वया लोभान्नराधिप ।
यस्त्वेतां हर्तमिच्छेद् वै तस्य नाशो ध्रुवं भवेत् ॥१९॥

Still O lord of kings, don't be covetous, never think of stealing the cow. He who would try to steal the cow, is sure to meet with death and destruction.' 19

अथ मन्त्रिवरः प्राह ब्राह्मणो ब्राह्मणप्रियः ।
राजकार्यं न पश्येद्वै स्वपक्षस्यैव पोषणात् ॥२०॥

At this the foremost of his ministers pointed out, 'O Lord, a Brahmin naturally is interested in a Brahmin. He (priest) is bent upon supporting his own clan, so he cares little for the interest of the king. 20

हे राजंस्त्वयि तिष्ठन्ति गृहाणि विविधानि च ।
तथा सुवर्णपात्राणि शयनादीनि च स्त्रियः ॥२१॥
तां धेनुं प्राप्य राजेन्द्र लीयमानानि तत्क्षणात् ।
अस्माभिस्तत्र दृष्टानि नीयतां धेनुरुत्तमा ॥२२॥
तवेयं योग्या राजेन्द्र यदीच्छसि महामते ।
गत्वाहमानयिष्यामि आज्ञां मे देहि भूभुज ॥२३॥

All the various houses, golden utensils, lovely couch and beautiful women have disappeared in a moment. But those objects will be readily available to you once you are in possession of the cow. So let us get away with this cow of plenty. O Lord of kings, the cow is worthy of you ; O high-minded one, if you like, I will fetch it. O king, I am only waiting for your orders'. 21-23

इत्युक्तो मन्त्रिणा राजा तथेत्याह नृपोत्तम् ।
सचिवस्तत्र गत्वाथ सुरभिं हर्तुमारभत् ॥२४॥

Thus advised by the minister, O the best of kings, the king said, 'Let it be so.' Then the minister went ahead and began to drag the cow stealthily. 24

वारयामास सचिवं जमदग्निः समन्ततः ।
राजयोग्यामिमां ब्रह्मन् देहि राज्ञे महामते ॥२५॥
त्वं तु शाकफलाहारी किं धेन्वा ते प्रयोजनम् ।
इत्युक्त्वा तां बलाद्धृत्वा नेतुं मन्त्री प्रचक्रमे ॥२६॥

The sage Jamadagni in all sorts of ways dissuaded the minister, on the contrary the minister said: 'O high-minded Brahmin, this cow is worthy of a king, make a gift of it to him. You are used to a vegetarian diet like fruits and roots. What have you to do with a cow ?" With these words the minister forcibly took away the cow. 25-26

पुनः सभार्यः स मुनिर्वारयामास तं नृपम् ।
ततो मन्त्री सुदुष्टात्मा मुनिं हत्वा तु तं नृप ॥२७॥

ब्रह्महा नेतुमारेभे वायुमार्गेण सा गता ।
राजा च क्षुब्धहृदयो ययौ माहिष्मतीं पुरीम् ॥२८॥

Once again the sage along with his wife obstructed the king. Thereafter, the Brahmin-slayer the wicked minister killed the sage and tried to get away with the cow ; but alas ; the cow disappeared. Then the king broken-hearted at the disappearance of the cow started for his city of Māhiṣmatī. 27-28

मुनिपत्नी सुदुःखार्ता रोदयन्ती भृशं तदा ।
त्रिस्सप्तकृत्वः स्वां कुक्षिं ताडयामास पार्थिव ॥२९॥

O king, very much stricken with grief the wife of the sage wailed loudly and struck her belly twenty one times. 29

तच्छृण्वन्नागतो रामो गृहीतपरशुस्तदा ।
पुष्पादीनि गृहीत्वा तु वनान्मातरमब्रवीत् ॥३०॥

अलमम्ब प्रहारेण निमित्ताद् विदितं मया ।
हनिष्यामि दुराचारमर्जुनं दुष्टमन्त्रिणम् ॥३१॥

When the wailing of the mother reached the ears of Rāma, with an axe in his hand he approached his mother with some flowers gathered from the forest. He said :—'O my mother, enough of this striking your belly. I have come to know everything through the portents. I would surely kill Arjuna. the wicked minister, given to evil ways. 30-31

त्वयैकविंशवारेण यस्मात्कुक्षिश्च ताडिता ।
त्रिस्सप्तकृत्वस्तस्मात्तु हनिष्ये भुवि पार्थिवान् ॥३२॥

For twenty one times you struck your belly. And for twenty one times I would exterminate the Kṣatriyas here on this earth.' 32

इति कृत्वा प्रतिज्ञां स गृहीत्वा परशुं ययौ ।
माहिष्मतीं पुरीं प्राप्य कार्तवीर्यमथाह्वयत् ॥३३॥

With this promise before his mother with the axe in hand he reached the city of Māhiṣmati and changed Kārtavīrya. 33

युद्धार्थमागतः सोऽथ अनेकाक्षौहिणीयुतः ।
तयोर्युद्धमभूत्तत्र भैरवं लोमहर्षणम् ॥३४॥
पिशिताशिजनानन्दं शस्त्रास्त्रशतसंकुलम् ।

Then Kārtavīrya accompanied by a large army was ready for a fight. Thus there ensued between them the most thrilling and fierce battle which gave delight to the carnivorous animals and wherein hundreds of weapons were waived. 34-35ᵃ

ततः परशुरामोऽभून्महावलपराक्रमः ॥३५॥
परं ज्योतिरचिन्त्यात्मा विष्णुः कारणमूर्तिमान् ।

By the time by virtue of his meditation on Viṣṇu, the Supreme Light, the Unthinkable and the Unmanifested cause

of the universe, Paraśurāma became possessed of excessive valour and energy. $35^{b}$-$36^{a}$

कार्तवीर्यबलं सर्वमनेकैः क्षत्रियैः सह ॥३६॥
हत्वा निपात्य भूमौ तु परमाद्भुतविक्रमः ।
कार्तवीर्यस्य बाहूनां वनं चिच्छेद रोषवान् ।
छिन्ने बाहुवने तस्य शिरश्चिच्छेद भार्गवः ॥३७॥

Paraśurāma of great and amazing prowess exterminated the whole army of Kārtavīrya along with numerous Kṣatriyas and in great rage he dismembered all the arms of Kārtavīrya. After cutting off his arms Bhārgava (Paraśurāma) beheaded him. $36^{b}$-37

विष्णुहस्ताद्वधं प्राप्य चक्रवर्ती स पार्थिवः ।
दिव्यरूपधरः श्रीमान् दिव्यगन्धानुलेपनः ॥३८॥
दिव्यं विमानमारुह्य विष्णुलोकमवाप्तवान् ।

In consequence of his death in the hands of Viṣṇu, the sovereign monarch was fortunate enough to be endowed with a divine form besmeared with divine fragrant substance and seated in a divine chariot he proceeded to the world of Viṣṇu. 38-$39^{a}$

क्रोधात्परशुरामोऽपि महाबलपराक्रमः ॥३९॥
त्रिस्सप्तकृत्वो भूम्यां वै पार्थिवान्निजघान सः ।
क्षत्रियाणां वधात्तेन भूमेर्भारोऽवतारितः ॥४०॥

भूमिश्च सकला दत्ता कश्यपाय महात्मने ।
इत्येष जामदग्न्याख्यः प्रादुर्भावो मयोदितः ॥४१॥

Paraśurāma of great prowess, in great rage slaughtered all the kings of the earth twenty one times, with the massacre of all the Kṣatriya kings, he took off the burden of the Earth and finally he made a gift of the entire earth to the high-souled Kaśyapa. Thus I have narrated to you the Jāmadagnya (Paraśurāma) incarnation. $39^{b}$-41

यश्च तच्छृणयाद्भक्त्या सर्वपापैः प्रमुच्यते ॥४२॥

By devotedly listening to it one is freed from all sins. 42

अवतीर्य भूमौ हरिरेष साक्षात्
त्रिस्सप्तकृत्वः क्षितिपान्निहत्य स ।
क्षात्रं च तेजो प्रविभज्य राजन्
रामः स्थितोऽद्यापि गिरौ महेन्द्रे ।।४३।।

With his descent upon the earth Paraśurāma, Viṣṇu-personified, exterminated the Kṣatriya kings twenty one times. Having shattered the valour and energy of the Kṣatriyas O king in the Mahendra mountain even today Paraśurāma shines in all glory and splendour. 43

इति श्रीनरसिंहपुराणे परशुरामप्रादुर्भावो नाम
षटचत्वारिंशोऽध्यायः ।।४६।।

# सप्तचत्वारिंशोऽध्यायः

# CHAPTER XLVII

## श्रीमार्कण्डेय उवाच

शृणु राजन् प्रवक्ष्यामि प्रादुर्भावं हरेः शुभम् ।
निहतो रावणो येन सगणो देवकण्टकः ॥१॥

Mārkaṇḍeya said

O king, please listen to the auspicious manifestation of Hari who had killed Rāvaṇa, the thorn of the gods along with his followers. 1

ब्रह्मणो मानसः पुत्रः पुलस्त्योऽभून्महामुनिः ।
तस्य वै विश्रवा नाम पुत्रोऽभूत्तस्य राक्षसः ॥२॥

तस्माज्जातो महावीरो रावणो लोकरावणः ।
तपसा महता युक्तः स तु लोकानुपाद्रवत् ॥३॥

Great sage Pulastya was the mind-born son of Brahmā; and Viśravas happened to be the son of Pulastya; from Viśravas was born the demon Rāvaṇa, the great hero who used to cause all the three worlds to cry in terror. Fortified with severe asceticism he used to harass the people. 2-3

सेन्द्रा देवा जितास्तेन गन्धर्वाः किंनरास्तथा ।
यक्षाश्च दानवाश्चैव तेन राजन् विनिर्जिताः ॥४॥

Gods along with Indra, Gandharvas and Kinnaras were subdued by him, and O king even he vanquished the Yakṣas and the demons. 4

स्त्रियश्चैव सुरूपिण्यो हृतास्तेन दुरात्मना ।
देवादीनां नृपश्रेष्ठ रत्नानि विविधानि च ॥५॥

रणे कुबेरं निजित्य रावणो बलदर्पितः ।
तत्पुरीं जगृहे लङ्कां विमानं चापि पुष्पकम् ॥६॥

The evil-minded demon abducted the beautiful wives of gods along with the different jewels puffed up with pride Rāvaṇa vanquished Kuvera in a battle, seized his city Laṅkā and even he took possession of his Puṣpaka chariot. 5-6

तस्यां पुर्यां दशग्रीवो रक्षसामधिपोऽभवत् ।
पुत्राश्च बहवस्तस्य बभूवुरमितौजसः ॥७॥

In the city of Laṅkā the ten-headed Rāvaṇa became the overlord of the demons and many valiant sons were born to him. 7

राक्षसाश्च तमाश्रित्य महाबलपराक्रमाः ।
अनेककोटयो राजन् लङ्कायां निवसन्ति ये ॥८॥

देवान् पितॄन् मनुष्यांश्च विद्याधरगणानपि ।
यक्षांश्चैव ततः सर्वे घातयन्ति दिवानिशम् ॥९॥
संत्रस्तं तद्भयादेव जगदासीच्चराचरम् ।
दुःखाभिभूतमत्यर्थं सम्बभूव नराधिप ॥१०॥

With the support of Rāvaṇa, O king millions and millions of demons of great strength and valour used to reside there in the city of Laṅkā ; and all throughout the day and the night they used to kill gods, manes, human beings, Yakṣas and hosts of Vidyādharas. Out of fear the whole universe consisting of the animate and the inanimate, stricken with awe, was enveloped in sorrow and misery. 8-10

एतस्मिन्नेव काले तु देवाः सेन्द्रा महर्षयः ।
सिद्धा विद्याधराश्चैव गन्धर्वाः किंनरास्तथा ॥११॥

गुह्यका भुजगा यक्ष ये चान्ये स्वर्गवासिनः ।
ब्रह्माणमग्रतः कृत्वा शंकरं च नराधिप ॥१२॥

ते ययुर्हतविक्रान्ताः क्षीराब्धेस्तटमुत्तमम् ।
तत्राराध्य हरिं देवास्तस्थुः प्राञ्जलयस्तदा ॥१३॥

Then under the leadership of Brahmā and Śaṃkara, all the divinities along with Indra, prominent sages, Siddhas, Vidyādharas, Gandharvas, Kinnaras, Guhyakas, Serpents, Yakṣas and the other residents of the heaven shorn of their might went to the shore of milk-ocean. The divinities stood there with folded hands and adored Lord Hari. 11-13

ब्रह्मा च विष्णुमाराध्य गन्धपुष्पादिभिः शुभैः ।
प्राञ्जलिः प्रणतो भूत्वा वासुदेवमथास्तुवत् ॥१४॥

It was Brahmā who adored Viṣṇu with choicest flowers and perfumes ; with folded hands He paid His obeisance to Vāsudeva and chanted hymns of praise in His honour : 14

ब्रह्मोवाच

नमः क्षीराब्धिवासाय नागपर्यङ्कशायिने ।
नमः श्रीकरसंस्पृष्टदिव्यपादाय विष्णवे ॥१५॥

"Obeisance to Lord Viṣṇu who has His residence in the milk-ocean, who is used to recline on the bed of the serpent Ananta and whose holy and sacred feet are shampooed by the hands of Goddess Śri. 15

नमस्ते योगनिद्राय योगान्तर्भाविताय च ।
तार्क्ष्यासनाय देवाय गोविन्दाय नमो नमः ॥१६॥

Obeisance again and again to the Govinda, who takes to "*yoganidrā*", who is meditated in the inner heart through 'yoga' and who is seated on Garuḍa. 16

नमः क्षीराब्धिकल्लोलस्पृष्टमात्राय शार्ङ्गिणे ।
नमोऽरविन्दपादाय पद्मनाभाय विष्णवे ॥१७॥

Obeisance to Lord Viṣṇu, the holder of the Śārṅga bow who is barely touched by the waves in the milk-ocean, whose feet resemble the lotus and from whose navel springs out the lotus. 17

भक्तार्चितसुपादाय नमो योगप्रियाय वै ।
शुभाङ्गाय सुनेत्राय माधवाय नमो नमः ॥१८॥

Obeisance again and again to Mādhava, whose lovely feet are adored by the devotees, who is fond of 'yoga' and who has a charming body with lovely eyes. 18

The evil-minded demon abducted the beautiful wives of gods along with the different jewels puffed up with pride Rāvaṇa vanquished Kuvera in a battle, seized his city Laṅkā and even he took possession of his Puṣpaka chariot. 5-6

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अनेककोटयो राजन् लङ्कायां निवसन्ति ये ॥८॥
देवान् पितॄन् मनुष्यांश्च विद्याधरगणानपि ।
यक्षांश्चैव ततः सर्वे घातयन्ति दिवानिशम् ॥९॥
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ब्रह्माणमग्रतः कृत्वा शंकरं च नराधिप ॥१२॥
ते ययुर्हतविक्रान्ताः क्षीराब्धेस्तटमुत्तमम् ।
तत्राराध्य हरिं देवास्तस्थुः प्राञ्जलयस्तदा ॥१३॥

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ब्रह्मा च विष्णुमाराध्य गन्धपुष्पादिभिः शुभैः ।
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शुभाङ्गाय सुनेत्राय माधवाय नमो नमः ॥१८॥

Obeisance again and again to Mādhava, whose lovely feet are adored by the devotees, who is fond of 'yoga' and who has a charming body with lovely eyes. 18

सुकेशाय सुनेत्राय सुललाटाय चक्रिणे ।
सुवक्त्राय सुकर्णाय श्रीधराय नमो नमः ॥१९॥

Obeisance again and again to Śrīdhara, the wielder of the discus, who is endowed with lovely and beautiful eyes, ears, face, forehead and the hairs. 19

सुवक्षसे सुनाभाय पद्मनाभाय वै नमः ।
सुभ्रुवे चारुदेहाय चारुदन्ताय शार्ङ्गिणे ॥२०॥

Obeisance to the lotus-navelled Lord, the holder of the Sārṅga bow endowed with lovely chest and navel, beautiful eyebrows, a lovely body and beautiful sparkling teeth. 20

चारुजङ्घाय दिव्याय केशवाय नमो नमः ।
सुनखाय सुशान्ताय सुविद्याय गदाभृते ॥२१॥

Obeisance again and again to Keśava, the divine Lord holding the mace, who has lovely shanks and nails and who, the repository of divine knowledge is perfectly tranquil. 21

धर्मप्रियाय देवाय वामनाय नमो नमः ।
असुरघ्नाय चोग्राय रक्षोघ्नाय नमो नमः ॥२२॥

Obeisance again and again to God Vāmana (Lord Viṣṇu in His dwarf incarnation) who is fond of righteousness. Obeisance again and again to the terrible Lord (Viṣṇu in His man-lion form) the slayer of goblins and demons. 22

देवानामार्तिनाशाय भीमकर्मकृते नमः ।
नमस्ते लोकनाथाय रावणान्तकृते नमः ॥२३॥

Obeisance to thee, the Lord of the universe, the slayer of the demons Rāvaṇa who, for removing the affliction of the gods engages Himself in fierce and terrible deeds." 23

मार्कण्डेय उवाच

इति स्तुतो हृषीकेशस्तुतोष परमेष्ठिना ।
स्वरूपं दर्शयित्वा तु पितामहमुवाच ह ॥२४॥

किमर्थं तु सुरैः सार्धमागतस्त्वं पितामह।
यत्कार्यं ब्रूहि मे ब्रह्मन् यदर्थं संस्तुतस्त्वया ॥२५॥

Mārkaṇḍeya said

Pleased with the eulogy of Brahmā, Hṛṣīkeśa revealed His own form and addressed Him (the great grand sire) :—'What for do you accompany the gods, O great grand sire (Pitāmaha)? Please tell me O Brahmā, what is the business for which you have chanted hymns of praise in my honour ?' 24-25

इत्युक्तो देवदेवेन विष्णुना प्रभविष्णुना।
सर्वदेवगणैः सार्धं ब्रह्मा प्राह जनार्दनम् ॥२६॥

Thus asked by Viṣṇu, the Lord of gods and the creator of the universe, Brahmā standing there in the company of all the divinities replied to Janārdana. 26

ब्रह्मोवाच

नाशितं तु जगत्सर्वं रावणेन दुरात्मना।
सेन्द्राः पराजितास्तेन बहुशो रक्षसा विभो ॥२७॥

Brahmā replied :

"The evil-minded Rāvaṇa has wrought death and destruction in the whole universe. Many a time O Lord, the demon has vanquished gods like Indra and others. 27

राक्षसैर्भक्षिता मर्त्या यज्ञाश्चापि विदूषिताः।
देवकन्या हृतास्तेन बलाच्छतसहस्रशः ॥२८॥

Demons attending upon Rāvaṇa have devoured the mortals and defiled the holy sacrifices. And Rāvaṇa himself has adbucted hundreds and thousands of heavenly damsels. 28

त्वामृते पुण्डरीकाक्ष रावणस्य वधं प्रति।
न समर्था यतो देवास्त्वमतस्तद्वधं कुरु ॥२९॥

No other divinity but you are capable of taking the life of Rāvaṇa, therefore O lotus-eyed Lord, be pleased to kill him.' 29

इत्युक्तो ब्रह्मणा विष्णुर्ब्रह्माणमिदमब्रवीत् ।
शृणुष्वावहितो ब्रह्मन् यद्वदामि हितं वचः ॥३०॥

Thus said by Brahmā, Viṣṇu replied,—"O Brahmā, please be attentive and listen to the beneficial words that I say. 30

सूर्यवंशोद्भवः श्रीमान् राजाऽऽसीद्भुवि वीर्यवान् ।
नाम्ना दशरथख्यातस्तस्य पुत्रो भवाम्यहम् ॥३१॥

Here on this earth there is the king Daśaratha of the Solar race, endowed with grace and valour. And I would like to take my birth there as his son. 31

रावणस्य वधार्थाय चतुर्धांशेन सत्तम ।
स्वांशैर्वानररूपेण सकला देवतागणाः ॥३२॥

वतार्यन्तां विश्वकर्तः स्यादेवं रावणक्षयः ।
इत्युक्तो देवदेवेन ब्रह्मा लोकपितामहः ॥३३॥

देवाश्च ते प्रणम्याथ मेरुपृष्ठं तदा ययुः ।
स्वांशैर्वानररूपेण अवतेरुश्च भूतले ॥३४॥

For taking the life of Rāvaṇa I will be taking my birth in four different forms. O best of the virtuous, let all the divinities be advised to be born in their own forms as monkeys. O creator of the universe, only by following this course of action can the demon Rāvaṇa be killed. Thus advised by Viṣṇu, the Lord of gods, Brahmā, the great grand sire of the world along with the gods paid their obeisance to the Lord and went to the summit Meru. Then in their own forms they descended to the earth embodied as monkeys. 32-34

अथापुत्रो दशरथो मुनिभिर्वेदपारगैः ।
इष्टिं तु कारयामास पुत्रप्राप्तिकरीं नृपः ॥३५॥

The issueless Daśaratha with the help of sages proficient in Vedic lore performed a sacrifice leading to the birth of sons. 35

ततः सौवर्णपात्रस्थं हविरादाय पायसम् ।
वह्निः कुण्डात् समुत्तस्थो ननं देवेन नोदितः ॥३६॥

Then impelled by the Lord (*daivena noditaḥ*) with the sacrificial porridge in a golden vessel there appeared the God of Fire from the sacrificial pit. 36

आदाय मुनयो मन्त्राच्चक्रुः पिण्डद्वयं शुभम् ।
दत्ते कौशल्यकैकेय्योर्द्वे पिण्डे मन्त्रमन्त्रिते ॥३७॥

The sages divided the porridge into two halves and prepared two balls out of it : fortified with the chanting of the *mantras* each of these balls was given to both Kauśalyā and Kaikeyī. 37

ते पिण्डप्राशने काले सुमित्राया महामते ।
पिण्डाभ्यामल्पमल्पं तु सुभागिन्याः प्रयच्छतः ॥३८॥

Then O high-souled one, while taking these balls of porridge each of these ladies—Kauśalyā and Kaikeyī offered a little of their share to Sumitrā, the lady of grace and fortune. 38

ततस्ताः प्राशयामासू राजपत्न्यो यथाविधि ।
पिण्डान् देवकृतान् प्राश्य प्रापुर्गर्भाननिन्दितान् ॥३९॥

After taking these balls of sacred porridge in the prescribed manner all the queens felt the presence (in their wombs) of offspring free from any blemish. 39

एवं विष्णुर्दशरथाज्जातस्तत्पत्निषु त्रिषु ।
स्वांशैर्लोकहितायैव चतुर्धा जगतीपते ॥४०॥

रामश्च लक्ष्मणश्चैव भरतः शत्रुघ्न एव च ।
ज़ातकर्मादिकं प्राप्य संस्कारं मुनिसंस्कृतम् ॥४१॥

मन्त्रपिण्डवशाद्योगं प्राप्य चेरुर्यथार्भकाः ।
रामश्च लक्ष्मणश्चैव सह नित्यं विचेरतुः ॥४२॥

Thus for the well-being of the world through his three queens Viṣṇu was born to Daśaratha in His four different forms—Śrī Rāma, Lakṣmaṇa, Bharata and Śatrughna. The sages had performed (the necessary purificatory rites) commencing from the 'jātakarma' and ending with 'upanayana' or investiture with the sacred thread, and in keeping with the four different shares of the sanctified porridge all four of them roamed about in pairs as usual like children. Of these four, Śrī Rāma and Lakṣmaṇa very close to each other always continued to move together. 40-42

जन्मादिकृतसंस्कारौ पितुः प्रीतिकरौ नृप।
ववृधाते महावीर्यौ श्रुतिशब्दातिलक्षणौ ॥४३॥

With their birth-rites (and 'upanayana' etc.) performed, both these valiant sons—Śrī Rāma and Lakṣmaṇa endowed with many different auspicious signs unheard of before grew up with years, causing great delight to their father. 43

भरतः कैकयो राजन् भ्रात्रा सह गहेऽवसत्।
वेदशास्त्राणि बुबुधे शस्त्रशास्त्रं नृपोत्तम् ॥४४॥

And in the company of his brother (Śatrughna), Bharata, the son of Kaikeyī, O best of kings continued to reside at home where both of them mastered the Vedic lore and the science of archery. 41

एतस्मिन्नेव काले तु विश्वामित्रो महातपा।
यागेन यष्टुमारेभे विधिना मधुसूदनम् ॥४५॥
स तु विघ्नेन यागोऽभूद्राक्षसैर्बहुशः पुरा।
नेतुं स यागरक्षार्थं सम्प्राप्तो रामलक्ष्मणौ ॥४६॥
विश्वामित्रो नृपश्रेष्ठ तत्पितुर्मन्दिरं शुभम्।
दशरथस्तु तं दृष्ट्वा प्रत्युत्थाय महामतिः ॥४७॥
अर्घ्यपाद्यादिविधिना विश्वामित्रपूजयत्।
स पूजितो मुनिः प्राह राजानं राजसंनिधौ ॥४८॥

In the meantime the great ascetic Viśvāmitra in keeping with the Śāstric injunctions had started a sacrifice in honour of Madusūdana (the slayer of Madhu); but the demons continuously created dangers and difficulties in his sacrifice. Then O best of kings, for the protection of sacrifice (from the demons) Viśvāmitra was in great need of help of Śrī Rāma and Lakṣmaṇa: naturally to lead them along to the place of sacrifice the sage arrived at the lovely palace of Daśaratha. At the sight of the great sage Viśvāmitra, the high-souled king Daśaratha at once rose up from his seat and adored him with offering of flower, water and etc. Thus honoured and adored, the sage addressed Daśaratha standing along with other kings. 45-48

शृणु राजन् दशरथ यदर्थमहमागतः ।
तत्कार्यं नृपशार्दूल कथयामि तवाग्रतः ॥४९॥

राक्षसैर्नाशितो यागो बहुशो मे दुरासदैः ।
यज्ञस्य रक्षणार्थं मे देहि त्वं रामलक्ष्मणौ ॥५०॥

'O valiant king Daśaratha, please listen to me, I am telling you the purpose for which I have come. Fearful demons have interrupted my sacrifice many a time. Hence for the protection of the sacrifice be pleased to part with your sons—Śrī Rāma and Lakṣmaṇa.' 49-50

राजा दशरथः श्रुत्वा विश्वामित्रवचो नृप ।
विषण्णवदनो भूत्वा विश्वामित्रमुवाच ह ॥५१॥

बालाभ्यां मम पुत्राभ्यां किं ते कार्यं भविष्यति ।
अहं त्वया सहागत्य शक्त्या रक्षामि ते मखम् ॥५२॥

The King Daśaratha was sorry to listen to these words of Viśvāmitra ; and he replied—"What shall you gain from them who are so young. Rather I would accompany you and protect your sacrifice according to my might." 51-52

राज्ञस्तु वचनं श्रुत्वा राजानं मुनिरब्रवीत् ।
रामोऽपि शक्नुते नूनं सर्वान्नाशयितुं नृप ॥५३॥

रामेणैव हि ते शक्या न त्वया राक्षसा नृप ।
अतो मे देहि रामं च न चिन्तां कर्तुमर्हसि ॥५४॥

Having heard these words of the king, the sage replied—"I am sure, O king even Śrī Rāma would be quite capable of killing all the demons. It is a fact that Śrī Rāma alone would kill all the demons, but you would not. Hence O king, you leave Śrī Rāma under my charge, rest assured without any worry." 53-54

इत्युक्तो मुनिना तेन विश्वामित्रेण धीमता ।
तूष्णीं स्थित्वा क्षणं राजा मुनिवर्यमुवाच ह ॥५५॥
यद्ब्रवीमि मुनिश्रेष्ठ प्रजन्नस्त्वं निबोध मे ।
राजीवलोचनं राममहं दास्ये सहानुजम् ॥५६॥
किं त्वस्य जननी ब्रह्मन् अदृष्ट्वैनं मरिष्यति ।
अतोऽहं चतुरङ्गेण बलेन सहितो मुने ॥५७॥
आगत्य राक्षसान् हन्मीत्येवं मे मनसि स्थितम् ।

Thus addressed by Viśvāmitra, the wise and intelligent sage, the king remained silent for a while and replied to the best of the sages :—"O the best of sages ; be kind to listen to my words with pleasure. I am ready to part with the lotus-eyed Śrī Rāma along with his younger brother, but O revered sage, in the absence of Śrī Rāma, his mother would not survive. Therefore, O sage, what I have decided is this—I myself would lead the four-fold army and kill all the demons."

55-58$^{a}$

विश्वामित्रः पुनः प्राह राजानममितौजसम् ॥५८॥
नाज्ञो रामो नृपश्रेष्ठ स सर्वज्ञः समः क्षमः ।
शेषनारायणावेतौ तव पुत्रौ न संशयः ॥५९॥
दुष्टानां निग्रहार्थाय शिष्टानां पालनाय च ।
अवतीर्णौ न संदेहो गृहे तव नराधिप ॥६०॥
न मात्रा न त्वया राजन् शोकः कार्योऽत्र चाण्वपि ।
निःक्षेपे च महाराज अर्पयिष्यामि ते सुतौ ॥६१॥

Having heard these words Viśvāmitra again addressed the king of immeasurable strength and prowess,—"Śrī Rāma, O best of the kings, is not a fool ; he is omniscient, impartial and quite capable. Both of your sons, Śrī Rāma and Lakṣmaṇa are no doubt incarnations of Nārāyaṇa and (the serpent) Śeṣa ; and it is a fact, O lord of the kings, that for punishing the wicked and protecting the virtuous both of them have been incarnated in your family. Therefore, O king, none of you, either his mother or yourself should have the least of worries. Once the sacrifice is over, they would be coming back to you."

58$^{b}$-61

इत्युक्तो दशरथस्तेन विश्वामित्रेण धीमता ।
तच्छापभीतो मनसा नीयतामित्यभाषत ॥६२॥

Thus replied by Viśvāmitra the wise and intelligent sage, Daśaratha afraid of his curse said—"O revered sage, let them go." 62

कृच्छ्रात्पित्रा विनिर्मुक्तं राममादाय सानुजम् ।
ततः सिद्धाश्रमं राजन् सम्प्रतस्थे स कौशिकः ॥६३॥

Daśaratha with fatherly affection with much reluctance and hesitation permitted them to proceed. Then O king, the sage Viśvāmitra accompanied by Śrī Rāma and Lakṣmaṇa started for his hermitage – the "Siddhāśrama". 63

तं प्रस्थितमथालोक्य राजा दशरथस्तदा ।
अनुव्रज्याब्रवीदेतद् वचो दशरथस्तदा ॥६४॥

अपुत्रोऽहं पुरा ब्रह्मन् बहुभिः काम्यकर्मभिः ।
मुनिप्रसादादधुना पुत्रवानस्मि सत्तम ॥६५॥

When the sage had started on his journey, the king Daśaratha followed him and implored him in these words :—"O Brahman, for a long time I was issueless, as a result of performing a number of sacrifices, with the grace of revered sages I have been blessed with sons. 64-65

मनसा तद्वियोगं तु न शक्ष्यामि विशेषतः ।
त्वमेव जानासि मुने नीत्वा शीघ्रं प्रयच्छ मे ॥६६॥

O best of the sages, you know very well, separation of my sons will entail a lot of mental strain. Therefore, it behoves you to bring them back to me as soon as possible." 66

इत्येवमुक्तो राजानं विश्वामित्रोऽब्रवीत्पुनः ।
समाप्तयज्ञश्च पुनर्नेष्ये रामं च लक्ष्मणम् ॥६७॥

सत्यपूर्वं तु दास्यामि न चिन्तां कर्तुमर्हसि ।
इत्युक्तः प्रेषयामास रामं लक्ष्मणसंयुतम् ॥६८॥

अनिच्छन्नपि राजासौ मुनिशापभयान्नृपः ।
विश्वामित्रस्तु तौ गृह्य अयोध्याया ययौ शनैः ॥६९॥

Thus entreated by the king, Viśvāmitra again assured him in these words—'Once the sacrifice is complete, Śrī Rāma and Lakṣmaṇa would be back to you, for sooth I tell you, you need not worry.'

Thus consoled by Viśvāmitra, the king afraid of the curse of the sage, reluctantly deputed both Śrī Rāma and Lakṣmaṇa. And in the company of Śrī Rāma and Lakṣmaṇa Viśvāmitra too left Ayodhyā at ease. 67-69

सरय्वास्तीरमासाद्य गच्छन्नेव स कौशिकः ।
तयोः प्रीत्या स राजेन्द्र द्वे विद्ये प्रथमं ददौ ॥७०॥

बलामतिबलां चैव समन्त्रे च ससंग्रहे ।
क्षुत्पिपासापनयने पुनश्चैव महामतिः ॥७१॥

O lord of kings, in course of his journey the high-souled Viśvāmitra reached the bank of the river Sarayū. Out of great love and affection for the boys the sage was pleased to instruct them on the two types of knowledge—'valā' and 'ativalā' along with their *mantra* and the accessories. These two types of knowledge were effective in making them immune from hunger and thirst. 70-71

अस्त्रग्राममशेषं तु शिक्षयित्वा तु तौ तदा ।
आश्रमाणि च दिव्यानि मुनीनां भावितात्मनाम् ॥७२॥

Then having given them full instruction on the science of archery Viśvāmitra took them around the sacred hermitages of the sages purified through meditation of the supreme self. 72

दर्शयित्वा उषित्वा च पुण्यस्थानेषु सत्तमः ।
गङ्गामुत्तीर्य शोणस्य तीरमासाद्य पश्चिमम् ॥७३॥

मुनिधार्मिकसिद्धांश्च पश्यन्तौ रामलक्ष्मणौ ।
ऋषिभ्यश्च वरान् प्राप्य तेन नीतौ नृपात्मजौ ॥७४॥
ताटकाया वनं घोरं मृत्योर्मुखमिवापरम् ।

Having shown them around the holy places Viśvāmitra spent sometime there. Then after crossing over the river Ganges he reached the western bank of the river Śoṇa. In course of their meeting the sages, the righteous and Siddhas, the latter blessed Śrī Rāma and Lakṣmaṇa with boons. Then Viśvāmitra took along both the princes to the forest of Tāṭakā, the fierce forest appeared as if it was another cavity of Death. 73-75$^{a}$

गते तत्र नृपश्रेष्ठ विश्वामित्रो महातपाः ॥७५॥
राममक्लिष्टकर्माणमिदं वचनमब्रवीत् ।
राम राम महाबाहो ताटका नाम राक्षसी ॥७६॥

रावणस्य नियोगेन वसत्यस्मिन् महावने ।
तया मनुष्या बहवो मुनिपुत्रा मृगास्तथा ॥७७॥

निहता भक्षिताश्चैव तस्मात्तां वध सत्तम ।

With their arrival in the forest the great sage Viśvāmitra addressed Śrī Rāma, the hero of miraculous exploits—"O valiant Śrī Rāma; as per the direction of Rāvaṇa the demoness Tāṭakā lives in this dense and dreadful forest; she has killed and devoured human beings, sages and animals whosoever come in her way. Hence, O best of the virtuous, please make away with her." 75$^{b}$-76$^{a}$

इत्येवमुक्तो मुनिना रामस्तं मुनिमब्रवीत् ॥७८॥
कथं हि स्त्रीवधं कुर्यामहमद्य महामुने ।

Thus directed by the sage, Śrī Rāma replied, "According to the wise the slaughter of a woman is a heinous crime, O revered sage, how do you expect me now to kill a woman?" 78$^{b}$-79$^{a}$

स्त्रीवधे तु महापापं प्रवदन्ति मनीषिणः ॥७९॥
इति रामवचः श्रुत्वा विश्वामित्र उवाच तम् ।
तस्यास्तु निधनाद्राम जनाः सर्वे निराकुलाः ॥८०॥

भवन्ति सततं तस्मात्तस्याः पुण्यप्रदोवधः ।

Having heard thus from Śrī Rāma, Viśvāmitra said: "With her death, for all time to come everyone here would lead a peaceful life, hence her death would bring you religious merit." 79$^{b}$-81$^{a}$

इत्येवं वादिनि मुनौ विश्वामित्रे निशाचरी ॥८१॥
आगता सुमहाघोरा ताटका विवृतानना ।
मुनिना प्रेरितो रामस्तां दृष्ट्वा विवृताननाम् ॥८२॥

Just by the time the sage Viśvāmitra replied to Śrī Rāma, there appeared the demoness Tāṭakā, who, with her cavity of mouth wide open, had a very frightful appearance. As directed by the sage, Śrī Rāma looked at the demoness who had her cavity of the mouth wide open. $81^{b}$-82

उद्यतैकभुजयष्टिमायतीं
श्रोणिलम्बिपुरुषान्त्रमेखलाम् ।
तां विलोक्य वनितावधे घृणां
पत्रिणा सह मुमोच राघवः ॥८३॥

Śrī Rāma, (the scion of the Raghu race) saw her who had raised one of her staff like arms and who had worn a zone of human intestines pendant on her waist. Advancing towards her he shot an arrow at her along with his aversion for killing a woman. 83

शरं संधाय वेगेन तेन तस्या उरःस्थलम् ।
विपाटितं द्विधा राजन् सा पपात ममार च ॥८४॥

Then Śrī Rāma aimed the arrow at her ; her chest struck by the arrow was cleft into two parts Then and there, O king the demoness fell down dead. 84

घातयित्वा तु तामेवं तावानीय मुनिस्तु तौ ।
प्रापयामास तं तत्र नानाऋषिनिषेवितम् ॥८५॥
नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम् ।
नानानिर्झरतोयाढ्यं विन्ध्यशैलान्तरस्थितम् ॥८६॥
शाकमूलफलोपेतं दिव्यं सिद्धाश्रमं स्वकम् ।

Then, having got the demoness killed, the sage led them to his hermitage, the 'Siddhāśrama'. Many different sages and seers used to reside in the hermitage situated in a valley of the Vindhya mountain. The hermitage full of different trees and creepers looking lovely with many varieties of flowers (blooming in them) was provided with all sorts of herbs, roots and fruits. Besides, with many springs and rivulets (flowing nearby) it presented a charming sight. 85-87$^a$

रक्षार्थं तावुभौ स्थाप्य शिक्षयित्वा विशेषतः ॥८७॥
ततश्चारब्धवान् यागं विश्वामित्रो महातपाः ।

For the protection of his sacrifice the venerable sage Viśvāmitra made both the princes proficient in different lores and let them reside there. Then the great ascetic Viśvāmitra began his sacrifice. 87$^b$-88$^a$

दीक्षां प्रविष्टे च मुनौ विश्वामित्रे महात्मनि ॥८८॥
यज्ञे तु वितते तत्र कर्म कुर्वन्ति ऋत्विजः ।
मारीचश्च सुबाहुश्च बहवश्चान्यराक्षसाः ॥८९॥
आगता यागनाशाय रावणेन नियोजिताः ।
तानागतान् स विज्ञाय रामः कमललोचनः ॥९०॥
शरेण पातयामास सुबाहुं धरणीतले ।
असृक्प्रवाहं वर्षन्तं मारीचं भल्लकेन तु ॥९१॥
प्रताड्य नीतवानब्धिं यथा पर्णं तु वायुना ।
शेषांस्तु हतवान् रामो लक्ष्मणाश्च निशाचरान् ॥९२॥

The sacrifice started as soon as the high-souled Viśvāmitra was initiated and the priests began their duty in right earnest. Then for destroying the sacrifice there arrived many demons like Mārīca, Subāhu and others, all deputed by Rāvaṇa. Having come to know of their arrival, with his arrow the lotus-eyed Śrī Rāma struck down the demon Subāhu, from whose body there flowed out a stream of blood. Then with the missile 'Bhalla' like a leaf blown away by the wind the demon Mārīca was thrown off at the distant ocean. And the rest of the demons were killed by the joint effort of Śrī Rāma and Lakṣmaṇa. 88$^b$-92

रामेण रक्षितमखो विश्वामित्रो महायशाः ।
समाप्य यागं विधिवत् पूजयामास ऋत्विजान् ॥९३॥
सदस्यानपि सम्पूज्य यथार्हं च ह्यरिंदम ।
रामं च लक्ष्मणं चैव पूजयामास भक्तितः ॥९४॥

ततो देवगणस्तुष्टो यज्ञभागेन सत्तम ।
ववर्ष पुष्पवर्षं तु रामदेवस्य मूर्धनि ॥९५॥

With Śrī Rāma as the protector, the renowned sage Viśvāmitra performed the sacrifice in the manner prescribed by the Śāstras. Then (with gifts) he honoured the priests and in a befitting manner entertained others present in the sacrifice. Thereafter O vanquisher of foes, with faith and devotion the sage adored both the princes Śrī Rāma and Lakṣmaṇa. Just then O best of the virtuous, the hosts of divinities propitiated with their share of the sacrificial offerings showered flowers upon Śrī Rāma. 93-95

निवार्य राक्षसभयं कारयित्वा तु तन्मखम् ।
श्रुत्वा नानाकथाः पुण्या रामो भ्रातृसमन्वितः ॥९६॥
तेन नीतो विनीतात्मा अहल्या यत्र तिष्ठति ।
व्यभिचारान्महेन्द्रेण भर्त्रा शप्ता हि सा पुरा ॥९७॥
पाषाणभूता राजेन्द्र तस्य रामस्य दर्शनात् ।
अहल्या मुक्तशापा च जगाम गौतमं प्रति ॥९८॥

In co-operation with his brothers, Śrī Rāma warded off the danger from the demons and helped Viśvāmitra in smooth performance of the sacrifice. Afterwards in course of listening to many sacred stories (from Viśvāmitra) Śrī Rāma of humble and modest disposition was led by the revered sage to the place where lay Ahalyā (in the form of a stone). It is a fact that in ancient times because of her illicit love with Mahendra, Ahalyā was cursed by her husband and in consequence she was turned to a stone. And at the sight of Śrī Rāma Ahalyā was freed from the curse and repaired to her husband Gautama. 96-98

विश्वामित्रस्ततस्तत्र चिन्तयामास वै क्षणम् ।
कृतदारो मया नेयो रामः कमललोचनः ॥९९॥
इति संचिन्त्य तौ गृह्य विश्वामित्रो महातपाः ।
शिष्यैः परिवृतोऽनेकैर्जगाम मिथिलां प्रति ॥१००॥

Then Viśvāmitra pondered for a while and decided that he would be going back to Daśaratha after he gets the lotus-eyed Śrī Rāma married. With this idea the great ascetic Viśvā-

mitra surrounded by a host of disciples started for Mithilā with Śrī Rāma and Lakṣmaṇa by his side. 99-100

नानादेशादथायाता जनकस्य निवेशनम् ।
राजपुत्रा महावीर्याः पूर्वं सीताभिकाङ्क्षिणः ॥१०१॥

तान् दृष्ट्वा पूजयित्वा तु जनकश्च यथार्हतः ।
यत्सीतायाः समुत्पन्नं धनुर्माहेश्वरं महत् ॥१०२॥

अर्चितं गन्धमालाभी रम्यशोभासमन्विते ।
रङ्गे महति विस्तीर्णे स्थापयामास तद्धनुः ॥१०३॥

In the meantime many princes of great strength and valour of many different countries had already reached the palace of king Janaka with the desire of getting the hand of Sītā in marriage. The king Janaka honoured the suitors in order of seniority. And then on the occasion of the marriage of Sītā, the superb bow of Śiva duly worshipped by the king with sandal paste and flowers was placed in the wide and spacious stage which was nicely decorated. 101-103

उवाच च नृपान् सर्वांस्तदोच्चैर्जनको नृपः ।
आकर्षणादिदं येन धनुर्भग्नं नृपात्मजाः ॥१०४॥

तस्येयं धर्मतो भार्या सीता सर्वाङ्गशोभना ।
इत्येवं श्राविते तेन जनकेन महात्मना ॥१०५॥

क्रमादादाय ते तत्तु सज्यीकर्तुमथाभवन् ।
धनुषा ताडिताः सर्वे क्रमात्तेन महीपते ॥१०६॥

विधूय पतिता राजन् विलज्जास्तत्र पार्थिवाः ।
तेषु भग्नेषु जनकस्तद्धनुस्त्र्यम्बकं नृप ॥१०७॥

संस्थाप्य स्थितवान् वीरो रामागमनकाङ्क्षया ।
विश्वामित्रस्ततः प्राप्तो मिथिलाधिपतेर्गृहम् ॥१०८॥

To all the kings assembled there, the king Janaka made this proclaimation : "O princes, any one of you capable of bending the bow and breaking it, will rightfully get married to Sītā, the paragon of beauty. After the high-souled Janaka made this announcement, the princes one after the other came forward to string the bow. And O king, in their attempt to take

hold of the bow, all the princes were hurt and in a reeling condition fell down to the earth. Thus O king, they were put to great shame; when they failed to show their prowess, the valorous king Janaka placed the bow of Lord Śiva in its place and remained there waiting for the arrival of Śrī Rāma. In the meantime Viśvāmitra arrived in the palace of the king of Mithilā. 104-108

जनकोऽपि च तं दृष्ट्वा विश्वामित्रं गृहागतम् ।
रामलक्ष्मणसंयुक्तं शिष्यैश्चाभिगतं तदा ॥१०९॥

तं पूजयित्वा विधिवत्प्राज्ञं विप्रानुयायिनम् ।
रामं रघुपतिं चापि लावण्यादिगुणैर्युतम् ॥११०॥

शीलाचारगुणोपेतं लक्ष्मणं च महामतिम् ।
पूजयित्वा यथान्यायं जनकः प्रीतमानसः ॥१११॥

When along with Śrī Rāma, Lakṣmaṇa and his disciples Viśvāmitra arrived in the palace of Janaka, the latter immediately adored the venerable sage. Then the wise intelligent Śrī Rāma, the follower of the ideal of the Brahmins, the lord of the Raghu race, endowed with beauty and lustre, the high-souled Lakṣmaṇa possessed of virtue and piety were duly adored by Janaka with great pleasure. 109-111

हेमपीठे सुखासीनं शिष्यैः पूर्वापरैर्वृतम् ।
विश्वामित्रमुवाचाथ किं कर्तव्यं मयेति सः ॥११२॥

Afterwards when the great sage Viśvāmitra surrounded by his young and old pupils, was comfortably seated on the golden throne, Janaka with all humility said, "O revered sage, how can I help you ?" 112

### मार्कण्डय उवाच

इति श्रुत्वा वचस्तस्य मुनिः प्राह महीपतिम् ।
एष रामो महाराज विष्णुः साक्षान्महीपतिः ॥११३॥
रक्षार्थं विष्टपानां तु जातो दशरथात्मजः ।
अस्मै सीतां प्रयच्छ त्वं देवकन्यामिव स्थिताम् ॥११४॥

Mārkaṇḍeya said

Addressed in these words the sage said to the king : "O lord, here is king Śrī Rāma, Lord Viṣṇu-incarnate ; for the portection of the three worlds He is born here as the son of the king Daśaratha. Let your daughter Sītā charming and beatiful like a celestial damsel be given in marriage to Him. 113-114

अस्या विवाहे राजेन्द्र धनुर्भङ्गमुदीरितम् ।
तदानय भवधनुरर्चयस्व जनाधिप ॥११५॥

O lord of kings, for giving away your daughter in marriage, the breaking of the bow is the condition you have putforth (for testing the personal valour of the suitors) ; now bring along the bow of Śiva and adore it." 115

तथेत्युक्त्वा च राजा हि भवचापं तदद्भुतम् ।
अनेकभूभुजां भङ्गि स्थापयामास पूर्ववत् ॥११६॥

"Let it be so" having said thus the king Janaka as before placed there the superb bow of Śiva which had already smashed the pride of hosts of kings. 116

ततो दशरथसुतो विश्वामित्रेण चोदितः ।
तेषां मध्यात्समुत्थाय रामः कमललोचनः ॥११७॥

प्रणम्य विप्रान् देवांश्च धनुरादाय तत्तदा ।
सज्यं कृत्वा महाबाहुर्ज्याघोषमकरोत्तदा ॥११८॥

Then at the instance of Viśvāmitra the lotus-eyed Śrī Rāma, the son of Daśaratha came out from the hosts of kings ; after having paid his obeisance to the gods and the Brahmins, the valorous prince caught hold of the bow and strung it when there issued a great noise. 117-118

आकृष्यमाणं तु बलात्तेन भग्नं महद्धनुः ।
सीता च मालमादाय शुभां रामस्य मूर्धनि ॥११९॥

क्षिप्त्वा संवरयामास सर्वक्षत्रियसंनिधौ ।
ततस्ते क्षत्रियाः क्रुद्धा राममासाद्य सर्वतः ॥१२०॥

मुमुचुः शरजालानि गर्जयन्तो महाबलाः ।

When the prince forcefully bent the superb bow, it broke into two. And with an auspicious garland of flowers Sītā came out and put it around the neck of Śrī Rāma ; thus in the presence of the hosts of Kṣatriyas Sītā chose him as her lord. Then the Kṣatriyas of great might and strength enraged at this surrounded Śrī Rāma from all sides ; and shouting in (great rage and fury) they showered heaps of arrows on him.

119-121$^{a}$

तान्निरीक्ष्य ततो रामो धनुरादाय वेगवान् ॥१२१॥
ज्याघोषतलघोषेण कम्पयामास तान्नृपान् ।
चिच्छेद शरजालानि तेषां स्वास्त्रै रथांस्ततः ॥१२२॥

धनूंषि च पताकाश्च रामश्चिच्छेद लीलया ।

Noticing the Kṣatriya princes (so violent in their attack), Śrī Rāma hastily took hold of his bow ; and just by the twang of his bow he struck terror in the hearts of those kings. And with his missiles he set at naught the arrows showered upon him and also with ease he destroyed their chariots along with the bows and the banners. 121$^{b}$-123$^{a}$

संनह्य स्वबलं सर्वं मिथिलाधिपतिस्ततः ॥१२३॥
जामातरं रणे रक्षन् पार्ष्णिग्राहो बभूव ह ।

In the meantime the king of Mithilā ready with all his (four fold) army intent on protecting his son-in-law appeared in the battle for attacking in the rear. 123$^{b}$-124$^{a}$

लक्ष्मणश्च महावीरो विद्राव्य युधि तान्नृपान् ॥१२४॥
हस्त्यश्वाञ्जगृहे तेषां स्यन्दनानि बहूनि च ।
वाहनानि परित्यज्य पलायनपरान्नृपान् ॥१२५॥
तान्निहन्तुं च धावत्स पृष्ठतो लक्ष्मणस्तदा ।
मिथिलाधिपतिस्तं च वारयामास कौशिकः ॥१२६॥

When the great valiant hero Lakṣmaṇa appeared, all the kings fled away from the battle-field in fear and their elephants, horses and chariots were seized by him. Noticing the kings running away in fear with their horses, elephants and chariots left behind, Lakşmaņa too ran after them to take their life, but he was dissuaded both by Viśvāmitra (son of Kuśika) and the king of Mithilā. $124^b$-126

जितसेनं महावीरं रामं भ्राता समन्वितम् ।
आदाय प्रतिवेशाथ जनकः स्वगृहं शुभम् ॥१२७॥

Then in the company of the great valorous warrior Śrī Rāma, the vanquisher of the hostile armies (of other princes) and his brother Lakşmaņa, Janaka proceeded to his palace of beauty and splendour. 127

दूतं च प्रेषयामास तदा दशरथाय सः ।
श्रुत्वा दूतमुखात् सर्वं विदितार्थः स पार्थिवः ॥१२८॥

सभार्यः ससुतः श्रीमान् हस्त्यश्वरथवाहनः ।
मिथिलामाजगामाशु स्वबलेन समन्वितः ॥१२९॥

जनकोऽप्यस्य सत्कारं कृत्वा स्वां च सुतां ततः ।
विधिवत्कृतशुल्कां तां ददौ रामाय पार्थिव ॥१३०॥

अपराश्च सुतास्तिस्रो रूपवत्यः स्वलंकृताः ।
त्रिभ्यस्तु लक्ष्मणादिभ्यः स्वकन्या विधिवद्ददौ ॥१३१॥

Janaka deputed a messanger to Daśaratha who came to know of everything from him. Accompanied by his wives and sons (Bharata and Śatrughna) the glorious king Daśaratha at once proceeded to Mithilā along with his army consisting of elephants, horses and chariots. Janaka too received Daśaratha with all honour and hospitality and then O king, by means of rites prescribed in the Śāstras, he handed over to Śrī Rāma his daughter who had been won by his personal prowess. Again in accordance with the prescribed rites his other three daughters, beautiful and adorned with ornaments were handed over in marriage to the three brothers, Lakşmaņa and others. 128-131

एवं कृतविवाहोऽसौ रामः कमललोचनः ।
भ्रातृभिर्मातृभिः सार्धं पित्रा बलवता सह ॥१३२॥

दिनानि कतिचित्तत्र स्थितो विविधभोजनैः ।
ततोऽयोध्यापुरीं गन्तुमुत्सुकं ससुतं नृपम् ।
दृष्ट्वा दशरथं राजा सीतायाः प्रददौ वसु ॥१३३॥

Thus, the lotus-eyed Śrī Rāma got married to Sītā ; in the company of his valiant father, mothers and brothers he spent some days in the palace of Janaka with varieties of sumptuous food served to them. Noticing the king Daśaratha anxious to start for Ayodhyā with his sons, the king Janaka gave a lot of presents. 132-133

रत्नानि दिव्यानि बहूनि दत्त्वा
रामाय वस्त्राण्यतिशोभनानि ।
हस्त्यश्वदासानपि कर्मयोग्यान्
दासीजनांश्च प्रवराः स्त्रियश्च ॥१३४॥

After making a present of many divine jewels, specifically for Śrī Rāma he gave away fine-textured garments, active and energetic servants, horses and elephants along with maids of supernal beauty. 134

सीतां सुशीलां बहुरत्नभूषितां
रथं समारोप्य सुतां सुरूपाम् ।
वेदादिघोषैर्बहुमङ्गलैश्च
सम्प्रेषयामास स पार्थिवो बली ॥१३५॥

प्रेषयित्वा सुतां दिव्यां नत्वा दशरथं नृपम् ।
विश्वामित्रं नमस्कृत्य जनकः संनिवृत्तवान् ॥१३६॥

Sītā of superb grace and charm, endowed with sweet and friendly disposition was adorned with all sorts of jewels. The valiant king Janaka escorted her daughter to the chariot and sent her off amidst many auspicious rites like the chanting of Vedic *mantras* etc. Having paid due regards to Daśaratha and Viśvāmitra, he took leave of them and returned to his palace. 135-136

तस्य पत्न्यो महाभागाः शिक्षयित्वा सुतां तदा ।
भर्तृभक्तिं कुरु शुभे श्वश्रूणां श्वशुरस्य च ॥१३७॥

श्वश्रूणामर्पयित्वा तां निवृत्ता विविशुः पुरम् ।

In the meantime his illustrious queens approached their daughters and advised each of them : "Remain devoted to your husband ; O fortunate girl, attend to your father-in-law and mother-in-law." With these words they placed their daughters in charge of their mothers-in-law and returned to the city. 137-138$^{a}$

ततस्तु रामं गच्छन्तमयोध्यां प्रबलान्वितम् ॥१३८॥

श्रुत्वा परशुरामो वै पन्थानं संरुरोध ह ।
तं दृष्ट्वा राजपुरुषाः सर्वे ते दीनमानसाः ॥१३९॥

आसीद्दशरथश्चापि दुःखशोकपरिप्लुतः ।
सभार्यः सपरीवारो भार्गवस्य भयान्नृप ॥१४०॥

Having heard that Śrī Rāma in the company of his mighty army is proceeding to Ayodhyā, Paraśurāma came forward and blocked his way. Noticing him all the princes were terribly depressed ; not only that, O king, afraid of Paraśurāma, Daśaratha along with his wives and other family members, was overwhelmed with grief and sorrow. 138$^{b}$-140

ततोऽब्रवीज्जनान् सर्वान् राजानं च सुदुःखितम् ।
वसिष्ठश्चोर्जिततपा ब्रह्मचारी महामुनिः ॥१४१॥

Then the great sage Vasiṣṭha, famous for his austerities, proficient in Vedic lore (Brahmacārī) addressed all those including Daśaratha, who was very much grief-stricken. 141

### वसिष्ठ उवाच

युष्माभिरत्र रामार्थं न कार्यं दुःखमण्वपि ॥१४२॥

पित्रा वा मातृभिर्वापि अन्यैर्भृत्यजनैरपि ।
अयं हि नृपते राम साक्षाद्विष्णुस्तु ते गृहे ॥१४३॥
जगतः पालनार्थाय जन्मप्राप्तो न संशयः ।
यस्य संकीर्त्य नामापि भवभीतिः प्रणश्यति ॥१४४॥

ब्रह्म मूर्तं स्वयं यत्र भयादेस्तत्र का कथा ।
यत्र संकीर्त्यंते रामकथामात्रमपि प्रभो ॥१४५॥

नोपसर्गभयं तत्र नाकालमरणं नृणाम् ।

**Vasiṣṭha said :**

"None of you—father, mothers or the attendants should have the least worry for Śrī Rāma. There is no doubt, O king, that this Śrī Rāma is Lord Viṣṇu-incarnate ; for the protection of the world He has been born in your family. Just by recittng His name one gets rid of the worldly fear ; when Brahman is present in its embodied form, how can there be any question of fear ? In a locality where there is the recitation of the Rāma story, O lord, people neither suffer from any disease nor do they fall a prey to premature death." 142-146$^a$

इत्युक्ते भार्गवो रामो राममाहाग्रतः स्थितम् ॥१४६॥
त्यज त्वं रामसंज्ञां तु मया वा संगरं कुरु ।
इत्युक्ते राघवः प्राह भार्गवं तं पथि स्थितम् ॥१४७॥

When the sage Vasiṣṭha made the announcement, Paraśurāma challenged Śrī Rāma standing before him—'O Rāma either give me a fight or condescend not to be designated as Rāma any more'. Thus challenged, Śrī Rāma, the scion of the Raghu race spoke to Paraśurāma waiting there on the way. 146$^b$-147

रामसंज्ञां कुतस्त्यक्ष्ये त्वया योत्स्ये स्थिरो भव ।
इत्युक्त्वा तं पृथक् स्थित्वा रामो राजीवलोचनः ॥१४८॥

ज्याघोषमकरोद्वीरो वीरस्यैवाग्रतस्तदा ।

'How can I stoop so low as not to be designated by Rāma (a name famous in three worlds) ? Wait a minute I will be giving a fight to you.' With these words, the lotus-eyed Śrī Rāma stood apart and in a moment in the very presence of Paraśurāma of great strength and prowess, the valiant fighter produced the twang of his bow. 148-149$^a$

ततः परशुरामस्य देहान्निष्क्रम्य वैष्णवम् ॥१४९॥

पश्यतां सर्वभूतानां तेजो राममुखेऽविशत् ।

Then, the Vaiṣṇavite energy at once issued forth from the body of Paraśurāma and lo, when all the beings looked on, it entered into the cavity of the mouth of Śrī Rāma. $149^{b}$-$150^{a}$

दृष्ट्वा तं भार्गवो रामः प्रसन्नवदनोऽब्रवीत् ॥१५०॥

राम राम महाबाहो रामस्त्वं नात्र संशयः ।
विष्णुरेव भवाञ्जातो ज्ञातोऽस्यद्य मया विभो ॥१५१॥

गच्छ वीर यथाकामं देवकार्यं च वै कुरु ।
दुष्टानां निधनं कृत्वा शिष्टांश्च परिपालय ॥१५२॥

याहि त्वं स्वेच्छया राम अहं गच्छे तपोवनम् ।

Then Paraśurāma, the son of Bhṛgu with pleased countenance looked at Him and said—'O mighty-armed Rāma, now I am convinced that you are no other but Śrī Rāma ; I am fortunate, O Lord, that I have come to know your real form, you are no other than the Lord Viṣṇu. Now O valarous one you may go anywhere you may like and take interest in the welfare of the divinities. Protect the virtuous and slay the sinners ; now you go wherever you will and I am starting for the hermitage.' $150^{a}$-$153^{b}$

इत्युक्त्वा पूजितस्तैस्तु मुनिभावेन भार्गवः ॥१५३॥

महेन्द्राद्रिं जगामाथ तपसे धृतमानसः ।

When Paraśurāma had said thus, Daśaratha and others adored him just in the manner of an ascetic. Then with the intention of practising penance he retired to the mount Mahendra. $153^{b}$-$154^{a}$

ततस्तु जातहर्षास्ते जना दशरथश्च ह ॥१५४॥

पुरीमयोध्यां सम्प्राप्य रामेण सह पार्थिवः ।

The king Daśaratha and the party accompanying the bride-groom, very much pleased and delighted (at the victory of his son) reached the city of Ayodhyā in the company of Śrī Rāma. $154^{b}$-$155^{a}$

दिव्यशोभां पुरीं कृत्वा सर्वतो भद्रशालिनीम् ॥१५५॥

प्रत्युत्थाय ततः पाराः शङ्खतूर्यादिभिः स्वनैः।
विशन्तं राममागत्य कृतदारं रणेऽजितम् ॥१५६॥

तं वीक्ष्य हर्षिताः सन्तो विविशुस्तेन वै पुरीम्।

Then having made the blessed capital-city charming and beautiful in its entirety, the citizens, to the accompaniment of the sound of trumpets and conch-shells, came forward to welcome Śrī Rāma. The citizens came out of the city and noticing the advent of invincible Śrī Rāma along with his wife, they were overjoyed and entered the city in his august company. 155ᵇ-157ᵃ

तौ दृष्ट्वा स मुनिः प्राप्तौ रामं लक्ष्मणमन्तिके ॥१५७॥

दशरथाय तत्पित्रे मातृभ्यश्च विशेषतः।
तौ समर्प्य मुनिश्रेष्ठस्तेन राज्ञा च पूजितः।
विश्वामित्रश्च सहसा प्रतिगन्तुं मनो दधे ॥१५८॥

Noticing both the brothers approaching him, the sage Viśvāmitra led them to their parents and left them in their charge. Then the celebrated sage honoured and adored by the king Daśaratha, decided to return atonce. 157ᵇ-158

समर्प्य रामं स मुनिः सहानुजं
सभार्यमग्रे पितुरेकवल्लभम्।
पुनः पुनः श्राव्य हसन्महामति-
र्जगाम सिद्धाश्रममेवमात्मनः ॥१५९॥

Thus Śrī Rāma, the only favourite of his father, along with his younger brother and his wife was committed to the charge of his parents. Then the high-souled sage singing aloud their virtues again and again in their presence, proceeded to his hermitage 'Siddhāśrama'. 159

इति श्रीनरसिंहपुराणे रामप्रादुर्भावे सप्त-
चत्वारिंशोऽध्यायः ॥४७॥

# अष्टचत्वारिंशोऽध्यायः

## CHAPTER XLVIII

मार्कण्डेय उवाच

कृतदारो महातेजा रामः कमललोचनः ।
पित्रे सुमहतीं प्रीतिं जनानामुपपादयन् ॥१॥

अयोध्यायां स्थितो रामः सर्वभोगसमन्वितः ।
प्रीत्या नन्दत्ययोध्यायां रामे रघुपतौ नृप ॥२॥

भ्राता शत्रुघ्नसहितो भरतो मातुलं ययौ ।

The lotus-eyed Śrī Rāma of great valour in the company of his wife was the cause of great delight to his people; for the pleasure and satisfaction of his father, amidst all sorts of enjoyments he continued to reside in Ayodhyā. When Śrī Rāma, the lord of the Raghu race, O king, used to rejoice in Ayodhyā his brother Bharata along with Śatrughna proceeded to the house of his maternal uncle. 1-3$^a$

ततो दशरथो राजा प्रसमीक्ष्य सुशोभनम् ॥३॥
युवानं बलिनं योग्यं भूपसिद्धयै सुतं कविम् ।
अभिषिच्य राज्यभारं रामे संस्थाप्य वैष्णवम् ॥४॥
पदं प्राप्तुं महद्यत्नं करिष्यामीत्यचिन्तयत् ।

Because of his youth, valour, wisdom, charming and graceful appearance, king Daśaratha considered Śrī Rāma to be his worthy successor. He reflected : I will offer the kingdom to Śrī Rāma after he is consecrated. With my responsibility over I will devote heart and soul for attaining the abode of Viṣṇu. 3$^b$-5$^a$

संचिन्त्य तत्परो राजा सर्वदिक्षु समादिशत् ॥५॥

प्राज्ञान् भृत्यान् महीपालान्मन्त्रिगणश्च त्वरान्वितः ।
रामाभिषेकद्रव्याणि ऋषिप्रोक्तानि यानि वै ॥६॥

तानि भृत्याः समाहृत्य शीघ्रमागन्तुमर्हथ ।
दूतामात्याः समादेशात्सर्वदिक्षु नराधिपान् ॥७॥

आहूय तान् समाहृत्य शीघ्रमागन्तुमर्हथ ।
अयोध्यापुरमत्यर्थं सर्वशोभासमन्वितम् ॥८॥

जनाः कुरुत सर्वत्र नत्यगीतादिनन्दितम् ।
पुरवासिजनानन्दं देशवासिमनःप्रियम् ॥९॥

रामाभिषेकं विपुलं श्वो भविष्यति जानथ ।
श्रुत्वेत्थं मन्त्रिणः प्राहुस्तं नृपं प्रणिपत्य च ॥१०॥

शोभनं ते मतं राजन् यदिदं परिभाषितम् ।
रामाभिषेकमस्माकं सर्वेषां च प्रियंकरम् ॥११॥

Having decided thus the king took the initiative and was quick to command the feudatory chiefs, ministers and clever servants stationed in different quarters: "O my attendants, for the coronation ceremony of Śrī Rāma it behoves all of you to procure as soon as possible all the materials as prescribed by the revered sages. O messangers and ministers, it would be nice if you invite all the kings ruling in different regions and get them to this place at your earliest opportunity. O my citizens, let the city of Ayodhyā be decorated in full gay and colour: I would like, entertainment programmes like dance and music be arranged everywhere throughout the city: and let the citizens and my countrymen enjoy to their full satisfaction. And all of you must take note, tomorrow with all fanfare there will be the installation ceremony of Śrī Rāma as the Prince Regent." Having listened to the decision of the emperor, the ministers paid their obeisance and replied, "It is nice of you O lord, that you have taken a good decision. Installation of Śrī Rāma (as the Prince Regent) will be as pleasing to the citizens as to us." $5^{b}$-11

इत्युक्तो दशरथस्तैस्तान् सर्वान् पुनरब्रवीत् ।
आनीयन्तां द्रुतं सर्वे सम्भारा मम शासनात् ॥१२॥

सर्वतः सारभूता च पुरी चेयं समन्ततः ।
महाशोभान्विता कार्या कर्तव्यं यागमण्डलम् ॥१३॥

Thus replied by the ministers Daśaratha again addressed them, 'As per my command let all the requisites (that would be required for conducting the ceremonial) be procured at once and Ayodhyā, the foremost city on earth be decorated in full splendour ; side by side, the construction of the sacrificial altar must be taken up. 12-13

इत्येवमुक्ता राज्ञा ते मन्त्रिणः शीघ्रकारिणः ।
तथैव चक्रुस्ते सर्वे पुनःपुनरुदीरिताः ॥१४॥

Thus said and enjoined many a time, all the ministers hastily did everything as desired. 14

प्राप्तहर्षः स राजा च शुभं दिनमुदीक्षयन् ।
कौशल्या लक्ष्मणश्चैव सुमित्रा नागरो जनः ॥१५॥

रामाभिषेकमाकर्ण्य मुदं प्राप्यातिहर्षितः ।
श्वश्रूश्वशुरयोः सम्यक् शुश्रूषणपरा तु सा ॥१६॥

मुदान्विता सिता सीता भर्तुराकर्ण्य शोभनम् ।

The king was quite pleased at the approach of the sacred and auspicious day. Kauśalyā, Sumitrā, Lakṣmaṇa and all other citizens were immensely delighted to hear the news of installation of Śrī Rāma. Sītā, lovely and gracious (spouse of Śrī Rāma), who used to attend upon her parents-in-law in right earnest was extremely pleased at this glorious news. 15-17°

श्वोभाविन्यभिषेके तु रामस्य विदितात्मनः ॥१७॥
दासी तु मन्थरानाम्नी कैकेय्याः कुब्जरूपिणी ।
स्वां स्वामिनीं तु कैकेयीमिदं वचनमब्रवीत् ॥१८॥

शृणु राज्ञि महाभागे वचनं मम शोभनम् ।
त्वत्पतिस्तु महाराजस्तव नाशाय चोद्यतः ॥१९॥

रामोऽसौ कौशलीपुत्रः श्वो भविष्यति भूपतिः ।
वसुवाहनकोशादि राज्य च सकलं शुभे ॥२०॥

भविष्यत्यद्य रामस्य भरतस्य न किंचन ।
भरतोऽपि गतो दूरं मातुलस्य गृहं प्रति ॥२१॥

हा कष्टं मन्दभाग्यासि सापत्न्याद्दुःखिता भृशम् ।
संवमाकर्ण्य कैकेयी कुब्जामिदमथाब्रवीत् ॥२२॥

पश्य मे दक्षतां कुब्जे अद्यैव त्वं विचक्षणे ।
यथा तु सकलं राज्यं भरतस्य भविष्यति ॥२३॥

रामस्य वनवासश्च तथा यत्नं करोम्यहम् ।

Śrī Rāma, the knower of the Self' was to be coronated the next day. Aware of this the hunchbacked Mantharā, maid servant of Kaikeyī went out and spoke to her mistress in these words: "O illustrious queen, please listen to a very interesting news. Your lord, the emperor (Daśaratha) is bent on bringing ruin to you. Tomorrow Śrī Rāma, the son of Kauśalyā is going to be installed as the Prince Regent. The entire kingdom O gracious queen, along with royal treasury, wealth and carriages will come under the possession of Śrī Rāma and there will be nothing left for Bharata. Bharata has gone to a distance—the house of his materal uncle. Alas! it is a great misfortune indeed. You are really unfortunate. Because of your co wife you will have to suffer a lot no doubt.' Having listened to these words, Kaikeyī said to the hunchbacked maid: 'Presently you will see O hunchbacked lady, how cunning I am. O clever and astute lady, I am trying my best to see, that the entire kingdom comes to the clutches of Bharata and Śrī Rāma retires to the forest.' $17^{b}$-$24^{a}$

इत्युक्त्वा मन्थरां सा तु उन्मुच्य स्वाङ्गभूषणम् ॥२४॥

वस्त्रं पुष्पाणि चोन्मुच्य स्थूलवासोधराभवत् ।
निर्माल्यपुष्पधृक्कष्टा कश्मलाङ्गी विरूपिणी ॥२५॥

भस्मधूल्यादिनिर्दिग्धा भस्मधूल्या तथा श्रिते ।
भूभागे शान्तदीपे सा संध्याकाले सुदुःखिता ॥२६॥

ललाटे श्वेतचैलं तु बद्ध्वा सुष्वाप भामिनी ।

Having said thus to Mantharā, casting away her ornaments, her (fine and beautiful) dress and garlands, Kaikeyī put on rough and coarse clothes. Having put on garlands of withered flowers, with her body covered with dust and ashes the proud lady with her grace and charm gone looked pale and dirty. At the approach of the evening the lady very much disconsolate put out the lamp and on the bare ground covered with dust and ashes she lay down with a piece of white cloth bandaged to her forehead. 24ᵇ-27ᵃ

मन्त्रिभिः सह कार्याणि सम्मन्त्र्य सकलानि तु ॥२७॥

पुण्याहः स्वस्तिमाङ्गल्यैः स्थाप्य रामं तु मण्डले ।
ऋषिभिस्तु वसिष्ठाद्यैः सार्धं सम्भारमण्डपे ॥२८॥

वृद्धिजागरणीयैश्च सर्वतस्तूर्यनादिते ।
गीतनृत्यसमाकीर्णे शङ्खकाहलनिःस्वनैः ॥२९॥

स्वयं दशरथस्तत्र स्थित्वा प्रत्यागतः पुनः ।
कैकेय्या वेश्मनो द्वारं जरिद्भः परिरक्षितम् ॥३०॥

रामाभिषेकं कैकेयीं वक्तुकामः स पार्थिवः ।
कैकेयीभवनं वीक्ष्य सान्धकारमथाब्रवीत् ॥३१॥

Daśaratha conferred with his counsellers about the different affairs relating to the installation ceremony. And when revered sages like Vasiṣṭha and others were busy in performing the propitious rites like the recitation of benedictory *mantras* (svasti) and *mantras* wishing him a propitious day (punyahavācana), Daśaratha guided his son Śri Rāma to the sacrificial altar full of the requisites needed for the sacrifice. In the sacri- ficial altar which had been kept ready for "vṛddhi" (an offering made to the manes) and "jāgaraṇa" (sitting up at night as a part of a religious ceremony) Daśaratha spent sometime when all around the place there was dance and music to the accompaniment of the sound of musical instruments and conch-shells. Again he returned from the altar and proceeded to the apartment of Kaikeyī for breaking the news of coronation of Sri Rāma. The entrance to the apartment was well-protected by old guards: but finding it quite dark the king enquired: 27ᵇ- 31

अन्धकारमिदं कस्मादद्य ते मन्दिरे प्रिये ।
रामाभिषेकं हर्षाय अन्त्यजा अपि मेनिरे ॥३२॥

गृहालंकरणं कुर्वन्त्यद्य लोका मनोहरम् ।
त्वयाद्य न कृतं कस्मादित्युक्त्वा च महीपतिः ॥३३॥

ज्वालयित्वा गृहे दीपान् प्रविवेश गृहं नृपः ।

"O my beloved ! how is it that your apartment is so dark today ? Today even the Caṇḍālas are celebrating the coronation of Śrī Rāma. Citizens are busy in artistic decoration of their houses. How is it that you have done nothing of the sort ?" With these words the emperor entered her apartment and lighted the lamps. 32-$34^a$

अशोभनाङ्गीं कैकेयीं स्वपन्तीं पतितां भुवि ॥३४॥

दृष्ट्वा दशरथः प्राह तस्याः प्रियमिदं त्विति ।
आश्लिष्योत्थाय तां राजा शृणु मे परमं वचः ॥३५॥

स्वमातुरधिकां नित्यं यस्ते भक्ति करोति वै ।
तस्याभिषेकं रामस्य श्वो भविष्यति शोभने ॥३६॥

Then Daśaratha noticed Kaikeyī lying on the floor in an unseemly manner; having raised her up he clasped her and said these pleasing words, "O gracious lady, please listen to this glorious news. Śrī Rāma who is more devoted to you than to his own mother, is going to be crowned (as the Prince Regent) tomorrow. $34^b$-36

इत्युक्ता पार्थिवेनापि किंचिन्नोवाच सा शुभा ।
मुञ्चन्ती दीर्घमुष्णं च रोषोच्छ्वासं मुहुर्मुहुः ॥३७॥

तस्यावाश्लिष्य हस्ताभ्यां पार्थिवः प्राह रोषिताम् ।
किं ते कैकेयि दुःखस्य कारणं वद शोभने ॥३८॥

वस्त्राभरणरत्नादि यद्यदिच्छसि शोभने ।
तत्त्वं गृह्णीष्व निश्शङ्कं भाण्डारात् सुखिनी भव ॥३९॥

Even though thus intimated by the king, the charming and beautiful lady Kaikeyī did not utter a word in response : rather again and again she breathed out long and hot sighs in anger and disgust. Having clasped her with both of his arms the emperor sat down and spoke these words to the lady who had been offended, "Please tell me, O dear Kaikeyī, the cause of your grief. In case, O gracious lady, you want to have raiment, ornaments or jewels, you can safely get them from the storehouse and be happy and contented. 37-39

भाण्डारेण मम शुभे श्वोऽर्थसिद्धिर्भविष्यति ।
यदाभिषेकं सम्प्राप्ते रामे राजीवलोचने ॥४०॥

भाण्डागारस्य मे द्वारं मया मुक्तं निरर्गलम् ।
भविष्यति पुनः पूर्णं रामे राज्यं प्रशासति ॥४१॥

बहु मानय रामस्य अभिषेकं महात्मनः ।

With the coronation ceremony of the lotus eyed Śrī Rāma over, the purpose of maintaining a store-house is served. Now my store-house is wide open for one and all. When Śrī Rāma will be ruling the kingdom, it would again abound with treasuures of all kinds. So it behaves you, O my beloved to give great prestige and honour to the coronation ceremony of the high souled Śrī Rāma." 40-42$^a$

इत्युक्ता राजवर्य्येण कैकेयी पापलक्षणा ॥४२॥
कुमतिर्निर्घृणा दुष्टा कुब्जया शिक्षिताब्रवीत् ।
राजानं स्वपतिं वाक्यं क्रूरमत्यन्तनिष्ठुरम् ॥४३॥

रत्नादि सकलं यत्ते तन्ममैव न संशयः ।
देवासुरमहायुद्धे प्रीत्या यन्मे वरद्वयम् ॥४४॥

पुरा दत्तं त्वया राजंस्तदिदानीं प्रयच्छ मे ।
इत्युक्तः पार्थिवः प्राह कैकेयीमशुभां तदा ॥४५॥

अदत्तमप्यहं दास्ये तव नान्यस्य वा शुभे ।
किं मे प्रतिश्रुतं पूर्वं दत्तमेव मया तव ॥४६॥

शुभाङ्गी भव कल्याणि त्यज कोपमनर्थकम् ।
रामाभिषेकजं हर्षं भजोत्तिष्ठ सुखी भव ॥४७॥

Thus addressed by the emperor, Kaikeyī, the sinful, unkind, wicked and evil-minded lady as trained by the hunchback told these hard, unpleasant words to her husband : "There is no doubt that all the pearls and jewels that you possess are at my disposal : recall O king, the couple of boons that you gladly conferred on me in course of the conflict between the gods and demons ! I seek of you, O lord, here and now grant these boons promised to me before." Thus said the emperor replied to Kaikeyī of vicious conduct : "To you alone but to nobody else I am ready to give what has not been given before, but as to the things promised to be given O gracious lady take it that I have given them all. Please put on lovely and auspicious dress for the occasion, O blessed lady, away with anger which has no meaning ; be happy and merry, share the pleasure of coronation of Śrī Rāma." $42^b$-47

इत्युक्ता राजवर्येण कैकेयी कलहप्रिया ।
उवाच पुरुषं वाक्यं राज्ञो मरणकारणम् ॥४८॥

वरद्वयं पूर्वदत्तं यदि दास्यसि मे विभो ।
श्वोभूते गच्छतु वनं रामोऽयं कोशलात्मजः ॥४९॥

द्वादशाब्दं निवसतु त्वद्वाक्याद्दण्डके वने ।
अभिषेकं च राज्यं च भरतस्य भविष्यति ॥५०॥

Thus flattered by the emperor, the quarrelsome Kaikeyī spoke these hard and unkind words, which later led to the death of the king : "If you like to grant me the boons you promised before, O lord, then herewith I specify them : Order Kauśalyā's son Rāma to proceed to the forest tomorrow morning ; let him reside there in the Daṇḍaka forest for twelve years. Let Bharata rule over the kingdom after being duly coronated." 48-50

इत्याकर्ण्य स कैकेय्या वचनं घोरमप्रियम् ।
पपात भुवि निस्संज्ञो राजा सापि विभूषिता ॥५१॥

रात्रिशेषं नयित्वा तु प्रभाते सा मुदावती ।
दूतं सुमन्त्रमाहैवं राम आनीयतामिति ॥५२॥

Having listened to these very unkind words of Kaikeyī, the king fell down unconscious on the bare ground; in the meantime Kaikeyī dressed in precious robes and be decked with beautiful ornaments spent the rest of the night: and just when it dawned, with pleasure and delight she ordered Sumantra, the messanger (the charioteer-minister): "Get Rāma here." 51-52

रामस्तु कृतपुण्याहः कृतस्वस्त्ययनो द्विजैः।
यागमण्डपमध्यस्थः शङ्खतूर्यरवान्वितः ॥५३॥

By this time Śrī Rāma was seated on the sacrificial altar resounding with the blowing of trumpets and conch-shells, when Brahmins had already gone through the propitious rites like the recitation of benedictory *mantras* (svastayana) and the *mantras* wishing him a propitious day (puṇyāha). 50

तमासाद्य ततो दूतः प्रणिपत्य पुरःस्थितः।
राम राम महाबाहो आज्ञापयति ते पिता ॥५४॥

द्रुतमुत्तिष्ठ गच्छ त्वं यत्र तिष्ठति ते पिता।
इत्युक्तस्तेन दूतेन शीघ्रमुत्थाय राघवः ॥५५॥

अनुज्ञाप्य द्विजान् प्राप्तः कैकेय्या भवनं प्रति।
प्रविशन्तं गृहं रामं कैकेयी प्राह निर्घृणा ॥५६॥

पितुस्तव मतं वत्स इदं ते प्रब्रवीम्यहम्।
वने वस महाबाहो गत्वा त्वं द्वादशाब्दकम् ॥५७॥

अद्यैव गम्यतां वीर तपसे यतमानसः।
न चिन्त्यमन्यथा वत्स आदरात् कुरु मे वचः ॥५८॥

Thus ordered by Kaikeyī the messanger (charioteer—minister) Sumantra came to Śrī Rāma; and having paid his obeisance he said: "O Rāma, O mighty armed Śrī Rāma, please be quick and get to the place where your father is waiting— it is his command." Thus told by the messanger (charioteer-minister) Śrī Rāma hastily got up from the sacrificial altar and with the permission of the priests he left for the apartment of Kaikeyī. When Śrī Rāma was about to enter her apartment, cruel and merciless Kaikeyī said: "O my boy, listen to me, herewith I am conveying to you the message of your father. You retire to the forest, O mighty—armed Rāma and reside there for twelve years. With the resolve to practise penance, O valiant hero, you start for the forest right now. Don't take it otherwise my boy, gladly do as I say." 54-58

एतच्छ्रुत्वा पितुर्वाक्यं रामः कमललोचनः ।
तथेत्याज्ञां गृहीत्वासौ नमस्कृत्य च तावुभौ ॥५९॥

निष्क्रम्य तद्गृहाद्रामो धनुरादाय वेश्मतः ।
कौशल्यां च नमस्कृत्य सुमित्रां गन्तमुद्यतः ॥६०॥

तच्छ्रुत्वा तु ततः पौरा दुःखशोकपरिप्लुता ।
विव्यथुश्चाथ सौमित्रिः कैकेयीं प्रति रोषितः ॥६१॥

ततस्तं राघवो दृष्ट्वा लक्ष्मणं रक्तलोचनम् ।
वारयामास धर्मज्ञो धर्मवाग्भिर्महामतिः ॥६२॥

ततस्तु तत्र ये वृद्धास्तान् प्रणम्य मुनींश्च सः ।
रामो रथं खिन्नसूतं प्रस्थानायारुरोह वै ॥६३॥

Having listened to the command of his father, the lotus-eyed Śrī Rāma said, "Let it be so :" thus honouring the promise made by his father, he bowed down to both of them (Daśaratha and Kaikeyī). Then having paid his obeisance to Kauśalyā and Sumitrā. he came out of the palace and was ready to start for the forest with a bow in his hand. The citizens overtaken with grief and sorrow were deeply afflicted to hear the news ; in the meantime Lakṣmaṇa, (the son of Sumitrā) was indignent with Kaikeyī. Then the high-minded righteous Śrī Rāma noticing Lakṣmaṇa very much enraged (whose eyes looked reddish in anger) consoled him (restrained his anger) with teachings on morality and righteousness. Then having paid his obeisance to the old and aged and the ascetics, Śrī Rāma, all prepared to start for the forest, got into the chariot whose driver looked tired and exhausted. 59-63

आत्मीयं सकलं द्रव्यं ब्राह्मणेभ्यो नृपात्मजः ।
श्रद्धया परया दत्त्वा वस्त्राणि विविधानि च ॥६४॥

तिस्रः श्वश्रूः समामन्त्र्य श्वशुरं च विसंज्ञितम् ।
मुञ्चन्तमश्रुधाराणि नेत्रयोः शोकजानि च ॥६५॥

पश्यती सर्वतः सीता चारुरोह तथा रथम् ।
रथमारुह्य गच्छन्तं सीतया सह राघवम् ॥६६॥

दृष्ट्वा सुमित्रा वचनं लक्ष्मणं चाह दुःखिता ।
रामं दशरथं विद्धि मां विद्धि जनकात्मजाम् ॥६७॥

अयोध्यामटवीं विद्धि व्रज ताभ्यां गुणाकर ।

Then with great faith and devotion the prince donated to the Brahmins everything that he had including varieties of clothes and garments. Sītā took leave of her three mothers-in-law and the father-in-law who had been lying senseless and from whose eyes streamed out tears in grief. Then having cast her glance all around, she got into the chariot. Noticing Śrī Rāma seated on the chariot along with Sītā for departing to the forest Sumitrā very much grief-stricken advised Lakṣmaṇa : "O virtuous one, accompany them and be at their service. Take the forest to be the city of Ayodhyā regard Śrī Rāma as your father Daśaratha. Have the same "attachment for Sītā (the daughter of king Janaka) as you would have for me." 64-68*

मात्रैवमुक्तो धर्मात्मा स्तनक्षीरार्द्रदेहया ॥६८॥

तां नत्वा चारुयानं तमारुरोह स लक्ष्मणः ।
गच्छतो लक्ष्मणो भ्राता सीता चैव पतिव्रता ॥६९॥

रामस्य पृष्ठतो यातौ पुराद्वीरौ महामते ।
विधिच्छिन्नाभिषेकं तं रामं राजीवलोचनम् ॥७०॥

अयोध्याया विनिष्क्रान्तमनुयाताः पुरोहिताः ।
मन्त्रिणः पौरमुख्याश्च दुःखेन महतान्विताः ॥७१॥

तं च प्राप्य हि गच्छन्तं राममूचुरिदं वचः ।
राम राम महाबाहो गन्तुं नार्हसि शोभन ॥७२॥

राजन्नत्र निवर्तस्व विहायास्मान् क्व गच्छसि ।
राजन्नत्र निवर्तस्व विहायास्मान् क्व गच्छसि ।

गच्छध्वं मन्त्रिणः पौरा गच्छध्वं च पुरोधसः ।
पित्रादेशं मया कार्यमभियास्यामि वै वनम् ॥७४॥

द्वादशाब्दं व्रतं चैतन्नीत्वाहं दण्डके वने ।
आगच्छामि पितुः पादं मातॄणां द्रष्टुमञ्जसा ॥७५॥

Thus advised by his mother, all whose body had been drenched by the milk flowing out from her breasts, the righteous Lakṣmaṇa paid his obeisance to her and got into the beautiful chariot. O high-minded one, thus both his brother Lakṣmaṇa and his devoted wife Sītā, wise and prudent in their dealings were seated in the chariot behind Śrī Rāma and departed from the city. The lotus eyed Śrī Rāma whose coronation ceremony had unfortunately been set at naught, departed from the city of Ayodhyā. At this the priests, ministers and the leading citizens of Ayodhyā overtaken with terrible grief followed him and said: "O mighty-armed Śrī Rāma, it does not behove you to depart (to the forest). Please return to the city ; O gracious prince, where do you go leaving us all alone ?" When requested by the people, Śrī Rāma (the scion of Raghu race) of firm resolve consoled them : 'All of you should go back, O priests, ministers and my citizens, I must have to carry out the command of my father and naturally I am going to the forest. After the vow of my residence in the Daṇḍaka forest for twelve years is complete, very soon I would be coming back to offer my obeisance at the feet of my parents.' 68$^{b}$-75

इत्युक्त्वा ताञ्जगामाथ रामः सत्यपरायणः ।
तं गच्छन्तं पुनर्याताः पृष्ठतो दुःखिता जनाः ॥७६॥

पुनः प्राह स काकुत्स्थो गच्छध्वं नगरीमिमाम् ।
मातॄश्च पितरं चैव शत्रुघ्नं नगरीमिमाम् ॥७७॥

प्रजाः समस्तास्तत्रस्था राज्यं भरतमेव च ।
पालयध्वं महाभागास्तपसे याम्यहं वनम् ॥७८॥

Thus Śrī Rāma, the truthful consoled the citizens and went ahead. Still the grief-stricken people followed him. Finding them still behind him he again advised them : "Please go back to the city and protect my parents, Bharata and Śatrughna, the city itself and the kingdom with all its subjects. O distinguished citizens, with a view to practising penance I am proceeding to the forest." 76-78

अथ लक्ष्मणमाहेदं वचनं राघवस्तदा ।
सीतामर्पय राजानं जनकं मिथिलेश्वरम् ॥७९॥

पितृमातृवशे तिष्ठ गच्छ लक्ष्मण याम्यहम् ।
इत्युक्तः प्राह धर्मात्मा लक्ष्मणो भ्रातृवत्सलः ॥८०॥

मैवमाज्ञापय विभो मामद्य करुणाकर ।
गन्तुमिच्छसि यत्र त्वमवश्यं तत्र याम्यहम् ॥८१॥

इत्युक्तो लक्ष्मणेनासौ सीतां तामाह राघवः ।
सीते गच्छ ममादेशात्पितरं प्रति शोभने ॥८२॥

सुमित्राया गृहे चापि कौशल्यायाः सुमध्यमे ।
निवर्तस्व हि तावत्त्वं यावदागमनं मम ॥८३॥

इत्युक्ता राघवेनापि सीता प्राह कृताञ्जलिः ।
यत्र गत्वा वने वासं त्वं करोषि महाभुज ॥८४॥

तत्र गत्वा त्वया सार्धं वसाम्यहमरिंदम ।
वियोगं नो सहे राजंस्त्वया सत्यवता क्वचित् ॥८५॥

अतस्त्वां प्रार्थयिष्यामि दयां कुरु मम प्रभो ।
गन्तुमिच्छसि यत्र त्वमवश्यं तत्र याम्यहम् ॥८६॥

While proceeding on the chariot Śrī Rāma (the scion of the Raghu race) said to Lakṣmaṇa - "You leave Sītā in charge of Janaka, the lord of Mithilā. And you yourself remain at the service of my parents. O Lakṣmaṇa, I am going to the forest all alone." Thus advised by Śrī Rāma, righteous Lakṣmaṇa, devoted to his brother replied—"Please don't command me like that, O merciful lord, I have decided to follow you wherever you go." Thus retorted by Lakṣmaṇa, Śrī Rāma advised Sītā, 'As per my command O gracious Sītā, either you remain with your father or go back to live with my mothers—Kauśalyā and Sumitrā. O beautiful Sītā, you remain with them till I return from the forest.' Thus addressed by Śrī Rāma (the scion of the Raghu race), with her hands folded Sītā submitted, "O mighty-armed lord, I am definite to accompany you and I would reside in the very forest where you would put up. O vanquisher of enemies, really it would be impossible on my part to bear with separation from you, my lord, devoted to truth and justice. Therefore my lord, I pray, please be kind to me. I would definitely follow you wherever you go." 79-86

नानायानैरुपगताञ्जनान् वीक्ष्य स पृष्ठतः ।
योषितां च गणान् रामो वारयामास धर्मवित् ॥८७॥

निवृत्य स्थीयतां स्वैरमहोध्यायां जनाः स्त्रियः ।
गत्वाहं दण्डकारण्यं तपसे धृतमानसः ॥८८॥

कतिपयाब्दादायास्ये नान्यथा सत्यमीरितम् ।
लक्ष्मणेन सह भ्रात्रा वैदेह्या च स्वभार्यया ॥८९॥

जनान्निवर्त्य रामोऽसौ जगाम च गुहाश्रमम् ।
गुहस्तु रामभक्तोऽसौ स्वभावादेव वैष्णवः ॥९०॥

In the meantime Śrī Rāma noticed, behind him there followed multitudes of people—both men and women seated on all sorts of vehicles. While advising them not to follow him, the righteous prince said: "O men and women, I would like all of you to go back to Ayodhyā and lead there a life free from cares and anxieties. Bent upon practising penance I am going to the Daṇḍaka forest. After residing there for some years, with my brother Lakṣmaṇa and spouse Sītā, truly speaking, I would return to this very place. Please don't take otherwise." Thus having persuaded the people to return, Śrī Rāma proceeded to the hermitage of his devotee Guha, a Vaiṣṇava by nature. 87-90

कृताञ्जलिपुटो भूत्वा किं कर्तव्यमिति स्थितः ।
महता तपसाऽऽनीता गुरुणा या हि वः पुरा ॥९१॥

भागीरथेन या भूमि सर्वपापहरा शुभा ।
नानामुनिजनैर्जुष्टा कूर्ममत्स्यसमाकुला ॥९२॥

गङ्गा तुङ्गोर्मिमालाढ्या स्फटिकाभजलावहा ।
गुहोपनीतनावा तु तां गङ्गां स महाद्युतिः ॥९३॥

उत्तीर्य भगवान् रामो भरद्वाजाश्रमं शुभम् ।
प्रयागे तु ततस्तस्मिन् स्नात्वा तीर्थे यथाविधि ॥९४॥

लक्ष्मणेन सह भ्रात्रा राघवः सीतया सह ।
भारद्वाजाश्रमे तत्र विश्रान्तस्तेन पूजितः ॥९५॥

Noticing Śrī Rāma, with his hands folded Guha stood up before the lord and said, "How can I help you ?" Śrī Rāma along with Lakṣmaṇa and Sītā was duly entertained by Guha, all the three spent the night in his hermitage. In the morning with the return of the chariot and the charioteer Sumantra, Guha accompanied them to bank of the Ganges. When they were waiting to get into the boat for crossing over to the other side, Guha spoke as follows,

"O lord, it is the sacred river Ganges, a dip in this river removes all sins ; through great austerities of your forefather Bhagīratha in days of yore it was brought down to the earth : many sages and ascetics resort to it ; the water of the river abounds in fish and tortoise : with its water clear and transparent as crystal the river looks beautiful with cluster of its high waves." With the boat procured by Guha, lord Śrī Rāma of great effulgence crossed over the river and reached the holy hermitage of Bharadvāja. All three of them—Rāma, Lakṣmaṇa and Sītā took a dip in the holy Prayāga in keeping with Śāstric injunctions (where lay the hermitage of Bharadvāja) and duly honoured and entertained by Bharadvāja they spent the night in his hermitage. 91-95

ततः प्रभाते विमले तमनुज्ञाप्य राघवः ।
भरद्वाजोक्तमार्गेण चित्रकूटं शनैर्ययौ ॥९६॥

नानाद्रुमलताकीर्णं पुण्यतीर्थमनुत्तमम् ।
तापसं वेषमास्थाय जह्नुकन्यामतीत्य वै ॥९७॥

Next day at dawn, Śri Rāma put on the garb of an ascetic, took leave of Bharadvāja and following his direction he crossed over the river Ganges (the daughter of the sage Jahnu) and slowly proceeded to Citrakūṭa, the foremost holy place, full of varieties of trees and creepers. 96-97

गते रामे सभार्ये तु सह भ्रात्रा ससारथौ ।
अयोध्यामवसन् भूप नष्टशोभां सुदुःखिताः ॥९८॥

नष्टसंज्ञो दशरथः श्रुत्वा वचनमप्रियम् ।
रामप्रवासजननं कैकेय्या मुखनिस्सृतम् ॥९९॥

लब्धसंज्ञः क्षणाद्राजा रामरामेति चुक्रुशे ।

In the meantime with the departure of Śrī Rāma along with Sītā, Lakṣmaṇa and the charioteer, people very much grief-stricken continued to reside in Ayodhyā which looked desolate. And when Kaikeyī had conveyed to Daśaratha the unpleasant news of the departure of Śrī Rāma for the woods, he had fallen into a swoon. In a moment when the king got back his senses, in great anguish he cried aloud—"O Śrī Rām, O Śrī Rāma." 98-$100^a$

कैकेय्युवाच भूपालं भरतं चाभिषेचय ॥१००॥

सीतालक्ष्मणसंयुक्तो रामचन्द्रो वनं गतः ।
पुत्रशोकाभिसंतप्तो राजा दशरथस्तदा ॥१०१॥

विहाय देहं दुःखेन देवलोकं गतस्तदा ।

When the king was dolefully sighing like that, Kaikeyī affirmed—"Accompanied by Sītā and Lakṣmaṇa Rāmachaadra has already gone to the forest; now you instal Bharata as the Prince Regent." Having listened to these words of Kaikeyī the king Daśaratha, was tormented with the grief of separation from his dear son; he forshook his mortal frame and left for the heavenly abode. $100^b$—$102^a$

ततस्तस्य महापुर्यामयोध्यायामरिंदम ॥१०२॥

रुरुदुर्दुःखशोकार्त्ता जनाः सर्वे च योषितः ।
कौशल्या च सुमित्रा च कैकेयी कष्टकारिणी ॥१०३॥

परिवार्यं मृतं तत्र रुरुदुस्ताः पतिं ततः।
ततः पुरोहितस्तत्र वसिष्ठः सर्वधर्मवित् ॥१०४॥

तैलद्रोण्यां विनिक्षिप्य मृतं राजकलेवरम्।
दूतं वै प्रेषयामास सहमन्त्रिगणैः स्थितः ॥१०५॥

O vanquisher of enemies, (with the death of Daśaratha) all the residents of this great and famous city Ayodhyā, both men and women stricken with sorrow and grief lamented loudly. The wives of the king—Kauśalyā, Sumitrā and Kaikeyī, the root cause of all mischief, standing all around the dead body of their husband wept bitterly. Then the family-priest Vasiṣṭha, proficient in religious practice and ordinance consigned the body of the deceased emperor to a trough filled with oil and after due consultation with the ministers he sent a messanger to get back Bharata and Śatrughna. 102$^{a}$-105

स गत्वा यत्र भरतः शत्रुघ्नेन सह स्थितः।
तत्र प्राप्य तथा वार्तां संनिवर्त्य नृपात्मजौ ॥१०६॥

तावानीय ततः शीघ्रमयोध्यां पुनरागतः।
क्रूराणि दृष्ट्वा भरतो निमित्तानि च वै पथि ॥१०७॥

विपरीतं त्वयोध्यायामिति मेने स पार्थिवः।
निश्शोभां निर्गतश्रीकां दुःखशोकान्वितां पुरीम् ॥१०८॥

कैकेय्याग्निविनिर्दग्धामयोध्यां प्रविवेश सः।
दुःखान्विता जनाः सर्वे तौ दृष्ट्वा रुरुदुर्भृशम् ॥१०९॥

हा तात राम हा सीते लक्ष्मणेति पुनः पुनः।
रुरोद भरतस्तत्र शत्रुघ्नश्च सुदुःखितः ॥११०॥

The messanger went to the place (the house of the maternal uncle) where Bharata and Śatrughna were putting up. He gave them the message (just as desired by Vasiṣṭha); and very soon accompanied by both the princes returned to Ayodhyā. On his way to Ayodhyā Bharata witnessed many ominous signs and apprehended that the situation in Ayodhyā must have been abnormal. At last he entered the city of Ayodhyā shorn of its beauty and glory wearing a dreary and deserted look full of sorrow and grief, which was as it were burnt by the fire (of malice and revenge) of Kaikeyī. At the sight of Bharata and Śatrughna the citizens very much grief-stricken again and again wept bitterly: "O my lord, O Śrī Rāma, Alas ? O Sītā, O Lakṣmaṇa." Having noticed the citizens lamenting thus Bharata and Śatrughna too very much sorrow-stricken started weeping. 106-110

कैकेय्यास्तत्क्षणाच्छ्रुत्वा चुक्रोध भरतस्तदा ।
दुष्टा त्वं दुष्टचित्ता च यया रामः प्रवासितः ॥१११॥

लक्ष्मणेन सह भ्रात्रा राघवः सीतया वनम् ।
साहसं किं कृतं दुष्टे त्वया सद्योऽल्पभाग्यया ॥११२॥

उद्वास्य सीतया रामं लक्ष्मणेन महात्मना ।
ममैव पुत्रं राजानं करोत्विति मतिस्तव ॥११३॥

दुष्टाया नष्टभाग्यायाः पुत्रोऽहं भाग्यवर्जितः ।
भ्रात्रा रामेण रहितो नाहं राज्यं करोमि वै ॥११४॥

यत्र रामो नरव्याघ्रः पद्मपत्रायतेक्षणः ।
धर्मज्ञ सर्वशास्त्रज्ञो मतिमान् बन्धुवत्सलः ॥११५॥

सीता च यत्र वैदेही नियमव्रतचारिणी ।
पतिव्रता महाभागा सर्वलक्षणसंयुता ॥११६॥

लक्ष्मणश्च महावीर्यो गुणवान् भ्रातृवत्सलः ।
तत्र यास्यामि कैकेयि महत्पापं त्वया कृतम् ॥११७॥

राम एव मम भ्राता ज्येष्ठो मतिमतां वरः ।
स एव राजा दुष्टात्मे भृत्योऽहं तस्य वै सदा ॥११८॥

In the meantime coming to know of everything (about his father and brothers), from Kaikeyī, Bharata was extremely enraged and reproached her in these words-"O vicious lady, O mischievous, only for you Śrī Rāma has been sent into exile. Only for your dirty tricks Śrī Rāma (the scion of the Raghu race) has departed to the forest along with Sītā and Lakṣmaṇa. What a great calamity you have brought to the Raghu race, you unfortunate lady : By manipulating the banishment of Śrī Rāma along with Sītā and the high-souled Lakṣmaṇa, my son would be installed on the throne, that is your intention. Fie upon you, O mother, I am so unfortunate that I happen to be your son, a woman who is so ill-fated and evil-minded. Take it from me, in absence of my brother Śrī Rāma I would never hold the reins of government. My brother Śrī Rāma with eyes as wide as the petals of the lotus is, in fact, a tiger among men , an expert in the code of conduct, the knower of all the scriptures, wise and intelligent Śrī Rāma is devoted to his friends : the illustrious lady Sītā, the daughter of the king of Videha, solely devoted to her husband, endowed with all the auspicious signs leads a life of austerity delighting in religious observances. And what to speak of Lakṣmana : Valiant Lakṣmaṇa, the abode of noble qualities is devoted to his brothers. O Kaikeyī, I would definitely start for the place where these noble souls have gone. (By manipulating their banishment) you have committed the most heinous crime. The supremely wise person Śrī Rāma is my eldest brother. He is entitled to the throne, O wicked woman and for all the time I deserve to be his attendant." 111-118

इत्युक्त्वा मातरं तत्र रुरोद भृशदुःखितः ।
हा राजन् पृथिवीपाल मां विहाय सुदुःखितम् ॥११९॥

क्व गतोऽस्यद्य वै तात किं करोमीह तद्वद ।
भ्राता पित्रा समः क्वास्ते ज्येष्ठो मे करुणाकरः ॥१२०॥

सीता च मातृतुल्या मे क्व गतो लक्ष्मणश्च ह ।
इत्येवं विलपन्तं तं भरतं मन्त्रिभिः सह ॥१२१॥

वसिष्ठो भगवानाह कालकर्मविभागवित् ।
उत्तिष्ठोत्तिष्ठ वत्स त्वं न शोकं कर्तुमर्हसि ॥१२२॥

कर्मकालवशादेव पिता ते स्वर्गमास्थितः ।
तस्य संस्कारकार्याणि कर्माणि कुरु शोभन ॥१२३॥

रामोऽपि दुष्टनाशाय शिष्टानां पालनाय च ।
अवतीर्णो जगत्स्वामी स्वांशेन भुवि माधवः ॥१२४॥

प्रायस्तत्रास्ति रामेण कर्तव्यं लक्ष्मणेन च ।
यत्रासौ भगवान् वीरः कर्मणा तेन चोदितः ॥१२५॥

तत्कृत्वा पुनरायाति रामः कमललोचनः ।
इत्युक्तो भरतस्तेन वसिष्ठेन महात्मना ॥१२६॥

संस्कारं लम्भयामास विधिदृष्टेन कर्मणा ।
अग्निहोत्राग्निना दग्ध्वा पितुर्देहं विधानतः ॥१२७॥

स्नात्वा सरय्वाः सलिले कृत्वा तस्योदकक्रियाम् ।
शत्रुघ्नेन सह श्रीमान्मातृभिर्बान्धवैः सह ॥१२८॥

Having thus reproached his mother, Bharata tormented with grief began lamenting : "O king, O lord of the earth, where have you gone leaving me so much distressed ? O my father, tell me what am I to do now ! Where is my eldest brother Śrī Rāma, so compassionate like my father ? And Where is Sītā very much like my mother ? And where did my dear brother Lakṣmaṇa go ?" When Bharata was lamenting thus, revered Vasiṣṭha proficient in the knowledge of funeral rites came there in the company of ministers and spoke as follows : 'Arise, arise O boy away with grief'. As destined by time and past actions, your father has left for the heavenly abode. O noble prince, now perform his funeral rites. Lord Śrī Rāma is none other but Viṣṇu (the spouse of Lakṣmī Mādhava) incarnate. For the destruction of the sinners and the protection of the virtuous the Lord of the universe has descended to the earth in His own form. There in the forest there is a lot of work to be done by Śrī Rāma and Lakṣmaṇa. Urged on by the duties at hand, Lord Śrī Rāma, the lotus-eyed valiant hero will continue to reside in the forest and with duties done, He will return." Thus admonished by the high-souled Vasiṣṭha, Bharata performed the funeral rites according to the scriptural injunctions. With the fire of the Agnihotra (maintained by the king in the fire-sanctuary) in the manner ordained by Śāstras he set fire to the body of his deceased father. Then he took a dip in the waters of river Sarayū; and in the company of his brother Śatrughna, his mothers, friends and relatives he offered libation of water to the spirit of the deceased. 119-128

तस्यौर्ध्वदेहिकं कृत्वा मन्त्रिणा मन्त्रिनायकः ।
हस्त्यश्वरथपत्तीभिः सह प्रायान्महामतिः ॥१२९॥

भरतो राममन्वेष्टुं राममार्गेण सत्तमः ।
तमायान्तं महासेनं रामस्यानुविरोधिनम् ॥१३०॥

मत्वा तं भरतं शत्रुं रामभक्तो गुहस्तदा ।
स्वं सैन्यं वर्तुलं कृत्वा संनद्धः कवची रथी ॥१३१॥

महाबलपरीवारो रुरोध भरतं पथि ॥१३२॥

Thus the high-minded Bharata, the best of the virtuous, performed all the obsequial rites relating to his deceased father: then in the company of his ministers, the army consisting of horses, elephants, chariots and foot-soldiers, Bharata, the guide and counsellor of the ministers proceeded to the forest in search of Śrī Rāma and followed the same path by which they had departed. At the advent of Bharata marching with huge army, Guha, the devotee of Śrī Rāma took him to be the enemy and rival of his lord and got prepared for a fight. Having collected his army in a circular form, Guha clad in armour mounted the chariot fully prepared for a fight: and surrounded by a huge army he prevented the onward march of Bharata and said:—129-132

सभ्रातृकं सभार्यं मे रामं स्वामिनमुत्तमम् ।
प्रापयस्त्वं वनं दुष्ट साम्प्रतं हन्तुमिच्छसि ॥१३३॥

गमिष्यसि दुरात्मंस्त्वं सेनया सह दुर्मते ।
इत्युक्तो भरतस्तत्र गुहेन नृपनन्दनः ॥१३४॥

तमुवाच विनीतात्मा रामायाथ कृताञ्जलिः ।
यथात्वं रामभक्तोऽसि तथाहमपि भक्तिमान् ॥१३५॥

प्रोषिते मयि कैकेय्या कृतमेतन्महामते ।
रामस्यानयनार्थाय व्रजाम्यद्य महामते ॥१३६॥

foot-soldiers some valiant king is advancing in this direction". Having heard these words from the high-souled Lakṣmaṇa, brave and mighty Śrī Rāma of unfailing prowess replied to valiant Lakṣmaṇa—"It seems to me, O Lakṣmaṇa that Bharata is coming to meet all of us." 143-148

इत्येवं वदतस्तस्य रामस्य विदितात्मनः ।
आरात्संस्थाप्य सेनां तां भरतो विनयान्वितः ॥१४९॥

ब्राह्मणैर्मन्त्रिभिः सार्धं रुदन्नागत्यपादयोः ।
रामस्य निपपाताथ वैदेह्या लक्ष्मणस्य च ॥१५०॥

मन्त्रिणो मातृवर्गश्च स्निग्धबन्धुसुहृज्जनाः ।
परिवार्य ततो रामं रुरुदुः शोकक्कातराः ॥१५१॥

Just by the time when Śrī Rāma the knower of the Self conversed with Lakṣmaṇa, there appeared humble and modest Bharata; having encamped the army nearby in company of ministers and Brahmins, he came forward wailing and fell at the feet of all three—Śrī Rāma, Lakṣmaṇa and Sītā. Moreover, ministers, mothers, loving friends and relatives surrounded Śrī Rāma on all sides and overtaken with terrible grief continued to weep bitterly. 149-151

स्वर्यातं पितरं ज्ञात्वा ततो रामो महामतिः ।
लक्ष्मणेन सह भ्रात्रा वैदेह्याथ समन्वितः ॥१५२॥

स्नात्वा मलापहे तीर्थे दत्त्वा च सलिलाञ्जलिम् ।
मात्रादीनभिवाद्याथ रामो दुःखसमन्वितः ॥१५३॥

उवाच भरतं राजन् दुःखेन महतान्वितम् ।
अयोध्यां गच्छ भरत इतः शीघ्रं महामते ॥१५४॥

राज्ञा विहीनां नगरीं अनाथां परिपालय ।
इत्युक्तो भरतः प्राह रामं राजीवलोचनम् ॥१५५॥

Having heard of the death of his father the high-minded Śrī Rāma along with Sītā, (the daughter of the king of Videha) and his brother Lakṣmaṇa took a dip in a holy (malāpahe=which washes off sins) river, and then and there he offered libation of water in honour of his deceased father after which he paid obeisance to his mothers and other elderly people. Overwhelmed with sorrow, Śrī Rāma spoke to Bharata who was equally grief-stricken :—"O high-minded Bharata, Ayodhyā is deserted and forlorn without a king. Very soon you return to the city and protect it." Thus advised, Bharata replied to lotus-eyed Śrī Rāma—"It is my resolve, O tiger among men, I won't budge an inch, unless you accompany me, like Sītā (the daughter of the king of Videha) or Lakṣmaṇa I will follow you wherever you go." 152-156

त्वामृते पुरुषव्याघ्र न यास्येऽहमितो ध्रुवम् ।
यत्र त्वं तत्र यास्यामि वैदेही लक्ष्मणो यथा ॥१५६॥

इत्याकर्ण्य पुनः प्राह भरतं पुरतः स्थितम् ।
नृणां पितृसमो ज्येष्ठः स्वधर्ममनुवर्तिनाम् ॥१५७॥

यथा न लङ्घ्यं वचनं मया पितृमुखेरितम् ।
तथा त्वया न लङ्घ्यं स्याद्वचनं मम सत्तम् ॥१५८॥

मत्समीपादितो गत्वा प्रजास्त्वं परिपालय ।
द्वादशाब्दिकमेतन्मे व्रतं पितृमुखेरितम् ॥१५९॥

तदरण्ये चरित्वा तु आगमिष्यामि तेऽन्तिकम् ।
गच्छ तिष्ठ ममादेशे न दुःखं कर्तुमर्हसि ॥१६०॥

Having listened to these words, Śrī Rāma again told Bharata standing before him—"For people engaged in their religious duty, the eldest brother is an honourable as a father. I did not dishonour the words of my father likewise O best of the virtuous, you should not dishonour my advice. Right now you proceed and look after the subjects. After fulfilling the vow of residing in the forest for twelve years as ordained by our father, I will return to you. As per my command you go back ; away with grief." 157-160

इत्युक्तो भरतः प्राह बाष्पपर्याकुलेक्षणः ।
यथा पिता तथा त्वं मे नात्र कार्या विचारणा ॥१६१॥

तवादेशान्मया कार्यं देहि त्वं पादुके मम ।
नन्दिग्रामे वसिष्येऽहं पादुके द्वादशाब्दिकम् ॥१६२॥

त्वद्वेषमेव मद्वेषं त्वद्व्रतं मे महाव्रतम् ।
त्वं द्वादशाब्दिकादूर्ध्वं यदि नायासि सत्तम ॥१६३॥

ततो हविर्यथा चाग्नौ प्रवक्ष्यामि कलेवरम् ।
इत्येवं शपथं कृत्वा भरतो हि सुदुःखितः ॥१६४॥

बहु प्रदक्षिणं कृत्वा नमस्कृत्य च राघवम् ।
पादुके शिरसा स्थाप्य भरतः प्रस्थितः शनैः ॥१६५॥

Thus admonished by Śrī Rāma, with his eyes suffused with tears Bharata submitted—"O my esteemed brother, I do not dispute that you are as honourable as my father. Now I would do as per your command ; pray, give me the pair of your wooden sandals. Having relegated the burden of rulership to the wooden sandals I would reside in Nandigrāma (outside the city). For twelve years that you would be in the forest, I will put on the same dress (bark garments, matted locks etc.) like that of yours : I will lead an austere life (by living on fruits and roots) as you are leading. On the completion of the twelfth year (of your exile) in case you do not return, O best of the virtuous, like oblations offered in fire, I for my part would enter the fire once for all." Having made this resolve, Bharata extremely grief-stricken circumambulated Śrī Rāma (the scion of the Raghu race) many a time and repeatedly bowed down to him. At last placing the pair of wooden sandals on his head Bharata slowly started for Ayodhyā. 161-165

स कुर्वन् भ्रातुरादेशं नन्दिग्रामे स्थितो वशी ।
तपस्वी नियताहारः शाकमूलफलाशनः ॥१६६॥

Bharata with his senses under restraint led the life of an ascetic subsisting on restricted food like fruits, roots and leaves : and as per the command of his brother he continued to reside in Nandigrāma. 166

जटाकलापं शिरसा च बिभ्रत्
त्वचश्च वार्क्षीः किल वन्यभोजी ।
रामस्य वाक्यादरतो हृदि स्थितं
बभार भूभारमनिन्दितात्मा ॥१६७॥

With matted locks on his head he put on bark garments and used to subsist on the produce of the woods. With faith and devotion bearing in mind the words of Śrī Rāma, Bharata of unsullied conduct took up the burden of governing the kingdom. 167

इति श्रीनरसिंहपुराणे श्रीरामप्रादुर्भावे
अष्टचत्वारिंशोऽध्यायः ॥४८॥

# एकोनपञ्चाशोऽध्यायः

## CHAPTER XLIX

**मार्कण्डेय उवाच**

गतेऽथ भरते तस्मिन् रामः कमललोचनः ।
लक्ष्मणेन सह भ्रात्रा भार्यया सीतया सह ॥१॥

शाकमूलफलाहारो विचचार महावने ।
कदाचिल्लक्ष्मणमृते रामदेवः प्रतापवान् ॥२॥

चित्रकूटवनोद्देशे वैदेह्युत्सङ्गमाश्रितः ।
सुष्वाप स मुहूर्तं तु ततः काको दुरात्मवान् ॥३॥

सीताभिमुखमभ्येत्य विददार स्तनान्तरम् ।
विदार्य वक्षमारुह्य स्थितोऽसौ वायसाधमः ॥४॥

ततः प्रबुद्धो रामोऽसौ दृष्ट्वा रक्तं स्तनान्तरे ।
शोकाविष्टां तु सीतां तामुवाच कमलेक्षणः ॥५॥

वद स्तनान्तरे भद्रे तव रक्तस्य कारणम् ।
इत्युक्ता सा च तं प्राह भर्तारं विनयान्विता ॥६॥

पश्य राजेन्द्र वृक्षाग्रे वायसं दुष्टचेष्टितम् ।
अनेनैव कृतं कर्म सुप्ते त्वयि महामते ॥७॥

With the return of Bharata (to Ayodhyā), along with his wife Sītā and brother Lakṣmaṇa the lotus-eyed Śrī Rāma continued to roam about in the dense forest with leaves, fruits and roots as the means of subsistence. Once when Lakṣmaṇa was out, in some forest region of the mount Citrakūṭa, the valiant lord Śri Rāma had been taking a nap in the lap of Sītā for a while, in the meantime a mischievous crow came flying towards Sītā and with its beak it scratched in between the breasts. Afterwards the wretched crow flew back to the

tree nearby. When the lotus-eyed Śrī Rāma woke up, he noticed blood oozing out in between the breasts of Sītā and enquired of her who was tormented with pain : 'O blessed lady, how do you have blood there ?' Thus asked by her lord she humbly replied "O king, please look at the mischievous crow seated on the tree, when you were asleep O high-minded lord, this crow has done this mischief." 1-7

रामोऽपि दृष्टवान् काकं तस्मिन् क्रोधमथाकरोत् ।
इषीकास्त्रं समाधाय ब्रह्मास्त्रेणाभिमन्त्रितम् ॥८॥

काकमुद्दिश्य चिक्षेप सोऽप्यधावद्भयान्वितः ।
स त्विन्द्रस्य सुतो राजन्निन्द्रलोकं विवेश ह ॥९॥

रामास्त्रं प्रज्वलद्दीप्तं तस्यानु प्रविवेश वै ।
विदितार्थश्च देवेन्द्रो देवैः सह समन्वितः ॥१०॥

निष्क्रामयञ्च तं दुष्टं राघवस्यापकारिणम् ।
ततोऽसौ सर्वदेवैस्तु देवलोकाद्बहिः कृतः ॥११॥

पुनः सोऽप्यपतद्रामं राजानं शरणं गतः ।
पाहि राम महाबाहो अज्ञानादपकारिणम् ॥१२॥

Noticing the crow Śrī Rāma was very much enraged; with the help of a reed he got an arrow ready and charged it with the potency of the mystic missile presided over by Brahmā. When he shot the arrow at the aforesaid crow, the bird flew away in fear. The crow, O king, who was no other but Indra's son (Jayanta), when chased by the arrow entered into the world of Indra. The arrow of Śrī Rāma, splendorous with blazing fire followed the crow and entered the world of Indra too. Aware of it Indra, Lord of gods consulted with the divinities, and (as per their advice) he drove the mischievous bird out of his world because it had done wrong to Śrī Rāma, (the scion of the Raghu race). Thus driven out by the divinities from the celestial world, the crow took refuge with prince Śrī Rāma and submitted: "I have wronged you out of ignorance, O mighty-armed Śrī Rāma, please save me." 8-12

इति ब्रुवन्तं तं प्राह रामः कमललोचनः ।
अमोघं च ममैवास्त्रमङ्गमेकं प्रयच्छ वै ॥१३॥

ततो जीवसि दुष्ट त्वमपकारो महान् कृतः ।
इत्युक्तोऽसौ स्वकं नेत्रमेकमस्त्राय दत्तवान् ॥१४॥

अस्त्रं तन्नेत्रमेकं तु भस्मीकृत्य समाययौ ।
ततः प्रभृति काकानां सर्वेषामेकनेत्रता ॥१५॥

चक्षुषैकेन पश्यन्ति हेतुना तेन पार्थिव ।

Then the lotus-eyed Śrī Rāma said to the crow, "The arrow cannot be rendered ineffectual. Therefore you part with one of your limbs; then only O mischievous bird, you can survive; you have done a great wrong to me. Thus admonished by Śrī Rāma the crow sacrificed one of its eyes for the sake of the arrow. The arrow destroyed one of its eyes and went back (to Śrī Rāma). Since then O king, the crows have become one-eyed. Only because of the mischief done by a single crow, all the crows are blind of one eye. 13-16a

उषित्वा तत्र सुचिरं चित्रकूटे स राघवः ॥१६॥

जगाम दण्डकारण्यं नानामुनिनिषेवितम् ।
सभ्रातृकः सभार्यश्च तापसं वेषमास्थितः ॥१७॥

धनुःपर्वसुपाणिश्च सेषुधिश्च महाबलः ।
ततो ददर्श तत्रस्थानम्बुभक्षान्महामुनीन् ॥१८॥

अश्मकुट्टाननेकांश्च दन्तोलूखलिनस्तथा ।
पञ्चाग्निमध्यगानन्यानन्यानुग्रतपश्चरान् ॥१९॥

तान् दृष्ट्वा प्रणिपत्योच्चै रामस्तैश्चाभिनन्दितः ।

Having dwelt for a long time in the mount Citrakūṭa along with his wife and brother, Śrī Rāma (the scion of the Raghu race) proceeded to the Daṇḍaka forest inhabited by various sages and ascetics. Then the valiant lord Śrī Rāma with the bow and arrows in his hands and the quiver on his back was dressed in the garb of an ascetic. Reaching the Daṇḍaka forest he met many revered sages: some of them used to subsist on water alone, many of them were "Aśmakuṭṭas" a class of ascetics who subsist on food after it is granulated or powdered in a grinding stone; there were others like "Dantolūkhalis" who used their teeth as mortar; there were others who used to practise penance surrounded by five fires (four fires on four sides and the eyes fixed on the sun); and some others were busy in practising rigorous penance. On meeting these sages Śrī Rāma reverentially fell prostrate at their feet; the sages loudly acclaimed him. 16ᵇ-20ᵃ

ततोऽखिलं वनं दृष्ट्वा रामः साक्षाज्जनार्दनः ॥२०॥
भ्रातृभार्यासहायश्च सम्प्रतस्थे महामतिः ।
दर्शयित्वा तु सीतायै वनं कुसुमितं शुभम् ॥२१॥

नानाश्चर्यसमायुक्तं शनैर्गच्छन् स दृष्टवान् ।
कृष्णाङ्गं रक्तनेत्रं तु स्थूलशैलसमानकम् ॥२२॥

शुभ्रदंष्ट्रं महाबाहुं संध्याघनशिरोरुहम् ।
मेघस्वनं सापराधं शरं संधाय राघवः ॥२३॥

विव्याध राक्षसं क्रोधाल्लक्ष्मणेन सह प्रभुः ।
अन्यैरवध्यं हत्वा तं गिरिगर्ते महातनुम् ॥२४॥

शिलाभिश्छाद्य गतवाञ्छरभङ्गाश्रमं ततः ।
तं नत्वा तत्र विश्रम्य तत्कथातुष्टमानसः ॥२५॥

Then the high-minded Śrī Rāma, Lord Janārdana-incarnate took a view of the entire forest and along with his wife and brother went ahead. Proceeding slowly, he pointed out to Sītā the lovely forest laden with flowers and abounding in many wonderous objects. In the meantime he noticed a demon whose body was dark with eyes reddish in colour; appearing like a gigantic mountain with white teeth and long, huge arms, he looked terrible with the hairs pitch-dark as the evening cloud; producing a terrific voice like that of the cloud the demon wrought death and destruction in and around the forest. Just at his sight Lord Śrī Rāma was very much enraged and assisted by Lakṣmaṇa, he hit him with the arrow and killed the demon who could not have been killed by anybody else. In a mountain-cave he deposited the dead body of the demon and having covered it with rocks and stones, he proceeded to the hermitage of sage Śarabhaṅga. Śrī Rāma paid his obeisance to him and rested for a while in the hermitage where he was extremely pleased to converse with the sage. 20b-25

तीक्ष्णाश्रममुपागम्य दृष्टवांस्तं महामुनिम् ।
तेनादिष्टेन मार्गेण गत्वागस्त्यं ददर्श ह ॥२६॥

खड्गं तु विमलं तस्मादवाप रघुनन्दनः ।
इषुधिं चाक्षयशरं चापं चैव तु वैष्णवम् ॥२७॥

ततोऽगस्त्याश्रमाद्रामो भ्रातृभार्यासमन्वितः ।
गोदावर्याः समीपे तु पञ्चवट्यामुवास सः ॥२८॥

ततो जटायुरभ्येत्य रामं कमललोचनम् ।
नत्वा स्वकुलमाख्याय स्थितवान् गृध्रनायकः ॥२९॥

रामोऽपि तत्र तं दृष्ट्वा आत्मवृत्तं विशेषतः ।
कथयित्वा तु तं प्राह सीतां रक्ष महामते ॥३०॥

इत्युक्तोऽसौ जटायुस्तु राममालिङ्ग्य सादरम् ।
कार्यार्थं तु गते रामे भ्रात्रा सह वनान्तरम् ॥३१॥

अहं रक्ष्यामि ते भार्यां स्थीयतामत्र शोभन ।
इत्युक्त्वा गतवान्रामं गृध्रराजः स्वमाश्रमम् ॥३२॥

समीपे दक्षिणे भागे नानापक्षिनिषेविते ।

Reaching the hermitage of Sutīkṣṇa, he went to the presence of the revered sage. Following his direction Śrī Rāma went to the sage Agastya and paid him his obeisance. From the revered sage, Śrī Rāma. (the scion of the Raghu race) procured many foremost weapons like a bright and dazzling sword, the divine bow of Viṣṇu and inexhaustible quiver full of arrows. After his departure from Agastya's hermitage Śrī Rāma along with Sītā and Lakṣmaṇa continued to dwell in Pañcavaṭi adjacent to the river Godāvari. In the Pañcavaṭi forest before the lotus-eyed Śrī Rāma there appeared Jaṭāyu, the lord of the vultures who greeted him and gave an account of his genealogy. After telling him all that had happened Śrī Rāma requested him, "Please be on the guard, protect Sītā, O high-souled bird." Thus requested by Śrī Rāma Jaṭāyu lovingly embraced him and said, "O gracious prince, you can put up here without any worry; whenever O Śrī Rāma, for something or other you are out with your brother, I am ready to protect your spouse." Consoling Śrī Rāma with these words, Jaṭāyu, the lord of the vultures retired to his dwelling which was situated in the southern direction and which was resorted to by different birds. 26-33$^{a}$

वसन्तं राघवं तत्र सीतया सह सुन्दरम् ॥३३॥

मन्मथाकारसदृशं कथयन्तं महाकथाः ।
कृत्वा मायामयं रूपं लावण्यगुणसंयुतम् ॥३४॥

मदनाक्रान्तहृदया कदाचिद्रावणानुजा ।
गायन्ती सुस्वरं गीतं शनैरागत्य राक्षसी ॥३५॥

ददर्श राममासीनं कानने सीतया सह ।
अथ शूर्पणखा घोरा मायारूपधरा शुभा ॥३६॥

निश्शङ्का दुष्टचित्ता सा राघवं प्रत्यभाषत ।
भज मां कान्त कल्याणीं भजन्तीं कामिनीमिह ॥३७॥

भजमानां त्यजेद्यस्तु तस्य दोषो महान् भवेत् ।

Discussing various topics with his wife Sītā, Śrī Rāma as handsome as Cupid continued to live there in Pañcavaṭi.

Having heard of it, the demoness Sūrpaṇakhā, the younger sister of Rāvaṇa, infatuated with love, assumed a magical form endowed with beauty and lustre, and singing song in a melodious voice she approached Śrī Rāma in a leisurely fashion. Having noticed in the forest Śrī Rāma seated comfortably in the company of Sitā, the fierce and evil minded demoness Sūrpaṇakhā with her beautiful body produced by magic, fearlessly spoke to Śrī Rāma (the scion of the Raghu race), 'O my dear, please accept a gracious woman like me as your partner; a person deserting a woman resorting to of her own will is thought to be a great sinner." 33b-38a

इत्युक्तः शूर्पणखया रामस्तामाह पार्थिवः ॥३८॥
कलत्रवानहं बाले कनीयांसं भजस्व मे ।
इति श्रुत्वा ततः प्राह राक्षसी कामरूपिणी ॥३९॥

अतीव निपुणा चाहं रतिकर्मणि राघव ।
त्यक्त्वैनामनभिज्ञां त्वं सीतां मां भज शोभनाम् ॥४०॥

Thus told by Sūrparṇakhā, Śrī Rāma replied, "I have my wife, O young lady, approach my younger brother." Having heard it, the demoness capable of assuming any form at will said, "I am quite expert in the art of sexual union; you part company with Sitā, the lady quite inexperienced (in the art of love); O Śrī Rāma (the scion of the Raghu race) accept me as your wife, I am so gracious and charming." 38b-40

इत्याकर्ण्य वचः प्राह रामस्तां धर्मतत्परः ।
परस्त्रियं न गच्छेऽहं त्वमितो गच्छ लक्ष्मणम् ॥४१॥

तस्य नात्र वने भार्या त्वामसौ संग्रहीष्यति ।
इत्युक्ता सा पुनः प्राह रामं राजीवलोचनम् ॥४२॥

यथा स्याल्लक्ष्मणो भर्ता तथा त्वं देहि पत्रकम् ।
तथैवमुक्त्वा मतिमान् रामः कमललोचनः ॥४३॥

छिन्ध्यस्या नासिकामिति मोक्तव्या नात्र संशयः ।
इति रामो महाराजो लिख्य पत्रं प्रदत्तवान् ॥४४॥

Having heard these words of the demoness, righteous Śrī Rāma replied, "I would not have any relation with other woman; you please go to Lakṣmaṇa; here in this forest he does not have his wife; I think, he will readily accept you." Even though the lotus-eyed Śrī Rāma convinced her, still Sūrpaṇakhā insisted, "You please write to Lakṣmaṇa so that he will be willing to be my husband." The lotus-eyed Śrī Rāma wise and intelligent, agreed to her suggestion; the lord wrote a letter and handed over to her. The letter contained these words, "Lop off her nose, never let her go." 41-44

सा गृहीत्वा तु तत्पत्रं गत्वा तस्मान्मुदान्विता ।
गत्वा दत्तवती तद्वल्लक्ष्मणाय महात्मने ॥४५॥

तां दृष्ट्वा लक्ष्मणः प्राह राक्षसीं कामरूपिणीम् ।
न लङ्घ्यं राघववचो मया तिष्ठात्मकश्मले ॥४६॥

तां प्रगृह्य ततः खड्गमुद्यम्य विमलं सुधीः ।
तेन तत्कर्णनासां तु विच्छेद तिलकाण्डवत् ॥४७॥

With the letter in hand with great joy and delight Sūrpaṇakhā went ahead and she handed over the letter to the high-souled Lakṣmaṇa in exactly the same condition as it was handed over to her. On his meeting the demoness capable of assuming any form at will, Lakṣmaṇa said, "Never I would transgress the command of my elder brother, wait for a while, O vile woman." Saying thus the wise and intelligent Lakṣmaṇa caught hold of her and with his bright dazzling sword he lopped off her nose and ears like chopping off the stems of a sesamum plant. 45-47

छिन्ननासा ततः सा तु रुरोद भृशदुःखिता ।
हा दशास्य मम भ्रातः सर्वदेवविमर्दक ॥४८॥

हा कष्टं कुम्भकर्णाद्यायाता मे चापदा परा ।
हा हा कष्टं गुणनिधे विभीषण महामते ॥४९॥

With her nose severed, excessively aggrieved Sūrpaṇakhā loudly lamented in these words, "Ah my brother Rāvaṇa

(the ten-headed monster), the vanquisher of all divinities; Alas; my brother Kumbhakarṇa; a great calamity has befallen on me today, woe me, high-minded Vibhīṣaṇa, a repository of virtues ! 48-49

इत्येवमार्ता रुदती सा गत्वा खरदूषणौ ।
त्रिशिरसं च सा दृष्ट्वा निवेद्यात्मपराभवम् ॥५०॥

राममाह जनस्थाने भ्रात्रा सह महाबलम् ।
ज्ञात्वा ते राघवं क्रुद्धाः प्रेषयामासुरूर्जितान् ॥५१॥

चतुर्दशसहस्राणि राक्षसानां बलीयसाम् ।
अग्रे निजग्मुस्तेनैव रक्षसां नायकास्त्रयः ॥५२॥

रावणेन नियुक्तास्ते पुरैव तु महाबलाः ।
महाबलपरीवारा जनस्थानमुपागताः ॥५३॥

क्रोधेन महताऽऽविष्टा दृष्ट्वा तां छिन्ननासिकाम् ।
रुदतीमश्रुदिग्धाङ्गीं भगिनीं रावणस्य तु ॥५४॥

Thus distressed and weeping she approached Khara, Dūṣaṇa and Triśiras and reported the whole story of her humiliation; "Valiant Śrī Rāma had been dwelling in Janasthāna along with his brother." Informed of the whereabouts of Śrī Rāma (the scion of the Raghu race) the three brothers were very much infuriated; they sent an army of fourteen thousand demons, mighty and valorous to fight with him. And these three chiefs (Khara, Dūṣaṇa and Triśiras) led the army of the demons. These mighty demons had previously been appointed by Rāvaṇa for guarding the region; now with a huge army they marched to Janasthāna. Rāvaṇa's sister Sūrpaṇakhā, with her nose lopped off had been weeping bitterly, and was as if bathed in tears; all the three brothers (Khara, Dūṣaṇa and Triśiras) were inflamed with anger when they saw Rāvaṇa's sister in such a wretched-condition. 50-54

रामोऽपि तद्बलं दृष्ट्वा राक्षसानां बलीयसाम् ।
संस्थाप्य लक्ष्मणं तत्र सीताया रक्षणं प्रति ॥५५॥

गत्वा तु प्रहितैस्तत्र राक्षसैर्बलदर्पितैः ।
चतुर्दशसहस्रं तु राक्षसानां महाबलम् ॥५६॥

क्षणेन निहतं तेन शरैरग्निशिखोपमैः ।
खरश्च निहतस्तेन दूषणश्च महाबलः ॥५७॥

त्रिशिराश्च महारोषाद् रणे रामेण पातितः ।
हत्वा तान् राक्षसान्दुष्टान् रामश्चाश्रममाविशत् ॥५८॥

At the sight of the army of the mighty demons, Śrī Rāma entrusted Sītā to Lakṣmaṇa, and began fighting with strong and valorous demons who had been sent there earlier ; and in a moment with arrows resembling flames of fire he exterminated the huge army of fourteen thousand demons : along with them Khara and valiant Dūṣaṇa were killed. In the same manner Śrī Rāma, very much infuriated, rooted out Triśiras. Thus having killed all those notorious demons Śrī Rāma returned to his hermitage. 55-58

शूर्पणखा च रुदती रावणान्तिकमागता ।
छिन्ननासां च तां दृष्ट्वा रावणो भगिनीं तदा ॥५९॥

मारीचं प्राह दुर्बुद्धिः सीताहरणकर्मणि ।
पुष्पकेण विमानेन गत्वाहं त्वं च मातुल ॥६०॥

जनस्थानसमोपे तु स्थित्वा तत्र ममाज्ञया ।
सौवर्णमृगरूपं त्वमास्थाय तु शनैः शनैः ॥६१॥

गच्छ त्वं तत्र कार्यार्थं यत्र सीता व्यवस्थिता ।
दृष्ट्वा सा मृगपोतं त्वां सौवर्णं त्वयि मातुल ॥६२॥

स्पृहां करिष्यते रामं प्रेषयिष्यति बन्धने ।
तद्वाक्यात्तत्र गच्छन्तं धावस्व गहने वने ॥६३॥

लक्ष्मणस्यापकर्षार्थं वक्तव्यं वागुदीरणम् ।
ततः पुष्पकमारुह्य मायारूपेण चाप्यहम् ॥६४॥

तां सीतामहमानेष्ये तस्यामासक्तमानसः ।
त्वमपि स्वेच्छया पश्चादागमिष्यसि शोभन ॥६५॥

Then Sūrpaṇakhā wailing bitterly came to Rāvaṇa : at the notice of the severed nose of his sister, with a view to abducting Sītā the evil-minded Rāvaṇa addressed Mārīca in these words, "Well, dear uncle, both of us would travel by the Puṣpaka chariot and remain waiting somewhere in the vicinity of Janasthāna : then as per my command assuming the form of a golden deer slowly you would roam about the place where dwells Sītā. Then only my purpose will be served. Beholding you in the form of a golden young deer Sītā would be enamoured of you ; and she would depute Śrī Rāma to capture the deer. When as per her request, Śrī Rāma would be pursuing you to capture, you would run away to the dense forest. And in order to divert the attention of Lakṣmaṇa (put in charge of Sītā) pretentiously you would utter something (Ah Lakṣmaṇa etc.) in agony. In the meantime mounted on the Puṣpaka chariot by assuming the magical form I would abduct Sītā. I am interested in her. Later on O revered one, you would be back at your own will." 59·65

इत्युक्ते रावणेनाथ मारीचो वाक्यमब्रवीत् ।
त्वमेव गच्छ पापिष्ठ नाहं गच्छामि तत्र वै ॥६६॥

पुरैवानेन रामेण व्यथितोऽहं मुनेर्मखे ।
इत्युक्तवति मारीचे रावणः क्रोधमूर्च्छितः ॥६७॥

मारीचं हन्तुमारेभे मारीचोऽप्याह रावणम् ।
तव हस्तवधाद्घोर रामेण मरणं वरम् ॥६८॥
अहं गमिष्यामि तत्र यत्र त्वं नेतुमिच्छसि ।

Thus commanded by Rāvaṇa, Mārīca said, "O sinner, you go as you desire, I would never go there. Previously when Viśvāmitra performed a sacrifice, it is this Śrī Rāma who had given me a lot of trouble." When Mārīca uttered these words, Rāvaṇa, blind in anger was ready to take his life, then Mārīca retorted, "Better to die in the hands of Śrī Rāma than meet death in your hands ; now I am ready to go wherever you lead me." 66-69

अथ पुष्पकमारुह्य [illegible] जनस्थानमुपागतः ॥६९॥

मारीचस्तत्र सौवर्णं मृगमास्थाय चाग्रतः ।
जगाम यत्र सा सीता वर्तते जनकात्मजा ॥७०॥

सौवर्णं मृगपोतं तु दृष्ट्वा सीता यशस्विनी ।
भाविकर्मवशाद्राममुवाच पतिमात्मनः ॥७१॥

गृहीत्वा देहि सौवर्णं मृगपोतं नृपात्मज ।
अयोध्यायां तु मद्गेहे क्रीडनार्थमिदं मम ॥७२॥

Then Rāvaṇa mounted the Puṣpaka chariot and along with Mārīca came to the vicinity of Janasthāna; after reaching there Mārīca assumed the form of a golden deer and roamed about the place where dwelt Sītā, the daughter of Janaka Having sighted the young golden deer, the illustrious lady Sītā, as pre-ordained by fate requested her lord, "Please fetch me the young golden deer O prince; in my palace in Ayodhyā it will serve me as a means of diversion." $69^{b}$-72

तयैवमुक्तो रामस्तु लक्ष्मणं स्थाप्य तत्र वै ।
रक्षणार्थं तु सीताया गतोऽसौ मृगपृष्ठतः ॥७३॥

रामेण चानुयातोऽसौ अभ्यधावद्वने मृगः ।
ततः शरेण विव्याध रामस्तं मृगपोतकम् ॥७४॥

हा लक्ष्मणेति चोक्त्वासौ निपपात महीतले ।
मारीचः पर्वताकारस्तेन नष्टो बभूव सः ॥७५॥

आकर्ण्य रुदतः शब्दं सीता लक्ष्मणमब्रवीत् ।
गच्छ लक्ष्मण पुत्र त्वं यत्रायं शब्द उत्थितः ॥७६॥

भ्रातुर्ज्येष्ठस्य तत्त्वं वै रुदतः श्रूयते ध्वनिः ।
प्रायो रामस्य संदेहं लक्षयेऽहं महात्मनः ॥७७॥

Thus requested by her, Śrī Rāma posted there Lakṣmaṇa for the protection of Sītā and he himself followed the deer. Pursued by Śrī Rāma, the deer fled away to the forest and Śrī Rāma hit the young deer with an arrow. "Ah Lakṣmaṇa"

so saying the young deer who immediately assumed the form of a huge mountain, fell down dead on the ground. Having listened to the piteous cry (as akin to the voice of her lord) Sītā spoke to Lakṣmaṇa, "O dear Lakṣmaṇa, rush to the place wherefrom comes this sound. Me seems, it is the piteous cry of your elder brother. I apprehend, the high-souled Śrī Rāma is in danger." 73 77

इत्युक्तः स तथा प्राह लक्ष्मणस्तामनिन्दिताम् ।
न हि रामस्य संदेहो न भयं विद्यते क्वचित् ॥७८॥

इति ब्रुवाणं तं सीता भाविकर्मबलाद्भृतम् ।
लक्ष्मणं प्राह वैदेही विरुद्धवचनं तदा ॥७९॥

मृते रामे तु मामिच्छन्नतस्त्वं न गमिष्यसि ।
इत्युक्तः स विनीतात्मा असहन्नप्रियं वचः ॥८०॥

जगाम राममन्वेष्टुं तदा पार्थिवनन्दनः ।

Thus requested Lakṣmaṇa told her of unblemished conduct, "There is nothing to worry about Śrī Rāma, there is none to be afraid of." Thus re-assured by Lakṣmaṇa, Sītā as preordained by fate, reproached him in the following unpleasant words, "I know, you would not move; with the death of Śrī Rāma you would take me as your wife." Spoken to in these harsh words, prince Lakṣmaṇa, modest and humble by nature, could not tolerate any more and at once he started in search of Śrī Rāma. 78-81ᵃ

संन्यासवेषमास्थाय रावणोऽपि दुरात्मवान् ॥८१॥

स सीतापार्श्वमासाद्य वचनं चेदमुक्तवान् ।
आगतो भरतः श्रीमानयोध्याया महामतिः ॥८२॥

रामेण सह सम्भाष्य स्थितवांस्तत्र कानने ।
मां च प्रेषितवान् रामो विमानमिदमारुह ॥८३॥

अयोध्यां याति रामस्तु भरतेन प्रसादितः ।
मृगबालं तु वैदेहि क्रीडार्थं ते गृहीतवान् ॥८४॥

क्लेशितासि महारण्ये बहुकालं त्वमीदृशम् ।
सम्प्राप्तराज्यस्ते भर्ता रामः स रुचिराननः ॥८५॥

लक्ष्मणश्च विनीतात्मा विमानमिदमारुह ।

In the meantime in the guise of an ascetic the evilminded Rāvaṇa approached Sītā and addressed her, "The high-minded illustrious Bharata is back from Ayodhyā. And there in the forest he is busy in conversing with Śrī Rāma. I have been deputed by Śrī Rāma to lead you there, please get into this chariot. Pleased with Bharata, Śrī Rāma is ready to start for Ayodhyā and for your diversion he has captured a young deer. Residence in this dense forest for so long a period has brought you great suffering. Now along with humble and modest Lakṣmaṇa your lord Śrī Rāma of lovely countenance has taken charge of the kingdom. Please get into this chariot." $81^{b}$-$86^{a}$

इत्युक्ता सा तथा गत्वा नीता तेन महात्मना ॥८६॥

आरुरोह विमानं तु छद्मना प्रेरिता सती ।
तज्जगाम ततः शीघ्रं विमानं दक्षिणां दिशम् ॥८७॥

ततः सीता सुदुःखार्ता विललाप सुदुःखिता ।
विमाने खेऽपि रोदन्त्याश्चक्रे स्पर्शं न राक्षसः ॥८८॥

रावणः स्वेन रूपेण बभूवाथ महातनुः ।
दशग्रीवं महाकायं दृष्ट्वा सीता सुदुःखिता ॥८९॥

हा राम वञ्चिताद्याहं केनापिच्छद्मरूपिणा ।
रक्षसा घोररूपेण त्रायस्वेति भयार्दिता ॥९०॥

हे लक्ष्मण महाबाहो मां हि दुष्टेन रक्षसा ।
द्रुतमागत्य रक्षस्व नीयमानामथाकुलाम् ॥९१॥

Thus duped by the deceitful words, chaste and devout Sītā mounted the chariot along with the so called high souled ascetic. Then the chariot speedily moved in the southern direction. And Sītā very much tormented with grief began to wail loudly. While being borne away through the air,

Rāvaṇa even refrained from touching Sītā lamenting loudly. Now Rāvaṇa revealed his own form and appeared with a huge gigantic body with ten heads; Sītā very much grief-stricken lamented in these words—"Alas! O Śrī Rāma, some terrible demon in disguise has duped me today, I am terribly afraid, O Lord, protect me; O mighty-armed Lakṣmaṇa; a wicked demon is carrying me away. I am overtaken with fear; please come soon and protect me." 86$^{b}$-91

एवं प्रलपमानायाः सीतायास्तन्महत्स्वनम् ।
आकर्ण्य गृध्रराजस्तु जटायुस्तत्र चागतः ॥९२॥

तिष्ठ रावण दुष्टात्मन्मुञ्च मुञ्चात्र मैथिलीम् ।
इत्युक्त्वा युयुधे तेन जटायुस्तत्र वीर्यवान् ॥९३॥

पक्षाभ्यां ताडयामास जटायुस्तस्य वक्षसि ।
ताडयन्तं तु तं मत्वा बलवानिति रावणः ॥९४॥

In the meantime Jaṭāyu, the king of vultures, could listen to the loud lamentation of Sītā and came there right away. "Wait, wait for a minute, O Rāvaṇa; release, release at once the daughter of the king of Mithilā, O evil-minded demon," having challenged like this the valiant Jaṭāyu started fighting with him and with his wings he struck him in his chest. Hit by the strokes of Jaṭāyu Rāvaṇa took him to be strong and valorous. 92-94

तुण्डचञ्चुप्रहारैस्तु भृशं तेन प्रपीडितः ।
तत उत्थाप्य वेगेन चन्द्रहासमसिं महत् ॥९५॥

जघान तेन दुष्टात्मा जटायुं धर्मचारिणम् ।
निपपात महीपृष्ठे जटायुः क्षीणचेतनः ॥९६॥

Very much tormented by the strokes of his bill, the evil-minded demon at once raised his great sword called 'Candrahāsa' and gave a fatal blow to righteous Jaṭāyu whereupon the vulture fell down unconscious to the ground. 95-96

उवाच च दशग्रीवं दुष्टात्मन्न त्वया हतः।
चन्द्रहासस्य वीर्येण हतोऽहं राक्षसाधम ।।९७।।
निरायुधं को हनेन्मूढ सायुधस्त्वामृते जनः।
सीतापहरणं विद्धि मृत्युस्ते दुष्ट राक्षस ।।९८।।

दुष्ट रावण रामस्त्वां वधिष्यति न संशयः।

Then Jaṭāyu addressed the ten-headed Rāvaṇa in these words, "O vicious demon, you remember, you have not wounded me ; but it is the strong and mighty sword 'Candrahāsa' which has mortally wounded me. O fool, no warrior but you equipped with arms would ever inflict wounds on an unarmed person. Know for certain, O wicked demon, abduction of Sītā will be the cause of your death ; O vicious Rāvaṇa, there is no doubt that Śrī Rāma will put an end to your life." 97-99ᵃ

रुदती दुःखशोकार्ता जटायुं प्राह मैथिली ।।९९।।

मत्कृते मरणं यस्मात्त्वया प्राप्तं द्विजोत्तम।
तस्माद्रामप्रसादेन विष्णुलोकमवाप्स्यसि ।।१००।।
यावद्रामेण सङ्गस्ते भविष्यति महाद्विज।
तावत्तिष्ठन्तु ते प्राणा इत्युक्त्वा तु खगोत्तमम् ।।१०१।।

ततस्तान्यर्पितान्यङ्गाद्भूषणानि विमुच्य सा।
शीघ्रं निबध्य वस्त्रेण रामहस्तं गमिष्यथ ।।१०२।।

इत्युक्त्वा पातयामास भूमौ सीता सुदुःखिता।

Sore distressed to perceive Jaṭāyu (mortally wounded by Rāvaṇa) Sītā, the daughter of the king of Mithilā wailed as follows—"O foremost of the birds, it is only for me that you have invited death, that is why with the grace of Śrī Rāma you will attain the abode of Lord Viṣṇu. O best of the winged creatures, I bless you, your life would never leave the mortal frame so long as you have not met Śrī Rāma." Having thus blessed the bird, Sītā very much aggrieved took off all the ornaments from her body, she immediately wrap-

ped them in a piece of cloth and threw them down to the ground with these words—"May these ornaments reach Śrī Rāma." 99$^b$-103$^a$

एवं हृत्वा स सीतां तु जटायुं पात्य भूतले ॥१०३॥

पुष्पकेण गतः शीघ्रं लङ्कां दुष्टनिशाचरः।
अशोकवनिकामध्ये स्थापयित्वा स मैथिलीम् ॥१०४॥

इमामत्रैव रक्षध्वं राक्षस्यो विकृताननाः।
इत्यादिश्य गृहं यातो रावणो राक्षसेश्वरः ॥१०५॥

With Jaṭāyu fallen to the ground, in the chariot Puṣpaka the wicked demon carried off Sītā to Laṅkā where he lodged her in the Aśoka grove. "Take care of the woman in this grove." with this order given to the demonesses of ugly appearance Rāvaṇa, the lord of demons, went to his palace. 103$^b$-105

लङ्कानिवासिनश्चोचुरेकान्तं च परस्परम्।
अस्याः पुर्या विनाशार्थं स्थापितेयं दुरात्मना ॥१०६॥

राक्षसीभिर्विरूपाभी रक्ष्यमाणा समन्ततः।
सीता च दुःखिता तत्र स्मरन्ती राममेव सा ॥१०७॥

उवास सा सुदुःखार्ता दुःखिता रुदती भृशम्।
यथा ज्ञानखले देवी हंसयाना सरस्वती ॥१०८॥

"The demon Rāvaṇa has lodged Sītā in this city and it will go to ruins" this is what the citizens of Laṅkā whispered to one another. Guarded all around by demonesses of virulent form, sorrow-stricken Sītā continued to live there with all her thoughts centred on Śrī Rāma. Very much tormented with grief, weeping bitterly many a time Sītā resided there under the clutches of Rāvaṇa as Goddess Sarasvatī who has the swan as her vehicle, remains morose with a person who, though, wise and learned never imparts his learning to anybody else (jñāna khala)[1]. 106-108

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1: Sarasvatī, the patron of learning would like knowledge and learning to spread all through. A person, who, though very wise and learned does not help in spreading or diseminating his or her knowledge to others and keeps it confined to himself or herself is the "jñānakhala".

(Contd.)

सुग्रीवभृत्या हरयश्चतुरश्च यदृच्छया ।
वस्त्रबद्धं तयोत्सृष्टं गृहीत्वा भूषणं द्रुतम् ॥१०९॥

स्वभर्त्रे विनिवेद्योचुः सुग्रीवाय महात्मने ।
अरण्येऽभून्महायुद्धं जटायो रावणस्य च ॥११०॥

अथ रामश्च तं हत्वा मारीचं माययाऽऽगतम् ।
निवृत्तो लक्ष्मणं दृष्ट्वा तेन गत्वा स्वमाश्रमम् ॥१११॥

सीतामपश्यन्दुःखार्तः प्ररुरोद स राघवः ।
लक्ष्मणश्च महातेजा रुरोद भृशदुःखितः ॥११२॥

बहुप्रकारमस्वस्थं रुदन्तं राघवं तदा ।
भूतले पतितं धीमानुत्थाप्याश्वास्य लक्ष्मणः ॥११३॥

Sītā had dropped down her ornaments wrapped in cloth. Four of the monkeys, attendants of Sugrīva in course of their rambling came across this bundle of ornaments. The moment they got this bundle of ornaments, they ran to the high-souled Sugrīva. In handing over this bundle to their lord, they reported : "Between Jaṭāyu and Rāvaṇa there has been a great fight in the forest." After slaying the demon Mārica who had assumed a magical form, Śrī Rāma returned; on the way he met Lakṣmaṇa and both of them proceeded to the hermitage. Without finding Sītā, Śrī Rāma stricken with agony began to weep bitterly; Lakṣmaṇa too of great strength and energy, very much tormented with grief, started wailing. Noticing the pitiable condition of Śrī Rāma, very much afflicted and rolling on the ground weeping, wise and intelligent Lakṣmaṇa raised him up and consoled. 109-113

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This "jñānakhala" spoken of here does not fall in line with the function of the Goddess of Learning. Naturally Goddess is not happy with such a person. Likewise Sītā, a righteous lady endowed with grace and beauty did not like to live with the demon Rāvaṇa of ignoble conduct. The relation between Sarasvatī and jñānakhala is very well compared with that between Sītā and Rāvaṇa.

उवाच वचनं प्राप्तं तदा यत्तच्छृणुष्व मे ।
अतिवेलं महाराज न शोकं कर्तुमर्हसि ॥११४॥

उत्तिष्ठोत्तिष्ठ शीघ्रं त्वं सीतां मृगयितुं प्रभो ।
इत्येवं वदता तेन लक्ष्मणेन महात्मना ॥११५॥

उत्थापितो नरपतिर्दुःखितो दुःखितेन तु ।
भ्रात्रा सह जगामाथ सीतां मृगयितुं वनम् ॥११६॥

Mārkaṇḍeya said

O king (Sahasrānīka); Please listen to me as to how Lakṣmaṇa consoled his brother. Lakṣmaṇa said, "O great prince, it does not behove you to grieve so much. O Lord, arise, arise, make haste for searching out Sītā." Thus saying the high-souled Lakṣmaṇa overtaken with grief raised up the prince Śrī Rāma who was equally afflicted with agony and both of them went out to the forest in search of Sītā. 114-116

वनानि सर्वाणि विशोध्य राघवो
गिरीन् समस्तान् गिरिसानुगोचरान् ।
तथा मुनीनामपि चाश्रमान् बहूं-
स्तृणादिवल्लीगहनेषु भूमिषु ॥११७॥

नदीतटे भूविवरे गुहायां
निरीक्षमाणोऽपि महानुभावः ।
प्रियामपश्यन् भृशदुःखितस्तदा
जटायुषं वीक्ष्य च घातितं नृपः ॥११८॥

अहो भवान् केन हतस्त्वमीदृशीं
दशामवाप्तोऽसि मृतोऽसि जीवसि ।
ममाद्य सर्वं समदुःखितस्य भोः
पत्नीवियोगादिह चागतस्य वै ॥११९॥

Looking about for Sītā, Śrī Rāma (the scion of the Raghu race) explored all the forests, all the mountains and the pasturage on the table lands of the mountains. Even he ransacked a number of hermitages and the forest regions, dense with grass, reeds, creepers and etc. Even after thorou-

ghly searching on the banks of the rivers, caves and cavities, the illustrious prince failed to find his beloved and was overwhelmed with grief. In the meantime he came across Jaṭāyu mortally wounded (by Rāvaṇa), and enquired of him—' Ah ! who has wounded you ? Alas ! you have been put to this wretched miserable state ! I do not know whether you are dead or alive ! Due to loss of my wife I am equally aggrieved : and for me who has come here all the way (in search of my wife), you were the only support." 117-119

इत्युक्तमात्रे विहगोऽथ कृच्छ्रा-
दुवाच वाचं मधुरां तदानीम् ।
शृणुष्व राजन् मम वृत्तमत्र
वदामि दृष्टं च कृतं च सद्यः ॥१२०॥

दशाननस्तामपनीय मायया
सीतां समारोप्य विमानमुत्तमम् ।
जगाम खे दक्षिणदिङ्मुखोऽसौ
सीता च माता विललाप दुःखिता ॥१२१॥

आकर्ण्य सीतास्वनमागतोऽहं
सीतां विमुक्तुं स्वबलेन राघव ।
युद्धं च तेनाहमतीव कृत्वा
हतः पुनः खड्गबलेन रक्षसा ॥१२२॥

वैदेहिवाक्यादिह जीवता मया
दृष्टो भवान् स्वर्गमितो गमिष्ये ।
मा राम शोकं कुरु भूमिपाल
जह्याद्य दुष्टं सगणं तु नैर्ऋतम् ॥१२३॥

Immediately after listening to Śrī Rāma, the vulture painfully uttered these soothing words—"Listen to the whole series of events, O prince, as I have observed and experienced just now. The ten-headed demon assumed a magical form, he abducted Sītā in a beautiful chariot and flew into the air in the southern direction, mother Sītā in distress lamented loudly. On hearing her piteous cry with all my army I flew into the succour of Sītā. And in course of my long fight that I had with Rāvaṇa, O scion of the Raghu

race, the demon wounded me with his sword. Only due to the blessings of Sītā I have survived uptilnow ; I have beheld you, now I proceed to heaven. O Śrī Rāma, away with grief. O king, now finish with the wicked demon along with all his followers." 120-123

रामो जटायुषेत्युक्तः पुनस्तं चाह शोकतः ।
स्वस्त्यस्तु ते द्विजवर गतिस्तु परमास्तु ते ॥१२४॥

ततो जटायुः स्वं देहं विहाय गतवान्दिवम् ।
विमानेन तु रम्येण सेव्यमानोऽप्सरोगणैः ॥१२५॥

Thus told by Jaṭāyu, Śrī Rāma, distressed though he was, blessed him in these words—"O best of the winged creatures, may all be well with you, may you attain the highest abode." Then Jaṭāyu gave up his mortal frame and seated on a beautiful chariot with heavenly damsels attending upon him, he ascended to the heaven. 124-125

रामोऽपि दग्ध्वा तद्देहं स्नातो दत्त्वा जलाञ्जलिम् ।
भ्रात्रा स गच्छन् दुःखार्तो राक्षसीं पथि दृष्टवान् ॥१२६॥

उद्वमन्तीं महोल्काभां विवृतास्यां भयङ्करीम् ।
क्षयं नयन्तीं जन्तून् वै पातयित्वा गतो रुषा ॥१२७॥

गच्छन् वनान्तरं रामः स कबन्धं ददर्श ह ।
विरूपं जठरमुखं दीर्घबाहुं घनस्तनम् ॥१२८॥

रुन्धानं राममार्गं तु दृष्ट्वा तं दग्धवाञ्शनैः ।
दग्धोऽसौ दिव्यरूपो तु खस्थो राममभाषत ॥१२९॥

राम राम महाबाहो त्वया मम महामते ।
विरूपं नाशितं वीर मुनिशापाच्चिरागतम् ॥१३०॥

त्रिदिवं यामि धन्योऽस्मि त्वत्प्रसादान्न संशयः ।
त्वं सीताप्राप्तये सख्यं कुरु सूर्यसुतेन भोः ॥१३१॥

वानरेन्द्रेण गत्वा तु सुग्रीवे स्वं निवेद्य वै ।
भविष्यति नृपश्रेष्ठ ऋष्यमूकगिरिं व्रज ॥१३२॥

Then after cremating him, Śrī Rāma took his bath and offered handful of water to the spirit of the dead vulture. (With the funeral rites of Jaṭāyu over), Śrī Rāma, overwhelmed with grief, in course of proceeding with his brother, came across a demoness on the way. She used to vomit balls of fire looking like great meteors; with her mouth wide open she looked terrible: the demoness was given to devouring multitudes of creatures who came her way. After killing the demoness in a fit of rage while proceeding to another forest Śrī Rāma noticed the demon Kabandha. With his long and extensive arms, plump breasts and with his mouth located in the belly the demon presented a loathsome appearance. Noticing the demon blocking his way Śrī Rāma slowly burnt him down. The demon after he was burnt up appeared in a divine form; and taking his position in the air he spoke to Śrī Rāma as follows—"O mighty armed Śrī Rāma! because of the curse of a sage (Sthūlaśiras) I had the loathsome appearance. Now it is for you, that appearance is gone. I am really fortunate. Through your blessings now I proceed to the heaven. O high-minded Śrī Rāma, I would like, for the recovery of Sītā, you please make an alliance with Sugrīva, the son of the sun-god and the chief of the monkeys. You approach Sugrīva and present before him all the facts. And you will attain success. O the foremost prince, right now you proceed to the mount Ṛṣyamūka." 120·132

इत्युक्त्वा तु गते तस्मिन् रामो लक्ष्मणसंयुतः ।
सिद्धैस्तु मुनिभिः शून्यमाश्रमं प्रविवेश ह ॥१३३॥

तत्रस्थां तापसीं दृष्ट्वा तया संलाप्य संस्थितः ।
शबरीं मुनिमुख्यानां सपर्याहृतकल्मषाम् ॥१३४॥

तया सम्पूजितो रामो बदरादिभिरीश्वरः ।
साप्येनं पूजयित्वा तु स्वामवस्थां निवेद्य वै ॥१३५॥

With this parting advice Kabandha ascended to the heaven, and along with Lakṣmaṇa Śrī Rāma enteren a hermitage where neither Siddhas nor sages were present, but there he met the female ascetic-Śabarī and conversed with her. Through her service of the foremost sages Śabarī had been cleansed of all her sins. With fruits of the forest like jujube etc., Śabarī hospitably treated Lord Śrī Rāma and after his due adoration, she related her own affairs. 133-135

सीतां त्वं प्राप्स्यसीत्युक्त्वा प्रविश्याग्निं दिवंगता ।
दिवं प्रस्थाप्य तां चापि जगामान्यत्र राघवः ॥१३६॥

"Be sure, you will recover Sītā," with these words Śabarī entered fire and ascended to the heaven. Like Jaṭāyu and Kabandha Śrī Rāma (the scion of the Raghu race) sent Śabarī too to the heaven and proceeded to some other region. 136

ततो विनीतेन गुणान्वितेन
भ्रात्रा समेतो जगदेकनाथः ।
प्रियावियोगेन सुदुःखितात्मा
जगाम याम्यां स तु रामदेवः ॥१३७॥

Accompanied by his brother Lakṣmaṇa, humble, modest and virtuous Śrī Rāma, the sole Lord of the universe, very much afflicted due to the separation from her beloved, proceeded in the southern direction. 137

इति श्रीनरसिंहपुराणे रामप्रादुर्भावे एकोन-
पञ्चाशोऽध्यायः ॥४९॥

# पञ्चाशोऽध्यायः

## CHAPTER L

मार्कण्डेय उवाच

वालिना कृतवैरोऽथ दुर्गवर्ती हरीश्वरः ।
सुग्रीवो दृष्टवान् दूराददृष्ट्वाऽऽह पवनात्मजम् ॥१॥

कस्येमौ सुधनुःपाणी चीरवल्कलधारिणौ ।
पश्यन्तौ सरसीं दिव्यां पद्मोत्पलसमावृताम् ॥२॥

नानारूपधरावेतौ तापसं वेषमास्थितौ ।
वालिदूताविह प्राप्ताविति निश्चित्य सूर्यजः ॥३॥

उत्पपात भयत्रस्तः ऋष्यमूकाद्वनान्तरम् ।
वानरैः सहितः सर्वैरगस्त्याश्रममुत्तमम् ॥४॥

Mārkaṇḍeya said

Because of his enmity with Vāli, Sugrīva, the overlord of the monkeys used to reside in a difficult and inaccessible place (round about the mount Ṛṣyamūka). Having espied the two princes (Śrī Rāma and Lakṣmaṇa) from a distance, he enquired of Hanumat, the son of the wing-god :— "Who are these people dressed in bark garments ? They have excellent bows in their hands, they seem to enjoy the beauty of the lake abounding in lotus-flowers and lilies. I think both of them to be spies of Vāli, habituated to assume any form at will, now they come here in the garb of ascetics. With this idea in his mind Sugrīva, the son of the sun-god, got extremely frightened and in the company of all other monkeys he jumped out of the mount Ṛṣyamūka and repaired to Agastya's hermitage situated in another forest. 1-4

तत्र स्थित्वा स सुग्रीवः प्राह वायुसुतं पुनः ।
हनूमन् पृच्छ शीघ्रं त्वं गच्छ तापसवेषधृक् ॥५॥

कौ हि कस्य सुतौ जातौ किमर्थं तत्र संस्थितौ ।
ज्ञात्वा सत्यं मम ब्रूहि वायुपुत्र महामते ॥६॥

इत्युक्तो हनुमान् गत्वा पम्पातटमनुत्तमम् ।
भिक्षुरूपी स तं प्राह रामं भ्रात्रा समन्वितम् ॥७॥

को भवानिह सम्प्राप्तस्तथ्यं ब्रूहि महामते ।
अरण्ये निर्जने घोरे कुतस्त्वं किं प्रयोजनम् ॥८॥

In the hermitage of Agastya, Sugrīva, again advised Hanumat, the son of the wind-god : "Put on the garb of an ascetic : You immediately proceed and enquire of them—"Who are they ? Who is their father ? What for they have come here ? O high-minded Hanumat, the son of the wind-god, ascertain the truth and report to me."

Thus instructed by Sugrīva, Hanumat in the guise of an ascetic proceeded to the lovely bank of the lake Pampā and enquired of Śrī Rāma who was in the company of his younger brother Lakṣmaṇa—"Who are you ? How have you come here ? O high-mided ascetic ! Where from did you come to this desolate and dreadful forest ? What makes you come here ? Please let me know the truth." 5-8

एवं वदन्तं तं प्राह लक्ष्मणो भ्रातुराज्ञया ।
प्रवक्ष्यामि निबोध त्वं रामवृत्तान्तमादितः ॥९॥

राजा दशरथो नाम बभूव भुवि विश्रुतः ।
तष्य पुत्रो महाबुद्धे रामो ज्येष्ठो ममाग्रजः ॥१०॥

अस्याभिषेक आरब्धः कैकेय्या तु निवारितः ।
पितुराज्ञामयं कुर्वन् रामो भ्राता ममाग्रजः ॥११॥

मया सह विनिष्क्रम्य सीतया सह भार्यया ।
प्रविष्टो दण्डकारण्यं नानामुनिसमाकुलम् ॥१२॥

जनस्थाने निवसतो रामस्यास्य महात्मनः ।
भार्या सीता तत्र वने केनापि पाप्मना हृता ॥१३॥

सीतामन्वेषयन् वीरो रामः कमललोचनः ।
इहायातस्त्वया दृष्ट इति वृत्तान्तमीरितम् ॥१४॥

When Hanumat made such enquiries, Lakṣmaṇa as directed by his brother replied, "Please listen to me. I narrate

to you the whole account of Śrī Rāma from the beginning. There was the famous emperor Daśaratha by name. O highly intelligent (ascetic), his eldest son Śrī Rāma happens to be my elder brother. He was on the verge of being coronated as the Prince Regent but Kaikeyī (by her machinations) deprived him of the throne. Then at the command of our father, along with his wife Sītā and myself, my elder brother Śrī Rāma came out of the kingdom and resorted to the Daṇḍaka forest inhabited by various sages and ascetics. While living here in Janasthāna some villain has abducted the wife of high-souled brother present here. In course of wandering about in search of Sītā, valiant lotus-eyed Śrī Rāma has come over here : and you have just met him. All this has been narrated to you as you enquired about it." 9-14

श्रुत्वा ततो वचस्तस्य लक्ष्मणस्य महात्मनः ।
अव्यञ्जितात्मा विश्वाद्धनूमान् मारुतात्मजः ॥१५॥

त्वं मे स्वामी इति वदन् रामं रघुपतिं तदा ।
आश्वास्यानीय सुग्रीवं तयोः सख्यमकारयत् ॥१६॥

शिरस्यारोप्य पादाब्जं रामस्य विदितात्मनः ।
सुग्रीवो वानरेन्द्रस्तु उवाच मधुराक्षरम् ॥१७॥

Having listened to these words of the high-souled Lakṣmaṇa, Hanumat, the son of the wind-god was quite convinced of the sincerity (of his statement). Without giving his indentity with confidence he submitted to Śrī Rāma the lord of the Raghu race—"Thou art my Master." With these consoling words to him, Hanumat guided both Śrī Rāma and Lakṣmaṇa to Sugrīva and established their friendship with him. Congizant of the identity of Śrī Rāma, Sugrīva, the overlord of monkeys placed his lotus-feet on his head ; thus after paying homage to the Lord he said these sweet and pleasant words. 15-17

अद्यप्रभृति राजेन्द्र त्वं मे स्वामी न संशयः ।
अहं तु तव भृत्यश्च वानरैः सहितः प्रभो ॥१८॥

त्वच्छत्रुर्मम शत्रुः स्यादद्यप्रभृति राघव ।
मित्रं ते मम सन्मित्रं त्वद्दुःखं तन्ममापि च ॥१९॥

त्वत्प्रीतिरेवं मत्प्रीतिरित्युक्त्वा पुनराह तम् ।
वाली नाम मम ज्येष्ठो महाबलपराक्रमः ॥२०॥

भार्यापहारी दुष्टात्मा मदनासक्तमानसः ।
त्वामृते पुरुषव्याघ्र नास्ति हन्ताद्य वालिनम् ॥२१॥

युगपत्संप्ततालांस्तु तरून् यो वै वधिष्यति ।
स तं वधिष्यतीत्युक्तं पुराणज्ञैर्नृपात्मज ॥२२॥

"From now on, O glorious prince, I take you as my lord. There is no doubt in it. Along with me all the monkeys are your servants. And you take it, from today onwards your friend is my friend; and your foe is my foe. O scion of the Raghu race, I think our friendship is more than that. I would take your adversity as my own and your prosperity as my prosperity." Having thus affirmed his friendship with Śrī Rāma, Sugrīva further continued:

"My elder brother Vālī is very strong and valorous. Vicious nature as he is, indulgent in sexual pleasure he has wrested my spouse from me. O tiger among men, nobody other than you is worthy of killing Vālī.[1] And O prince, please take note, only a person who can at a time pierce the seven palmyra trees with his arrow, is capable of taking the life of Vālī. This is the prediction of the seers of old." 18-22.

तत्प्रियार्थं हि रामोऽपि श्रीमांश्छित्वा महातरून् ।
अर्धाकृष्टेन बाणेन युगपद्रघुनन्दनः ॥२३॥

विद्ध्वा महातरून् रामः सुग्रीवं प्राह पार्थिवम् ।
वालिना गच्छ युध्यस्व कृतचिह्नो रवेः सुत ॥२४॥

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[1] In between verse Nos. 21 and 22 the N.S.P. edition inserts the following lines :—

*Taṃ vadha tvaṃ mahābāho Rāmadeva Raghuttam*
*Ityuktastaṃ vadhisyāmi Rāma āha kapiśvaram*
*Taṃ hatvā tava dāsyāmi patnīṃ rājyaṃ ca Vālinaḥ*
*Sugrīvas tam uvācātha pratyayārtham athātmanaḥ*
*Kṣamāpayan Raghupatim Vālivadavidavyam*

Then for his pleasure without even bending the bow to the full, with just a single arrow illustrious Śrī Rāma simultaneously pierced the seven huge trees. (Thus making a show of his valour) Śrī Rāma (the scion of the Raghu race) addressed the monkey-king Sugrīva: "O son of the sun-god, proceed at once, put some distinctive marks on your person and challenge Vālī to a duel." 23-24

इत्युक्तः कृतचिह्नोऽयं युद्धं चक्रेऽथ वालिना ।
रामोऽपि तत्र गत्वाथ शरेणैकेन वालिनम् ॥२५॥

विव्याध वीर्यवान् वाली पपात च ममार च ।
वित्रस्तं वालिपुत्रं तु अङ्गदं विनयान्वितम् ॥२६॥

रणशौण्डं यौवराज्ये नियुक्त्वा राघवस्तदा ।
तां च तारां तथा दत्त्वा रामश्च रविसूनवे ॥२७॥

सुग्रीवं प्राह धर्मात्मा रामः कमललोचनः ।
राज्यमन्वेषय स्वं त्वं कपीनां पुनराव्रज ॥२८॥

त्वं सीतान्वेषणे यत्नं कुरु शीघ्रं हरीश्वर ।
इत्युक्तः प्राह सुग्रीवो रामं लक्ष्मणसंयुतम् ॥२९॥

प्रावृट्कालो महान् प्राप्तः साम्प्रतं रघुनन्दन ।
वानराणां गतिर्नास्ति वने वर्षति वासवे ॥३०॥

गते तस्मिंस्तु राजेन्द्र प्राप्ते शरदि निर्मले ।
चारान् सम्प्रेषयिष्यामि वानरान्दिक्षु राघव ॥३१॥

इत्युक्त्वा रामचन्द्रं स तं प्रणम्य कपीश्वरः ।
पम्पापुरं प्रविश्याथ रेमे तारासमन्वितः ॥३२॥

Thus advised by Śrī Rāma, Sugrīva put on a distinctive mark on his body and engaged in a duel with Vālī. Śrī Rāma too present there hit Vālī with a single arrow. Struck by the arrow valiant Vāli fell to the ground dead. Aṅgada, the son of Vālī valorous in war and modest in his dealings was very much frightened. With the death of Vālī Śrī Rāma, the scion of the Raghu race installed him (Aṅgada) as the Prince Regent. After restoring Tārā to Sugrīva, the son of the sun-god, the lotus-eyed righteous Śrī Rāma instructed him—

"Now you look after the kingdom of the monkeys and meet me again. O lord of monkeys, without delay put all your efforts for searching out Sītā."

Thus directed by Śrī Rāma, Sugrīva replied to him who was in the company of Lakṣmaṇa—"O Śrī Rāma, the scion of the Raghu race ! the rains have set in. When Indra is pouring down showers after showers, it would be impossible for the monkeys to move about in the forests. With the rainy season passing out, when it is clear autumn, O Lord, I will depute my monkeys—the secret emissaries to different quarters for searching out Sītā." With these words Sugrīva, the overlord of monkeys bowed down to Śrī Rāma and entered the town situated by the side of the lake Pampā, there in the company of Tārā he spent his time in amorous dalliance. 25-32

रामोऽपि विधिवद्भ्रात्रा शैलसानौ महावने ।
निवासं कृतवान् शैले नीलकण्ठे महामतिः ॥३३॥

प्रावृट्काले गते कृच्छ्रात् प्राप्ते शरदि राघवः ।
सीतावियोगाद्व्यथितः सौमित्रि प्राह लक्ष्मणम् ॥३४॥

उल्लङ्घितस्तु समयः सुग्रीवेण ततो रुषा ।
लक्ष्मणं प्राह काकुत्स्थो भ्रातरं भ्रातृवत्सलः ॥३५॥

गच्छ लक्ष्मण दुष्टोऽसौ नागतः कपिनायकः ।
गते तु वर्षाकालेऽहमागमिष्यामि तेऽन्तिकम् ॥३६॥

अनेकैर्वानरैः सार्धमित्युक्त्वासौ तदा गतः ।
तत्र गच्छ त्वरायुक्तो यत्रास्ते कपिनायकः ॥३७॥

तं दुष्टमग्रतः कृत्वा हरिसेनासमन्वितम् ।
रमन्तं तारया सार्धं शीघ्रमानय मां प्रति ॥३८॥

नात्रागच्छति सुग्रीवो यद्यसौ प्राप्तभूतिकः ।
तदा त्वयैवं वक्तव्यः सुग्रीवोऽनृतभाषकः ॥३९॥

वालिहन्ता शरो दुष्ट करे मेऽद्यापि तिष्ठति ।
स्मृत्वैतदाचर कपे रामवाक्यं हितं तव ॥४०॥

As usual in the company of his brother the high-souled Śrī Rāma took up his abode on the table land of mount Nīlakaṇṭha. (Due to the agony of separation from Sītā) Śrī Rāma, the scion of the Raghu race passed the rainy season with difficulty. Sugrīva had failed to keep his appointment (of deputing his monkeys in search of Sītā). When the autumn set in, Śrī Rāma, the scion of Kakutstha affectionate to his brother got enraged (with Sugrīva) and told Lakṣmaṇa "Proceed at once to Pampāpura (the town situated by the side of lake Pampā). That devil Sugrīva, the overlord of monkeys has not yet turned up. "When the rainy season would pass away, I would be coming to you with all the hordes of monkeys," with this assurance he had departed. Now be quick, proceed to his residence: that devil Sugrīva revels with Tārā, lead him here along with all his troops of monkeys. Sugrīva is now at the height of his prosperity: in case he fails to come, in my name admonish the treacherous monkey-chief as follows—"The same arrow which took the life of Vālī is still ready with me; O monkey keep it in mind and implement the pledge given to Śrī Rāma it would be beneficial to you." 33-40

इत्युक्तस्तु तथेत्युक्त्वा रामं नत्वा च लक्ष्मणः ।
पम्पापुरं जगामाथ सुग्रीवो यत्र तिष्ठति ।
दृष्ट्वा स तत्र सुग्रीवं कपिराजं बभाष वै ॥४१॥

ताराभोगविषक्तस्त्वं रामकार्यपराङ्मुखः ।
किं त्वया विस्मृतं सर्वं रामाग्रे समयं कृतम् ॥४२॥

सीतामन्विष्य दास्यामि यत्र क्वापीति दुर्मते ।
हत्वा तु वालिनं राज्यं येन दत्तं पुरा तव ॥४३॥

त्वामृते कोऽवमन्येत कपीन्द्र पापचेतस ।
प्रतिश्रुत्य च रामस्य भार्याहीनस्य भूपते ॥४४॥

साहाय्यं ते करोमीति देवाग्निजलसंनिधौ ।
ये ये च शत्रवो राजंस्ते ते च मम शत्रवः ॥४५॥

मित्राणि यानि ते देव तानि मित्राणि मे सदा ।
सीतामन्वेषितुं राजन् वानरैर्बहुभिर्वृतः ॥४६॥

सत्यं यास्यामि ते पार्श्वमित्युक्त्वा कोऽन्यथाकरोत् ।
त्वामृते पापिनं दुष्टं रामदेवस्य संनिधौ ॥४७॥

कारयित्वा तु तेनैवं स्वकार्यं दुष्टवानर ।
ऋषीणां सत्यवद्वाक्यं त्वयि दृष्टं मयाधुना ॥४८॥

सर्वस्य हि कृतार्थस्य मतिरन्या प्रवर्तते ।
वत्सः क्षीरक्षयं दृष्ट्वा परित्यजति मातरम् ॥४९॥

जनवृत्तविदां लोके सर्वज्ञानां महात्मनाम् ।
न तं पश्यामि लोकेऽस्मिन् कृतं प्रतिकरोति यः ॥५०॥

शास्त्रेषु निष्कृतिर्दृष्टा महापातकिनामपि ।
कृतघ्नस्य कपे दुष्ट न दृष्टा निष्कृतिः पुरा ॥५१॥

कृतघ्नता न कार्या ते त्वत्कृतं समयं स्मर ।
एह्येह्यागच्छ शरणं काकुत्स्थं हितपालकम् ॥५२॥

यदि नायासि च कपे रामवाक्यमिदं शृणु ।
नयिष्ये मृत्युसदनं सुग्रीवं वालिनं यथा ॥५३॥

स शरो विद्यतेऽस्माकं येन वाली हतः कपिः ।

Thus instructed by Śrī Rāma, Lakṣmaṇa bowed down to him and departed to Pampā pura, the residence of Sugrīva. On meeting Sugrīva in his residence, he said to the overlord of monkeys, "Indulging in amorous sports with Tārā, you have been averse to the mission of Śrī Rāma which you had undertaken. 'I would trace out Sītā wherever she may be and restore her to you'—did you forget this promise that you made before Śrī Rāma? By killing Vāli he restored the kingdom to you, O evil-minded montey-chief, none but you would ever hold him in contempt. In presence of divinities like Fire and Water you made this promise to Śrī Rāma who had lost his wife—"I would definitely help you, O king, your friends are my friends and your foes are my foes for all time to come. Forsooth accompanied by hordes of monkeys I would meet you to chalk out plan for searching out Sītā."

After having made this promise in presence of Lord Śrī Rāma none but a sinful devil like you would go back on his word. O mischievous monkey, you accomplished your purpose through his good offices, but now you are not requitting the services of Śrī Rāma. In case of one and all it so happens that one's temperament is changed the moment one's purpose is achieved. A calf feeding on the milk of the mother-cow deserts the mother once her flow of milk is exhausted. Now I see, this statement of the sages of old has come to be true in your case. In this world among the noble high-minded souls, among people proficient in scriptural texts or even among those familiar with the customs and practices of the people, there is not a soul to be seen who fails to repay for the good done to him. Scriptures prescribe some expiatory rite for the great sinners, but O mischievous monkey, I don't know of any such rite for the ungrateful. Remember the promise you made before him; you should not be ungrateful; you come over to Śrī Rāma, the scion of Kakutstha and take refuge in him for your well-being. In case you fail to come over to him, O monkey, please take note of these words of Śrī Rāma—"I would send Sugrīva to the abode of death as did in case of Vālī. The same arrow which killed the monkey-chief Vālī, is still ready with me." 41-54a

लक्ष्मणेनैवमुक्तोऽसौ सुग्रीवः कपिनायकः ॥५४॥
निर्गत्य तु नमश्चक्रे लक्ष्मणं मन्त्रिणोदितः ।
उवाच च महात्मानं लक्ष्मणं वानराधिपः ॥५५॥

अज्ञानकृतपापानामस्माकं क्षन्तुमर्हसि ।
समयः कृतो मया राज्ञा रामेणामिततेजसा ॥५६॥

यस्तदानीं महाभाग तमद्यापि न लङ्घये ।
यास्यामि निखिलैरद्य कपिभिर्नृपनन्दन ॥५७॥

त्वया सह महावीर रामपार्श्वं न संशयः ।
मां दृष्ट्वा तत्र काकुत्स्थो यद्वक्ष्यति च मां प्रति ॥५८॥

तत्सर्वं शिरसा गृह्य करिष्यामि न संशयः ।
सन्ति मे हरयः शूराः सीतान्वेषणकर्मणि ॥५९॥

तान्यहं प्रेषयिष्यामि दिक्षु सर्वासु पार्थिव ।
इत्युक्तः कपिराजेन सुग्रीवेण स लक्ष्मणः ।।६०।।

एहि शीघ्रं गमिष्यामो रामापार्श्वमितोऽधुना ।
सेना चाहूयतां वीर ऋक्षाणां हरिणामपि ।।६१।।

यां दृष्ट्वा प्रीतिमभ्येति राघवस्ते महामते ।
इत्युक्तो लक्ष्मणेनाथ सुग्रीवः स तु वीर्यवान् ।।६२।।

पार्श्वस्थं युवराजानमङ्गदं संज्ञयाब्रवीत् ।
सोऽपि निर्गत्य सेनानीमाह सेनापतिं तदा ।।६३।।

तेनाहूताः समागत्य ऋक्षवानरकोटयः ।
गुहास्थाश्च गिरिस्थाश्च वृक्षस्थाश्चैव वानराः ।।६४।।

तैः सार्धं पर्वताकारैर्वानरैर्भीमविक्रमैः ।
सुग्रीवः शीघ्रमागत्य ववन्दे राघवं तदा ।।६५।।

लक्ष्मणोऽपि नमस्कृत्य रामं भ्रातरमब्रवीत् ।
प्रसादं कुरु सुग्रीवे विनीते चाधुना नृप ।।६६।।

Whed Lakṣmaṇa had said thus, as per the advice of his minister, Sugrīva, the overlord of monkeys, at once came out and bowed down to him. Addressing the high-souled Lakṣmaṇa the monkey-chief said—'You please forgive us for the wrongs that we committed unknowingly. O illustrious prince, I have not yet transgressed the agreement that I make with prince Śrī Rāma of unsurpassed valour. O prince, O great warrior, right now surrounded by all the monkeys, I would go to Śrī Rāma along with you. And I would be pleased to do as he commands. There are valorous monkeys at my disposal. O prince, for searching out Sītā I would depute all of them to the different quarters.

Thus replied by Sugrīva, the overlord of monkeys, Lakṣmaṇa said, "Let us proceed right now to Śrī Rāma. O gallant king summon the troops of bears and monkeys. O high-minded monkey, Śrī Rāma (the scion of the Raghu race) will be delighted to see all of them." Thus advised by Lakṣmaṇa, through gestures valiant Sugrīva gave the signal to prince Aṅgada standing nearby. And Aṅgada too came out and ordered the commander to lead the troops to the presence of Śrī Rāma. As directed by the commander millions of bears and monkeys dwelling in caves, mountains and trees gathered there. In the company of those monkeys of frightful prowess and as huge as the mountains, Sugrīva without delay hastened to Śrī Rāma and paid him his obeisance. Lakṣmaṇa too greeted his brother and said, "O prince, be propitious to Sugrīva, so humble and modest." 54b-66

इत्युक्तो राघवस्तेन भ्राता सुग्रीवमब्रवीत् ।
आगच्छात्र महावीर सुग्रीव कुशलं तव ॥६७॥

श्रुत्वेत्थं रामवचनं प्रसन्नं च नराधिपम् ।
शिरस्यञ्जलिमाधाय सुग्रीवो राममब्रवीत् ॥६८॥

तदा मे कुशलं राजन् सीतादेवी तव प्रभो ।
अन्विष्य तु यदा दत्ता मया भवति नान्यथा ॥६९॥

इत्युक्ते वचने तेन हनूमान्मारुतात्मजः ।
नत्वा रामं बभाषैनं सुग्रीवं कपिनायकम् ॥७०॥

शृणु सुग्रीव मे वाक्यं राजायं दुःखितो भृशम् ।
सीतावियोगेन च सदा नाश्नाति च फलादिकम् ॥७१॥

अस्य दुःखेन सततं लक्ष्मणोऽयं सुदुःखितः ।
एतयोरत्र यावस्था तां श्रुत्वा भरतोऽनुजः ॥७२॥

दुःखी भवति तद्दुःखाद्दुःखं प्राप्नोति तज्जनः ।
यत एवमतो राजन् सीतान्वेषणमाचरः ॥७३॥

Thus said by his brother, Śrī Rāma (the scion of the Raghu race) welcomed Sugrīva in these words—"Come in O valiant hero, is it all right with you, O Sugrīva ?" On hearing these words of Śrī Rāma and finding him pleased, Sugrīva placed his folded hands on the forehead and submitted—

"I would be happy and contented only when I would trace out Sītā and hand her over to you. O prince, otherwise not. When Sugrīva had said these words, Hanumat, the son of the wind-god bowed down to Śrī Rāma and submitted to the former—"Please listen to my words, O Sugrīva. Due to the separation of Sītā, the prince overwhelmed with grief has given up taking fruits, etc. At this suffering of Śrī Rāma, Lakṣmaṇa too is very much distressed. Aware of the wretched condition of both these brother their younger brother Bharata is naturally aggrieved. And at the sight of Bharata so much aggrieved his subjects too are in grief. When this is the state of affairs, O king, you immediately exert yourself for searching out Sītā." 67-73

इत्युक्ते वचने तत्र वायुपुत्रेण धीमता ।
जाम्बवानतितेजस्वी नत्वा रामं पुरःस्थितः ॥७४॥

स प्राह कपिराजं तं नीतिमान्नीतिमद्वचः ।
यदुक्तं वायुपुत्रेण तत्तथेत्यवगच्छ भोः ॥७५॥

यत्र क्वापि स्थिता सीता रामभार्या यशस्विनी ।
पतिव्रता महाभागा वैदेही जनकात्मजा ॥७६॥

अद्यापि वृत्तसम्पन्ना इति मे मनसि स्थितम् ।
न हि कल्याणचित्तायाः सीतायाः केनचिद्भुवि ॥७७॥

पराभवोऽस्ति सुग्रीव प्रेषयाद्यैव वानरान् ।
इत्युक्तस्तेन सुग्रीवः प्रीतात्मा कपिनायकः ॥७८॥

पश्चिमायां दिशि तदा प्रेषयामास तान् कपीन् ।
अन्वेष्टुं रामभार्यां तां महाबलपराक्रमः ॥७९॥

उत्तरस्यां दिशि तदा नियुतान् वानरानसौ ।
प्रेषयामास धर्मात्मा सीतान्वेषणकर्मणि ॥८०॥

पूर्वस्यां दिशि कपींश्च कपिराजः प्रतापवान् ।
प्रेषयामास रामस्य सुभार्यान्वेषणाय वै ॥८१॥

इति तान् प्रेषयामास वानरान् वानराधिपः।
सुग्रीवो वालिपुत्रं तमङ्गदं प्राह बुद्धिमान् ॥८२॥

त्वं गच्छ दक्षिणं देशं सीतान्वेषणकर्मणि।
जाम्बवांश्च हनूमांश्च मैन्दो द्विविद एव च ॥८३॥

नीलाद्याश्चैव हरयो महावलपराक्रमाः।
अनुयास्यन्ति गच्छन्तं त्वामद्य मम शासनात् ॥८४॥

अचिरादेव यूयं तां दृष्ट्वा सीतां यशस्विनीम्।
स्थानतो रूपतश्चैव शीलतश्च विशेषतः ॥८५॥

केन नीता च कुत्रास्ते ज्ञात्वात्रागच्छ पुत्रक।

When the wise and intelligent Hanumat, the son of the wind-god thus suggested, Jāmbavat of great prowess bowed down to Śrī Rāma and came to his presence. King Jāmbavat, endowed with righteousness spoke to Sugrīva these words of ethics and morality—"Hanumat has hit upon the right point, O Sugrīva. Sītā, the spouse of Śrī Rāma is the daughter of Janaka, the king of Videha. The worthy and illustcious queen is devoted to her husband. It is my firm conviction that till now she maintains her chastity and dignity, wherever she may exist. I am sure, O Sugrīva, nobody here on earth would ever be able to commit any wrong to Sītā who has her mind centred on blessed and virtuous Śrī Rāma. Right now you depute monkeys to search her out."

Ouite pleased to listen to these words, Sugrīva the overlord monkeys, possessed of great might and strength set his mind on searching out the spouse of Śrī Rāma and deputed hordes of monkeys in the western direction ; and in the northern direction the righteous Sugrīva sent millions of monkeys. Likewise countless monkeys were deputed in the eastern direction. Having thus despatched the monkeys in different directions, wise, intelligent Sugrīva advised Vāli's son Aṅgada – "For tracing out Sītā, you proceed to the south, O Aṅgada. As per my command, mighty and valorous monkey-chiefs like Jāmbavat, Hanumat, Mainda, Dvivida and Nīla will follow you. All of you should start without delay, and trace out Sītā the best of the ladies—where and how does she live? And what is more, how does she conduct herself? Who has wrested her away? O my boy! Please get definite information on these points and return soon." 74-86ᵃ

इत्युक्तः कपिराजेन पितृव्येण महात्मना ॥८६॥

अङ्गदस्तूर्णमुत्थाय तस्याज्ञां शिरसा दधे।
इत्युक्ते दूरतः स्थाप्य वानरानश्च जाम्बवान् ॥८७॥

रामं च लक्ष्मणं चैव सुग्रीवं मारुतात्मजम्।
एकतः स्थाप्य तानाह नीतिमान्नीतिमद्वचः ॥८८॥

Thus advised by his uncle, the high-souled overlord of monkeys, Aṅgada suddenly rose up and accepted his command with all humility. As per the order of Sugrīva, the righteous Jāmbavat, stationed all the monkeys at a distance. Then in an assembly of Śrī Rāma, Lakṣmaṇa, Sugrīva, and Hanumat (the son of the wind-god) Jāmbavat addressed them the following words emphasizing the course of action to be followed. 86ᵇ-88

श्रूयतां वचनं मेऽद्य सीतान्वेषणकर्मणि।
श्रुत्वा च तद्गृहाण त्वं रोचते यन्नृपात्मज ॥८९॥

रावणेन जनस्थानान्नीयमाना तपस्विनी।
जटायुषा तु सा दृष्ट्वा शक्त्या युद्धं प्रकुर्वता ॥९०॥

भूषणानि च दृष्टानि तया क्षिप्तानि तेन वै।
तान्यस्माभिः प्रदृष्टानि सुग्रीवायार्पितानि च ॥९१॥

जटायुवाक्याद्राजेन्द्र सत्यमित्यवधारय।
एतस्मात्कारणात्सीता नीता तेनैव रक्षसा ॥९२॥

रावणेन महाबाहो लङ्कायां वर्तते तु सा।
त्वां स्मरन्ती तु तत्रस्था त्वद्दुःखेन सुदुःखिता ॥९३॥

रक्षन्ती यत्नतो वृत्तं तत्रापि जनकात्मजा ।
त्वद्ध्यानेनैव स्वान् प्राणान्धारयन्ती शुभानना ॥९४॥

स्थिता प्रायेण ते देवी सीता दुःखपरायणा ।
हितमेव च ते राजन्नुदधेर्लङ्घने क्षमम् ॥९५॥

वायुपुत्रं हनूमन्तं त्वमत्रादेष्टुमर्हसि ।
त्वं चाप्यर्हसि सुग्रीव प्रेषितुं मारुतात्मजम् ॥९६॥

तमृते सागरं गन्तुं वानराणां न विद्यते ।
बलं कस्यापि वा वीर इति मे मनसि स्थितम् ॥९७॥

क्रियतां मद्वचः क्षिप्रं हितं पथ्यं च नः सदा ।

"O prince Śrī Rāma, herewith I offer you some suggestions which would be helpful for searching out Sītā. You may accept my suggestions if you so like. When Rāvaṇa abducted Sītā from Janasthāna, Jaṭāyu caught sight of the poor and helpless lady and fought with Rāvaṇa with all his might. In the meantime Sītā dropped her jewels which all of us including Jaṭāyu had noticed. We have handed over the jewels to Sugrīva, therefore, O mighty-armed prince, as per the statement of Jaṭāyu, you take it as a fact that the demon Rāvaṇa has abducted Sītā and has lodged her in the city of Laṅkā. Very much aggrieved in sympathy with your woe, Sītā, even though lodged in Laṅkā has her mind centred on you Even though living there (in the midst of demons and demonesses) the daughter of king Janaka maintains her chastity and dignity with care. The lady with lovely countenance plunged in excessive grief and sorrow continues to survive only because she is mentally absorbed in you. Therefore O prince, I am speaking something which is beneficial to you. It behoves you to command Hanumat, the son of wind-god for searching out Sītā. It is because he is the only monkey capable of leaping across the sea. It equally behoves you, O Sugrīva, to depute Hanumat on that assignment. There is none else among the monkeys who can leap across the sea. And O valiant Sugrīva, nobody else is as mighty as Hanumat. I have expressed my viewpoint on the matter. I would like that as per my plan things should be worked out immediately as it is proper and beneficial." 89-98ᵃ

उक्ते जाम्बवतैवं तु नीतिस्वल्पाक्षरान्विते ।।९८।।
वाक्ये वानरराजोऽसौ शीघ्रमुत्थाय चासनात् ।
वायुपुत्रसमीपं तु तं गत्वा वाक्यमब्रवीत् ।।९९।।

शृणु मद्वचनं वीर हनुमन्मारुतात्मज ।
अयमिक्ष्वाकुतिलको राजा रामः प्रतापवान् ।।१००।।

पितुरादेशमादाय भ्रातृभार्यासमन्वितः ।
प्रविष्टो दण्डकारण्यं साक्षाद्धर्मपरायणः ।।१०१।।

सर्वात्मा सर्वलोकेशो विष्णुर्मानुषरूपवान् ।
अस्य भार्या हृता तेन दुष्टेनापि दुरात्मना ।।१०२।।

तद्वियोगजदुःखार्तो विचिन्वंस्तां वने वने ।
त्वया दृष्टो नृपः पूर्वमयं वीरः प्रतापवान् ।।१०३।।
एतेन सह संगम्य समयं चापि कारितम् ।
अनेन निहतः शत्रुर्मम वालिर्महाबलः ।।१०४।।

When Jāmbavat had uttered these measured words emphasizing the course of action, Sugrīva the overlord of monkeys at once got up from his seat and approached Hanumat (the son of the wind-god) whom he addressed as follows :—"Please listen to my words, O valiant Hanumat, the son of the windgod. This valorous Śrī Rāma is the pre-eminent prince of the Ikṣvāku race. In carrying out the command of his father, the prince, righteousness incarnate, had come to the Daṇḍaka forest along with his brother and spouse. The Universal Self, the Lord of all the worlds, He is God Viṣṇu in human form. The evil-minded mischievous demon has abducted his wife. Overwhelmed with grief due to her separation, in course of searching her out from forest to forest, he has reached here. Already you have met this prince, a valiant hero. And you know, both of us have come to an understanding. It is he who has finished with Vālī—my enemy of great strength and might. 99-104ᵇ

अस्य प्रसादेन कपे राज्यं प्राप्तं मयाधुना ।
मया च तत्प्रतिज्ञातमस्य साहाय्यकर्मणि ॥१०५॥

तत्सत्यं कर्तुमिच्छामि त्वद्बलान्मारुतात्मज ।
उत्तीर्य सागरं वीर दृष्ट्वा सीतामनिन्दिताम् ॥१०६॥

भूयस्तर्तुं बलं नास्ति वानराणां त्वया विना ।
अतस्त्वमेव जानासि स्वामिकार्यं महामते ॥१०७॥

बलवान्नीतिमांश्चैव दक्षस्त्वं दौत्यकर्मणि ।
तेनैवमुक्तो हनुमान् सुग्रीवेण महात्मना ॥१०८॥

स्वामिनोऽर्थं न किं कुर्यामीदृशं किं नु भाषसे ।
इत्युक्तो वायुपुत्रेण रामस्तं पुरतः स्थितम् ॥१०९॥

प्राह वाक्यं महाबाहुर्वाष्पसम्पूर्णलोचनः ।
सीतां स्मृत्वा सुदुःखार्तः कालयुक्तममित्रजित् ॥११०॥

त्वयि भारं समारोप्य समुद्रतरणादिकम् ।
सुग्रीवः स्थाप्यते ह्यत्र मया सार्धं महामते ॥१११॥

हनूमंस्तत्र गच्छ त्वं मत्प्रीत्यै कृतनिश्चयः ।
ज्ञातीनां च तथा प्रीत्यै सुग्रीवस्य विशेषतः ॥११२॥

प्रायेण रक्षसा नीता भार्या मे जनकात्मजा ।
तत्र गच्छ महावीर यत्र सीता व्यवस्थिता ॥११३॥

यदि पृच्छति सादृश्यं मदाकारमशेषतः ।
अतो निरीक्ष्य मां भूयो लक्ष्मणं च ममानुजम् ॥११४॥

ज्ञात्वा सर्वाङ्गगं लक्ष्म सकलं चावयोरिह ।
नान्यथा विश्वसेत्सीता इति मे मनसि स्थितम् ॥११५॥

Through his grace I have regained the kingdom and I have promised to help him in his undertaking. O valiant hero, the son of the wind-god, only by virtue of your strength I would like to fulfil my promise. No other monkey but you have got the strength to cross over the ocean. Only you can go there, trace out Sītā of unblemished conduct and leaping across the ocean you can come back. O high-

minded monkey, you are fully competent to execute the work of my lord as endowed with a sense of propriety and decorum. You are strong and mighty and you are quite experienced in the duty of an emissary."

Thus addressed by the high-souled Sugrīva, Hanumat said, "What do you talk? Do I hesitate to carry out the undertaking of Lord Śrī Rāma?" The mighty-armed Śrī Rāma who had vanquished a lot of his foes was encouraged with this prompt reply of Hanumat. Even though deeply aggrieved in remembering Sītā, with tears streaming forth from his eyes he gave this timely advice to the monkey seated before him—"I have entrusted to you the burden of all this work like leaping across the ocean etc, O high-minded monkey; Sugrīva keeps on waiting with me. For my pleasure and the pleasure of all these monkeys—your friends and relatives and specially for Sugrīva, with strong determination you please proceed to Laṅkā. O valiant hero, me seems, the demon Rāvaṇa has abducted Sītā. You go to the particular place where Sītā is lodged. It may be, Sītā would like to enquire in detail about our physical shape and other bodily features. In order to give her a fitting reply, you please take note of all the distinctive marks on the person of myself and my brother Lakṣmaṇa. Otherwise Sītā would not confide in you. This is my considered opinion on the matter." 105-115

इत्युक्तो रामदेवेन प्रभञ्जनसुतो बली ।
उत्थाय तत्पुरः स्थित्वा कृताञ्जलिरुवाच तम् ॥११६॥

जानामि लक्षणं सर्वं युवयोस्तु विशेषतः ।
गच्छामि कपिभिः सार्धं त्वं शोकं मां कुरुष्व वै ॥११७॥

अन्यच्च देह्यभिज्ञानं विश्वासो येन मे भवेत् ।
सीतायास्तव देव्यास्तु राजन् राजीवलोचन ॥११८॥

Thus advised by Lord Śrī Rāma, valiant Hanumat (the son of the wind-god) rose up and standing before him with his hands folded he submitted—"I am well conversant with all the distinctive marks on the person of both of you. Along with the monkeys I am starting on my mission, away with grief, O lotus-eyed prince. Further I would pray, please hand over some token of recognition to me so that your spouse Sitā would take me to her confidence." 116-118

इत्युक्तो वायुपुत्रेण रामः कमललोचनः ।
अङ्गुलीयकमुन्मुच्य दत्तवान् रामचिह्नितम् ॥११९॥

तद्गृहीत्वा तदा सोऽपि हनूमान्मारुतात्मजः ।
रामं प्रदक्षिणीकृत्य लक्ष्मणं च कपीश्वरम् ॥१२०॥

नत्वा ततो जगामाशु हनूमानञ्जनीसुतः ।
सुग्रीवोऽपि च ताञ्छ्रुत्वा वानरान् गन्तुमुद्यतान् ॥१२१॥

आज्ञेयानाज्ञापयति वानरान् बलदर्पितान् ।
शृण्वन्तु वानराः सर्वे शासनं मम भाषितम् ॥१२२॥

विलम्बनं न कर्तव्यं युष्माभिः पर्वतादिषु ।
द्रुतं गत्वा तु तां वीक्ष्य आगन्तव्यमनिन्दिताम् ॥१२३॥

रामपत्नीं महाभागां स्थास्येऽहं रामसंनिधौ ।
कर्तनं वा करिष्यामि अन्यथा कर्णनासयोः ॥१२४॥

Thus implored by Hanumat, lotus-eyed Śrī Rāma handed over to him the ring which he took off (from his finger) and which had the name Śrī Rāma inscribed on it. Having accepted the ring Hanumat, the son of the wind-god circumambulated Śrī Rāma, Lakṣmaṇa and Sugrīva, the overlord of monkeys. Then after paying obeisance to each of them, Hanumat, the son of Añjanī soon left the place. Aware of the fact that his attendants—the valiant monkeys were all ready to start, Sugrīva commanded them in the following words—

"O ye monkeys, listen to my command. You should not tarry long in the mountains. Sitā, the spouse of Śrī Rāma is the illustrious lady of unblemished conduct. Start immediately and come back after the success of your mission. With Śrī Rāma I keep on waiting here for your return. In case you transgress my command, I would lop off your nose and ears." 119-124

एवं तान् प्रेषयित्वा तु आज्ञापूर्वं कपीश्वरः ।
अथ ते वानरा याताः पश्चिमादिषु दिक्षु वै ॥१२५॥

ते सानुषु समस्तेषु गिरीणामपि मूर्धसु ।
नदीतीरेषु सर्वेषु मुनीनामाश्रमेषु च ॥१२६॥

कन्दरेषु च सर्वेषु वनेषूपवनेषु च ।
वृक्षेषु वृक्षगुल्मेषु गुहासु च शिलासु च ॥१२७॥

सह्यपर्वतपार्श्वेषु विन्ध्यसागरपार्श्वयोः ।
हिमवत्यपि शैले च तथा किम्पुरुषादिषु ॥१२८॥

मनुदेशेषु सर्वेषु सप्तपातालकेषु च ।
मध्यदेशेषु सर्वेषु कश्मीरेषु महाबलाः ॥१२९॥

पूर्वदेशेषु सर्वेषु कामरूपेषु कोशले ।
तीर्थस्थानेषु सर्वेषु सप्तकोङ्कणकेषु च ॥१३०॥

यत्र तत्रैव ते सीतामदृष्ट्वा पुनरागताः ।
आगत्य ते नमस्कृत्य रामलक्ष्मणपादयोः ॥१३१॥

सुग्रीवं च विशेषेण नास्माभिः कमलेक्षणा ।
दृष्टा सीता महाभागेत्युक्त्वा तांस्तत्र तस्थिरे ॥१३२॥

With this command of Sugrīva, (the overlord of monkeys) all those monkeys set off in the western direction. The peaks and the table lands of the mountains, river banks and all the hermitages: everywhere they searched for Sītā. They searched for her in the mountain-caves and fastnesses, in forests and parks, among rocks, trees and bushes. The monkeys scanned the neighbourhood of the mountain-range called Sahya, the vicinity of the Vindhya range and the ocean. The mighty and valorous monkeys continued their search in the land of Kimpurṣas on the Himālayas, in human habitations, in seven nether regions, in middle regions and in Kāśmīra too. In all the countries of the eastern region like Kāmarūpa and Kośala, in all the seven regions of the Koṅkaṇa and in all the holy places the search for Sītā continued unabated but without getting any trace of Sītā, all of these monkeys returned. After paying obeisance to Śrī Rāma, Lakṣmaṇa and specially to Sugrīva they reported, 'There is no trace of the illustrious lotus-eyed lady Sītā." With these words, they remained there standing. 125-132

ततस्तं दुःखितं प्राह रामदेवं कपीश्वरः ।
सीता दक्षिणदिग्भागे स्थिता द्रष्टुं वने नृप ॥१३३॥

शक्या वानरसिंहेन वायुपुत्रेण धीमता ।
दृष्ट्वा सीतामिहायाति हनूमान्नात्र संशयः ॥१३४॥

स्थिरो भव महाबाहो राम सत्यमिदं वचः ।
लक्ष्मणोऽप्याह शकुनं तत्र वाक्यमिदं तदा ॥१३५॥

सर्वथा दृष्टसीतस्तु हनुमानागमिष्यति ।
इत्याश्वास्य स्थितौ तत्र रामं सुग्रीवलक्ष्मणौ ॥१३६॥

Then Sugrīva, the overlord of monkeys said to the grief-stricken lord Śrī Rāma—"O prince, Sītā is lodged in some forest in the south. Only the intelligent Hanumat, (the son of the wind-god) the most powerful among the monkeys (lit. the lion among monkeys) is capable of tracing her out. I am quite sure, he would trace out Sītā and be back to this place. O mighty-armed Śrī Rāma, rest assured, this is the fact." In the meantime Lakṣmaṇa noticed some auspicious omens, and joined with Sugrīva: "Hanumat has definitely met Sītā and he will be back." Having thus consoled Śrī Rāma, Sugrīva and Lakṣmaṇa remained by his side. 133-136

अथाङ्गदं पुरस्कृत्य ये गता वानरोत्तमाः ।
यत्नादन्वेषणार्थाय रामपत्नीं यशस्विनीम् ॥१३७॥

अदृष्ट्वा श्रममापन्नाः कृच्छ्रभूतास्तदा वने ।
भक्षणेन विहीनास्ते क्षुधया च प्रपीडिताः ॥१३८॥

भ्रमद्भिर्गहनेऽरण्ये क्वापि दृष्टा च सुप्रभा ।
गुहानिवासिनी सिद्धा ऋषिपत्नी ह्यनिन्दिता ॥१३९॥

सा च तानागतान्दृष्ट्वा स्वाश्रमं प्रति वानरान् ।
आगताः कस्य यूयं तु कुतः किं नु प्रयोजनम् ॥१४०॥

Under the leadership of Aṅgada, the valiant monkeys sincerely searched for the illustrious spouse of Śrī Rāma, but they failed to get any clue. In the woods tired and exhausted they were very much troubled. Without any food tormented with hunger while wandering about in the forest they came across an ascetic woman. Possessed of grace and charm, the ascetic woman of unblemished conduct who had attained perfection through penance used to reside in a cave. Noticing the monkeys proceeding to her hermitage, she enquired of them: Who has deputed you ? Where from do you come ? And what makes you come here ?" 137-140

इत्युक्ते जाम्बवानाह तां सिद्धां सुमहामतिः ।
सुग्रीवस्य वयं भृत्या आगता ह्यत्र शोभने ॥१४१॥

रामभार्यार्थमनघे सीतन्वेषणकर्मणि ।
कांदिग्भूता निराहारा अदृष्ट्वा जनकात्मजाम् ॥१४२॥

Thus questioned Jāmbavat, very wise and intelligent, replied to the ascetic woman who had attained perfection through penance—"We are all attendants of Sugrīva, O blessed woman; and in course of searching out Sitā, the spouse of Śrī Rāma, we have come here. We have been very much frightened and perplexed, not knowing where to go. O sinless woman: desperate in our failure to find out Sītā, the daughter of the king Janaka we have been going without food so long." 141-142

इत्युक्तेजाम्बवत्यत्र पुनस्तानाह सा शुभा ।
जानामि रामं सीतां च लक्ष्मणं च कपीश्वरम् ॥१४३॥

भुञ्जीध्वमत्र मे दत्तमाहारं च कपीश्वराः ।
रामकार्यगतास्त्वत्र यूयं रामसमा मम ॥१४४॥

इत्युक्त्वा चामृतं तेषां योगाद्दत्वा तपस्विनी ।
भोजयित्वा यथाकामं भूयस्तानाह तापसी ॥१४५॥

सीतास्थानं तु जानाति सम्पातिर्नाम पक्षिराट् ।
ह्यास्थितो वै वने सोऽपि महेन्द्रे पर्वते द्विजः ॥१४६॥

मार्गेणानेन हरयस्तत्र यूयं गमिष्यथ ।
स वक्ति सीतां सम्पातिर्दूरदर्शी तु यः खगः ॥१४७॥

तेनादिष्टं तु पन्थानं पुनरासाद्य गच्छथ ।
अवश्यं जानकीं सीतां द्रक्ष्यते पवनात्मजः ॥१४८॥

Thus replied by Jāmbavat, the blessed ascetic woman said—"I am acquainted with all of them—Śrī Rāma, Sītā, Lakṣmaṇa and Sugrīva, the overlord of monkeys. O valiant monkeys! now please partake of the food I offer to you. In the interest of Śrī Rāma all of you have come here and naturally like Śrī Rāma you are dear to me." Having said thus, with the nectar procured through her yogic power and with many different types of food as they desired, the ascetic woman treated them and said—

"Sampāti, the king of winged creatures, knows the place where Sītā, is lodged. The bird lives here in this forest on the summit of the Mahendra mountain. O monkeys, go by this way and you will easily reach him. Sampāti gifted as he is with an inordinately long vision, will tell you the whereabouts of Sītā and as directed by him, you will proceed ahead. I am sure, Hanumat, the son of the wind-god will trace her out." 143-148

तयैवमुक्ताः कपयः परां प्रीतिमुपागताः ।
हृष्टास्तेजनमापन्नास्तां प्रणम्य प्रतस्थिरे ॥१४९॥

महेन्द्राद्रि गता वीरा वानरास्तद्दिदृक्षया ।
तत्र सम्पातिमासीनं दृष्टवन्तः कपीश्वराः ॥१५०॥

तानुवाचाथ सम्पातिर्वानरानागतान्द्विजः ।
के यूयमिति सम्प्राप्ताः कस्य वा ब्रूत मा चिरम् ॥१५१॥

Encouraged with these words of the ascetic woman, the monkeys greatly rejoiced; they paid their obeisance to her and departed thence. With a view to meeting Sampāti they started for the Mahendra mountain and the monkey-chiefs found him seated there. Noticing the monkeys approaching him, the bird Sampāti said: "First answer my questions—who are you ? Who has deputed you ?" 149-151

इत्युक्ते वानरा ऊचुर्यथावृत्तमनुक्रमात् ।
रामदूता वयं सर्वे सीतान्वेषणकर्मणि ॥१५२॥

प्रेषिताः कपिराजेन सुग्रीवेण महात्मना ।
त्वां द्रष्टुमिह सम्प्राप्ताः सिद्धाया वचनाद्द्विज ॥१५३॥

सीतास्थानं महाभाग त्वं नो वद महामते ।
इत्युक्तो वानरैः श्येनो वीक्षांचक्रे सुदक्षिणाम् ॥१५४॥

सीतां दृष्ट्वा स लङ्कायामशोकाख्ये महावने ।
स्थितेति कथितं तेन जटायुस्तु मृतस्तव ॥१५५॥

भ्रातेति चोचुः स स्नात्वा दत्त्वा तस्योदकाञ्जलिम् ।
योगमास्थाय स्वं देहं विससर्ज महामतिः ॥१५६॥

Thus questioned by Sampāti, the hosts of monkeys gave him an account of the course of events:—"O king of winged creatures, we are all emissaries of Śrī Rāma. The high-souled Sugrīva, the overlord of monkeys has deputed us to search out Sītā. On the advice of an ascetic woman, sanctified through her penance we have come here to pay you a visit. O illustrious bird, O high-souled vulture! it behoves you to tell us the place where Sītā is lodged" Thus implored by the monkeys, the vulture directed his attention to the extreme south and through his intuitive vision he could behold Sītā. Then he announced—"Sītā is languishing in the great Aśoka grove in Laṅkā. At this the monkeys added—"(In his attempt to rescue Sītā) your brother Jaṭāyu too has sacrificed his life." Informed of it, the high-souled Sampāti took a dip, he offered handful of water in honour of (his deceased brother) Jaṭāyu and through his yogic powers he gave up his mortal frame. 152-156

ततस्तं वानरा दग्ध्वा दत्त्वा तस्योदकाञ्जलिम् ।
गत्वा महेन्द्रशृङ्गं ते तमारुह्य क्षणं स्थिताः ॥१५७॥

सागरं वीक्ष्य ते सर्वे परस्परमथाब्रुवन् ।
रावणेनैव भार्या सा नीता रामस्य निश्चितम् ॥१५८॥

सम्पातिवचनादद्य संज्ञातं सकलं हि तत्।
वानराणां तु कश्चात्र उत्तीर्य लवणोदधिम् ॥१५९॥

लङ्कां प्रविष्य दृष्ट्वा तां रामपत्नीं यशस्विनीम्।
पुनश्चोदधितरणे शक्ति ब्रूत हि शोभनाः ॥१६०॥

Then the monkeys cremated Sampāti and offered handful of water in honour of his departed soul. Afterwards they climbed up the Mahendra mountain where they waited for a while. From the summit of the mountain they had a clear view of the ocean, when they conversed among themselves — "It is definite that it is Rāvaṇa who has abducted the spouse of Śrī Rāma. Now everything is clear from the statement of Sampāti. O illustrious monkeys; who is there among us capable of leaping across the ocean and tracing out the illustrious spouse of Śrī Rāma in Laṅkā? And, at the same-time he should have the strength and power to leap back the ocean to this side." 157-160

इत्युक्तो जाम्बवान्प्राह सर्वे शक्तास्तु वानराः।
सागरोत्तरणे किंतु कार्यमन्यस्य सम्भवेत् ॥१६१॥

तत्र दक्षोऽयमेवात्र हनूमानिति मे मतिः।
कालक्षेपो न कर्तव्यो मासार्धमधिकं गतम् ॥१६२॥

यद्यदृष्ट्वा तु गच्छामो वैदेहीं वानरर्षभाः।
कर्णनासादि नः स्वाङ्गं निकृन्तति कपीश्वरः ॥१६३॥

तस्मात् प्रार्थ्यः स चास्माभिर्वायुपुत्रस्तु मे मतिः।

Listening to this conversation of the monkeys, Jāmbavat said, "All the monkeys have strength and power to leap across the ocean, but only a particular monkey would be able to execute the work. To my mind it appears, it is only Hanumat who is competent for the task. So let us not delay any more; (from the date of return fixed by Sugrīva) a fortnight more has passed. O lordly monkeys, Sugrīva, the overlord of monkeys is sure to lop off our nose and ears in case we return without tracing out Sitā. Therefore in my opinion let us all request Hanumat (the son of wind-god) to execute this work." 161-164$^{a}$

इत्युक्तास्ते तथेत्यूचुर्वानरा वृद्धवानरम् ॥१६४॥
ततस्ते प्रार्थयामासुर्वानराः पवनात्मजन् ।
हनूमन्तं महाप्राज्ञं दक्षं कार्येषु चाधिकम् ॥१६५॥

गच्छ त्वं रामभृत्यस्त्वं रावणस्य भयाय च ।
रक्षस्व वानरकुलमस्माकमञ्जनीसुत ।
इत्युक्तस्तांस्तथेत्याह वानरान् पवनात्मजः ॥१६६॥

Thus suggested, all the monkeys assented to the old and intelligent Jāmbavat. Then all those monkeys requested Hanumat (the son of wind-god) who was very wise and quite competent to execute the work—"You are the servant of Śrī Rāma, O son of Añjanī! You can create terror in the mind of Rāvaṇa so you please proceed to Laṅkā and save the race of monkeys from extinction. Thus appealed by the monkeys, Hanumat, (the son of wind-god) replied—"Let it be so." 164b-166

रामप्रयुक्तश्च पुनः स्वभर्तृणा
पुनर्महेन्द्रे कपिभिश्च नोदितः ।
गन्तुं प्रचक्रे मतिमञ्जनीसुतः
समुद्रमुत्तीर्य निशाचरालयम् ॥१६७॥

First it was Śrī Rāma who urged Hanumat to search out Sītā, then there was the command of his master Sugrīva, and finally on the Mahendra mountain the monkeys impelled him. Therefore, Añjanī's son Hanumat took the decision of leaping across the ocean and reaching Laṅkā, the abode of demons. 167

इति श्रीनरसिंहपुराणे रामप्रादुर्भावे
पञ्चाशोऽध्यायः ॥५०॥

## एकपञ्चाशोऽध्याय:

## CHAPTER LI

### मार्कण्डेय उवाच

स तु रावणनीतायाः सीतायाः परिमार्गणम् ।
इयेष पदमन्वेष्टुं चारणाचरिते पथि ॥१॥

अञ्जलिं प्राङ्मुखं कृत्वा सगणायात्मयोनये ।
मनसाऽऽवन्द्य रामं च लक्ष्मणं च महारथम् ॥२॥

सागरं सरितश्चैव प्रणम्य शिरसा कपिः ।
ज्ञातींश्चैव परिष्वज्य कृत्वा चैव प्रदक्षिणाम् ॥३॥

अरिष्टं गच्छ पन्थानं पुण्यवायुनिषेवितम् ।
पुनरागमनायेति वानरैरभिपूजितः ॥४॥

अञ्जसा स्वं तथा वीर्यमाविवेशाथ वीर्यवान् ।
मार्गमालोकयन् दूरादूर्ध्वं प्रणिहितेक्षणः ॥५॥

सम्पूर्णमिव चात्मानं भावयित्वा महाबलः ।
उत्पपात गिरेः शृङ्गान्निष्पीड्य गिरिमम्बरम् ॥६॥

With a view to searching out Sītā and locating the place where she is lodged, Hanumat wished to course through the heavens (the path of the cāraṇas or celestial bards). Facing the east, with his hands folded mentally he paid his obeisance to the self-born Brahmā along with other divinities. Further he paid his mental obeisance to Śrī Rāma and Lakṣmaṇa, the great warrior. Likewise the monkey bowed down to the ocean and the rivers. And having embraced his friends and relatives he circumambulated them. Then all the monkeys present there blessed him in these words—'May you proceed in the region of the air unhurt and unimpeded. And let us meet you again.' With these words the monkeys paid

their homage to Hanumat. Then the valiant Hanumat all on a sudden came to be possessed of his innate strength and valour. Afterwards from a distance in course of finding out the route attentively he looked above. Hanumat of great strength and prowess could feel that he was endowed with all the divine faculties (like aṇimā, laghimā etc.). Then he took a leap into the air from the peak of the mountain Mahendra hard-pressed by him. 1-6

पितुर्मार्गेण यातस्य वायुपुत्रस्य धीमतः ।
रामकार्यपरस्यास्य सागरेण प्रचोदितः ॥७॥

विश्रामार्थं समुत्तस्थौ मैनाको लवणोदधेः ।
तं निरीक्ष्य निपीड्याथ रयात्सम्भाष्य सादरम् ॥८॥

उत्पतंश्च वने वीरः सिंहिकास्यं महाकपिः ।
आस्यप्रान्तं प्रविश्याथ वेगेनान्तर्विनिस्सृतः ॥९॥

निस्सृत्य गतवाञ्शीघ्रं वायुपुत्रः प्रतापवान् ।
लङ्घयित्वा तु तं देशं सागरं पवनात्मजः ॥१०॥

त्रिकूटशिखरे रम्ये वृक्षाग्रे निपपात ह ।
तस्मिन् स पर्वतश्रेष्ठे दिनं नीत्वा दिनक्षये ॥११॥

संध्यामुपास्य हनुमान् रात्रौ लङ्कां शनैर्निशि ।
लङ्काभिधां विनिर्जित्य देवतां प्रविवेश ह ॥१२॥

लङ्कामनेकरत्नाढ्यां बह्वाश्चर्यसमन्विताम् ।

While wise and intelligent Hanumat (the son of the wind-god) bent on fulfilling or executing the mission of Śrī Rāma, proceeded through the air (the path of his father, the wind-god), and further when the presiding deity of the ocean urged him for the purpose, for giving rest to the monkey-chief, there appeared the mountain Maināka from the ocean. On his meeting the Maināka mountain Hanumat embraced him and out of great esteem and regard exchanged pleasing and sweet words with him. Then the valiant monkey-chief hastily took a leap into the sky and sped on. In course of his journey Hanumat had his encounter with the demoness Siṃhikā in the waters ; the monkey chief entered into her mouth and came out of it forthwith. Released from the clutches of Siṃhikā the gallant Hanumat (the son of the wind-god) soon crossed over the ocean and perched on a tree standing on the summit of the beautiful mount Trikūṭa. There in the glorious mount Trikūṭa Hanumat spent the whole day; at the end of the day he offered his evening-prayers, and at night slowly he proceeded to Laṅkā. After subduing 'Laṅkā'- the presiding deity of the city whom he met on his way, Hanumat entered the city abounding in countless jewels and distinguished by many wonderful objects. 7-13ᵃ

राक्षसेषु प्रसुप्तेषु नीतिमान् पवनात्मजः ॥१३॥
रावणस्य ततो वेश्म प्रविवेशाथ ऋद्धिमत् ।
शयानं रावणं दृष्ट्वा तल्पे महति वानरः ॥१४॥

नासापुटैर्घोरकारैर्विशद्भिर्वायुमोचकैः ।
तथैव दशभिर्वक्त्रैर्दंष्ट्रोपेतैस्तु संयुतम् ॥१५॥

स्त्रीसहस्रैस्तु दृष्ट्वा तं नानाभरणभूषितम् ।
तस्मिन् सीतामदृष्ट्वा तु रावणस्य गृहे शुभे ॥१६॥

तथा शयानं स्वगृहे राक्षसानां च नायकम् ।
दुःखितो वायुपुत्रस्तु सम्पातेर्वचनं स्मरन् ॥१७॥

अशोकवनिकां प्राप्तो नानापुष्पसमन्विताम् ।
जुष्टां मलयजातेन चन्दनेन सुगन्धिना ॥१८॥

When the demons were all asleep, Hanumat well-conversant with the policy and expedients entered the splendorous gynaeceum of Rāvaṇa and found him sleeping on a magnificent couch. Endowed with ten heads and ugly cadavorous teeth Rāvaṇa used to snore vigorously with his fierce-looking nostrils ; and hosts of women lay with the demon bedecked with different jewels and ornaments. Hanumat (the son of the wind-god) was disappointed not to find Sitā in the lovely gynaeceum where Rāvaṇa, the lord of demons was asleep;

but suddenly he could recollect Sampāti's advice and at once hastened to the Aśoka grove. With different varieties of flowers the grove looked beautiful: and the breeze from the Malaya mountain with its forest of sandal trees made the grove fragrant. $13^{b}$-18

प्रविश्य शिंशपावृक्षमाश्रितां जनकात्मजाम् ।
रामपत्नी समद्राक्षीद् राक्षसीभिः सुरक्षिताम् ॥१९॥

अशोकवृक्षमारुह्य पुष्पितं मधुपल्लवम् ।
आसांचक्रे हरिस्तत्र सेयं सीतेति संस्मरन् ॥२०॥

सीतां निरीक्ष्य वृक्षाग्रे यावदास्तेऽनिलात्मजः ।
स्त्रीभिः परिवृतस्तत्र रावणस्तावदागतः ॥२१॥

आगत्य सीतां प्राहाथ प्रिये मां भज कामुकम् ।
भूषिता भव वैदेहि त्यज रामागतं मनः ॥२२॥

इत्येवं भाषमाणं तमन्तर्धाय तृणं ततः ।
प्राह वाक्यं शनैः सीता कम्पमानाथ रावणम् ॥२३॥

गच्छ रावण दुष्ट त्वं परदारपरायण ।
अचिराद्रामबाणास्ते पिवन्तु रुधिरं रणे ॥२४॥

On his entrance to the Aśoka grove Hanumat could notice Sītā (the daughter of Janaka and the spouse of Śrī Rāma) resting under the Aśoka tree with demonesses guarding her all around. The monkey climbed up the Aśoka tree laden with tender delicate leaves and flowers and perched himself there. After noticing a woman from his position he said to himself, "O here is that Sītā." When Hanumat (the son of the wind-god) seated on the top of the Aśoka tree, found her out, he could notice Rāvaṇa approaching her in the company of hundreds of women. He advanced towards Sītā and said— "O my dear, I am passionate; be pleased to accept me (as your lover); please put on all sorts of ornaments, O Sītā (daughter of the king of Videha), never bring to your mind the question of Śrī Rāma."

Sītā who shivered at these words of Rāvaṇa, placed a straw in between the demon and herself (in order to avoid direct contact with him) and gently replied—'Be off, O Rāvaṇa, you devil, a debauchee. Very soon the arrows of Śrī Rāma would drink your blood in the battle to be ensued shortly. 19-24

तथेत्युक्तो भर्त्सितश्च राक्षसीराह राक्षसः।
द्विमासाभ्यन्तरे चैनां वशीकुरुत मानुषीम ॥२५॥

यदि नैच्छति मां सीता ततः खादत मानुषीम् ।
इत्युक्त्वा गतवान् दुष्टो रावणः स्वं निकेतनम् ॥२६॥

ततो भयेन तां प्राहू राक्षस्यो जनकात्मजाम् ।
रावणं भज कल्याणि सवनं सुखिनो भव ॥२७॥

इत्युक्ता प्राह ताः सीता राघवोऽलघुविक्रमः ।
निहत्य रावणं युद्धे सगणं मां नयिष्यति ॥२८॥

नाहमन्यस्य भार्या स्यामृते रामं रघूत्तमम् ।
स ह्यागत्य दशग्रीवं हत्वा मां पालयिष्यति ॥२९॥

Thus replied and rebuffed, the demon commanded the demonesses : "By all means within a period of two months make her submit to my will. In case she does not condescend, devour her up." With these words the villain Rāvaṇa left for his gynaeceum. And afraid of Rāvaṇa, the demonesses began coaxing Sītā (the daughter of Janaka)—"Rāvaṇa is quite rich ; O blessed lady, accept him as your husband and be happy." Thus advised Sītā replied to them : "Śrī Rāma of great strength and might would very soon kill Rāvaṇa along with his followers and would rescue me. I would never accept the wifehood of anybody else except Śrī Rāma, the scion of the Raghu race. After his arrival here he would kill Rāvaṇa (the ten-headed demon) and protect me." 25-29

इत्याकर्ण्यं वचस्तस्या राक्षस्यो ददृशुर्भयम् ।
हन्यतां हन्यतामेषा भक्ष्यतां भक्ष्यतामियम् ॥३०॥

ततस्तास्त्रिजटा प्राह स्वप्नं दृष्टमनिन्दिता ।
शृणुध्वं दुष्टराक्षस्यो रावणस्य विनाशनः ॥३१॥

रक्षोभिः सह सर्वैस्तु रावणस्य मृतिप्रदः ।
लक्ष्मणेन सह भ्रात्रा रामस्य विजयप्रदः ॥३२॥

स्वप्नः शुभो मया दृष्टः सीतायाश्च पतिप्रदः ।
त्रिजटावाक्यमाकर्ण्य सीतापार्श्वं विसृज्य ताः ॥३३॥

राक्षस्यस्ता ययुः सर्वाः सीतामाहाञ्जनीसुतः ।
कीर्तयन् रामवृत्तान्तं सकलं पवनात्मजः ॥३४॥

तस्यां विश्वासमानीय दत्त्वा रामाङ्गुलीयकम् ।
सम्भाष्य लक्षणं सर्वं रामलक्ष्मणयोस्ततः ॥३५॥

महत्या सेनया युक्तः सुग्रीवः कपिनायकः ।
तेन सार्धमिहागत्य रामस्तव पतिः प्रभुः ॥३६॥

लक्ष्मणश्च महावीरो देवरस्ते शुभानने ।
रावणं सगणं हत्वा त्वामितोऽऽदाय गच्छति ॥३७॥

Having listened to this firm resolve, the demonesses threatened her in these words—'Finish with her, finish with her, devour her up, devour her up.' Among all these demonesses there was one called Trijaṭā of unblemished conduct. To the demonesses present there, she narrated a dream which she had seen. She said—'O demonesses, O devils! listen to the propitious dream which I have seen, the dream which forebodes death of Rāvaṇa: "Rāvaṇa with all the demons would meet his death; Śrī Rāma along with his brother Lakṣmaṇa will come out victorious and it will lead to Sītā's re-union with her consort." At these words of Trijaṭā all the demonesses deserted Sītā and fled away. In the meantime Hanumat, the son of Añjanī went to the presence of Sītā and narrated before her the entire story relating to Śrī Rāma (commencing from the birth of Śrī Rāma and ending with Hanumat's searching for Sītā). Thus having inspired

confidence in her, he handed over the ring (on which the name 'Śrī Rāma' was inscribed) of Śrī Rāma. Further having apprised her of all the distinctive marks of both Śrī Rāma and Lakṣmaṇa, the monkey-chief said—"O lady of lovely countenance, Sugrīva the overlord of monkeys, is the master of a huge and mighty army. In the company of Sugrīva and his mighty army there would arrive here your husband lord Śrī Rāma and his brother Lakṣmaṇa, the valiant hero. Rāvaṇa and his followers would be put to death : and with you released from the clutches of the demon, they would return." 30-37

इत्युक्ते सा तु विश्वस्ता वायुपुत्रमथाब्रवीत् ।
कथमत्रागतो वीर त्वमुत्तीर्य महोदधिम् ॥३८॥

इत्याकर्ण्य वचस्तस्याः पुनस्तामाह वानरः ।
गोष्पदवन्मयोत्तीर्णः समुद्रोऽयं वरानने ॥३९॥

जपतो रामरामेति सागरो गोष्पदायते ।
दुःखमग्नासि वैदेहि स्थिरा भव शुभानने ॥४०॥

क्षिप्रं पश्यहि रामं त्वं सत्यमेतद्ब्रवीमि ते ।
इत्याश्वास्य सतीं सीतां दुःखितां जनकात्मजाम् ॥४१॥

ततश्चूडामणि प्राप्य श्रुत्वा काकपराभवम् ।
नत्वा तां प्रस्थितो वीरो गन्तुं कृतमतिः कपिः ॥४२॥

Thus informed by Hanumat (the son of the wind-god), Sītā confided in him—'How could you leap across this vast ocean and come here ?'

In reply to this question of Sītā, the monkey said—"O lady of lovely countenance, to me this ocean appeared like a small puddle. Naturally I leaped over it so easily. For a person reciting the name of Śrī Rāma the ocean turns out to be a small puddle. I find, you are plunged in grief, O charming and gracious lady ! please take heart. I assure you, very soon you would meet Śrī Rāma."

The monkey-chief listened to the disaster brought upon the crow ; and intent to leave for Śrī Rāma he bowed down to her and departed with the crest-jewel received from her. 38-42

ततो विमृश्य तद्भङ्क्त्वा क्रीडावनमशेषतः ।
तोरणस्थो ननादोच्चै रामो जयति वीर्यवान् ॥४३॥

अनेकान् राक्षसान् हत्वा सेनाः सेनापतींश्च सः ।
तदा त्वक्षकुमारं तु हत्वा रावणसैनिकम् ॥४४॥

साश्वं ससारथिं हत्वा इन्द्रजित्तं गृहीतवान् ।
रावणस्य पुरः स्थित्वा रामं संकीर्त्य लक्ष्मणम् ॥४५॥

सुग्रीवं च महावीर्यं दग्ध्वा लङ्कामशेषतः ।
निर्भर्त्स्य रावणं दुष्टं पुनः सम्भाष्य जानकीम् ॥४६॥

भूयः सागरमुत्तीर्य ज्ञातीनासाद्य वीर्यवान् ।
सीतादर्शनमावेद्य हनूमांश्चैव पूजितः ॥४७॥

Then the monkey-chief thought over the matter and devastated the entire pleasure-grove of Rāvaṇa. Perched at the entrance of the grove, in a thunder-like voice the monkey shouted—"Victory for valiant Śrī Rāma." With the death of innumerable demons the army along with the commanders was completely rooted out by him. Prince Akṣa, the excellent fighter of Rāvaṇa was killed and his chariot with the horses was destroyed. Then Indrajit (the eldest son of Rāvaṇa.) took the monkey captive and led him to the presence of Rāvaṇa. There in his presence Hanumat threatened him with dire consequences and at the same time sang aloud the glories of Śrī Rāma, Lakṣmaṇa and the valiant Sugrīva. (With his tail wrapped up in rags and lighted up by the demons) he burnt down the entire city of Laṅkā. Then again having conversed with Sītā, the valiant Hanumat leaped over to the otherside of the ocean : his friends and relatives greeted him when he reported to them his meeting with Sītā. 43-47

वानरैः सार्धमागत्य हनुमान्मधुवनं महत् ।
निहत्य रक्षपालांस्तु पाययित्वा च तन्मधु ॥४८॥

सर्वं दधिमुखं पात्य हर्षितो हरिभिः सह ।
खमुत्पत्य च सम्प्राप्य रामलक्ष्मणपादयोः ॥४९॥

नत्वा तु हनुमांस्तत्र सुग्रीवं च विशेषतः ।
आदितः सर्वमावेद्य समुद्रतरणादिकम् ॥५०॥

कथयामास रामाय सीता दृष्टा मयेति वै ।
अशोकवनिकामध्ये सीता देवी सुदुःखिता ॥५१॥

राक्षसीभिः परिवृता त्वां स्मरन्ती च सर्वदा ।
अश्रुपूर्णमुखी दीना तव पत्नी वरानना ॥५२॥

शीलवृत्तसमायुक्ता तत्रापि जनकात्मजा ।
सर्वत्रान्वेषमाणेन मया दृष्टा पतिव्रता ॥५३॥

मया सम्भाषिता सीता विश्वस्ता रघुनन्दन ।
अलङ्कारश्च सुमणिस्तया ते प्रेषितः प्रभो ॥५४॥

Then in the company of hordes of monkeys Hanumat came to the extensive grove 'Madhuvana'. After exterminating the guards of the grove Hanumat partook of the honey of those trees; and on his advice monkeys too enjoyed the drink. The monkey named Dadhimukha (who prevented the monkeys from ransacking the Madhuvana) was dragged to the ground. Now along with all the monkeys, Hanumat extremely delighted rose up to the sky and came to Śrī Rāma and Lakṣmaṇa; having bowed down to both of them and specially having paid his obeisance to his master Sugrīva (who had been waiting in their company) Hanumat narrated the whole series of events from the beginning like leaping across the sea etc. After describing the course of events Hanumat submitted to Śrī Rāma—"I have met your spouse Sītā, the divine lady very much stricken with grief is languishing in the Aśoka grove. Surrounded on all sides by the female demons she constantly remembers you. Even

though she maintains the purity of her conduct, your spouse, the lady of lovely countenance with her eyes overflowing with tears leads a wretched life. After searching her out in every nook and corner (of the Aśoka grove), I could trace out Sītā (the daughter of king Janaka) the chaste and devout lady. I conversed with her; O Śrī Rāma (the scion of the Raghu race), she too confided in me. And O Lord, she has handed over her crest-jewel to me for presenting to you." 48-54

इत्युक्त्वा दत्तवांस्तस्मै चूडामणिमनुत्तमम् ।
इदं च वचनं तुभ्यं पत्न्या सम्प्रेषितं शृणु ॥५५॥

चित्रकूटे मदङ्के तु सुप्ते त्वयि महाव्रत ।
वायसाभिभवं राजंस्तत्किल स्मर्तुमर्हसि ॥५६॥

अल्पापराधे राजेन्द्र त्वया बलिभुजि प्रभो ।
यत्कृतं तन्न कर्तुं च शक्यं देवासुरैरपि ॥५७॥

ब्रह्मास्त्रं तु तदोत्सृष्टं रावणं किं न जेष्यसि ।
इत्येवमादि बहुशः :प्रोक्त्वा सीता रुरोद ह ।
एवं तु दुःखिता सीता तां मोक्तुं यत्नमाचर ॥५८॥

With these words the precious crest-jewel was handed over to Śrī Rāma. Then the monkey-chief continued—"This is the message which your wife has conveyed to you. O prince of firm resolve, please recollect the disaster brought upon the crow, when on the mount Citrakūṭa you rested in my lap. For the slight mistake of the crow you tock very serious action; even gods and demons would not go to that extent. Do you remember (the Brahmāstra) (the missile presided over by Brahmā) you hurled at the crow! Is the demon Rāvaṇa so invincible?"

Having recounted many such incidents, Sītā wept bitterly. Now for the release of poor Sītā it behoves you to put out all your strength. 55-58

इत्येवमुक्ते पवनात्मजेन
सीतावचस्तच्छुभभूषणं च।
श्रुत्वा च दृष्ट्वा च रुरोद रामः
कपिं समालिङ्ग्य शनैः प्रतस्थे ॥५९॥

When Hanumat had finished, the message of Sītā and the sight of the lovely ornament she sent, touched the heart of Śrī Rāma : with the monkey-chief in his clasp he continued to weep bitterly and slowly departed thence. 59

इति श्रीनरसिंहपुराणे रामप्रादुर्भावे
एकपञ्चाशोऽध्यायः ॥५१॥

## द्विपञ्चाशोऽध्यायः

## CHAPTER LII

### मार्कण्डेय उवाच

इति श्रुत्वा प्रियावार्तां वायुपुत्रेण कीर्तिताम् ।
रामो गत्वा समुद्रान्तं वानरैः सह विस्तृतैः ॥१॥

सागरस्य तटे रम्ये तालीवनविराजिते ।
सुग्रीवो जाम्बवांश्चाथ वानरैरतिहर्षितैः ॥२॥

संख्यातीतैर्वृतः श्रीमान्नक्षत्रैरिव चन्द्रमाः ।
अनुजेन च धीरेण वीक्ष्य तस्थौ सरित्पतिम् ॥३॥

रावणेनाथ लङ्कायां स सूक्तौ भर्त्सितोऽनुजः ।
विभीषणो महाबुद्धिः शास्त्रज्ञैर्मन्त्रिभिः सह ॥४॥

नरसिंहे महादेवे श्रीधरे भक्तवत्सले ।
एवं रामेऽचलां भक्तिमागत्य विनयात्तदा ॥५॥

कृताञ्जलिरुवाचेदं राममक्लिष्टकारिणम् ।
राम राम महाबाहो देवदेव जनार्दन ॥६॥

विभीषणोऽस्मि मां रक्ष अहं ते शरणं गतः ।
इत्युक्त्वा निपपाताथ प्राञ्जली रामपादयोः ॥७॥

विदितार्थोऽथ रामस्तु तमुत्थाप्य महामतिम् ।
समुद्रतोयैस्तं वीरमभिषिच्य विभीषणम् ॥८॥

लङ्काराज्यं तवैवेति प्रोक्तः सम्भाष्य तस्थिवान् ।

Having listened to the message of his beloved as reported by Hanumat (the son of the wind-god) Śrī Rāma in company of hosts of monkeys started for the sea-shore. Both Sugrīva

and Jāmbavat too reached the sea-shore which looked lovely with the forests of Tāli trees. Like the moon shining among the stars illustrious Śrī Rāma shone among the monkeys who very much rejoiced. In the company of his younger brother, wise and intelligent Lakṣmaṇa, Śri Rāma stood gazing at the limitless ocean. In the meantime in Laṅkā Rāvaṇa rebuked his younger brother Vibhīṣaṇa who gave him wholesome advice. Out of disgust the highly intelligent Vibhīṣaṇa deserted Rāvaṇa. Śrī Rāma the spouse of Lakṣmī, the highest divinity, the manifestation of Viṣṇu was dear to the devout. Vibhīṣaṇa had unswerving faith and devotion in this most eminent and glorious person. After due consultation with his ministers well-versed in statecraft, Vibhīṣaṇa approached Śrī Rāma, the hero of miraculous exploits. With his hands folded he submitted to him in these words—

"O mighty armed Śrī Rāma, please protect me, I take refuge in you O Janārdana, God of gods. I happen to be Vibhīṣaṇa (the youngest half-brother of Rāvaṇa)." Having uttered these words, with his hands folded he lay prostrate at the feet of Śrī Rāma. Śrī Rāma who was well aware of his intentions raised up Vibhīṣaṇa, the highly sagacious hero. With the waters of the ocean he got him consecrated as the king and said—"You would be the ruler of the kingdom of Laṅkā." Thus assured Vibhīṣaṇa conversed for a while with Śrī Rāma and remained with him. 1-9a

ततो विभीषणेनोक्तं त्वं विष्णुर्भुवनेश्वरः ॥९॥

अब्धिर्ददातु मार्गं ते देव तं याचयामहे ।
इत्युक्तो वानरैः सार्धं शिश्ये तत्र स राघवः ॥१०॥

सुप्ते रामे गतं तत्र त्रिरात्रममितद्युतो ।
ततः क्रुद्धो जगन्नाथो रामो राजीवलोचनः ॥११॥

संशोषणमपां कर्तुमस्त्रमाग्नेयमाददे ।
तदोत्थाय वचः प्राहः लक्ष्मणश्च रुषान्वितम् ॥१२॥

Addressing Śrī Rāma he said,—"O Lord, you are Viṣṇu, the Lord of the universe. O God, let us all try so that the ocean would allow you a passage; let us all pray to the ocean" Thus advised by Vibhiṣaṇa Śrī Rāma along with the monkeys lay down in the sea-shore. Three nights rolled by as Śrī Rāma of unbounded lustre lay by the sea-shore. (Though honoured and adored by Śrī Rāma, the ocean did not manifest his personal form). Naturally the lotus-eyed Śrī Rāma, the Lord of the universe was enraged against the Ocean and with a view to drying up his waters he was ready to hit the Ocean with missiles emitting flames of fire (Āgneyāstra – a missile presided over by Agni). At this Lakṣmaṇa at once rushed towards Śrī Rāma who had been provoked to anger and spoke to him as follows- $9^{b}$-12

क्रोधस्ते लयकर्ता हि एनं जहि महामते ।
भूतानां रक्षणार्थाय अवतारस्त्वया कृतः ॥१३॥

क्षन्तव्यं देवदेवेश इत्युक्त्वा धृतवान् शरम् ।
ततो रात्रित्रये याते क्रुद्धं राममवेक्ष्य सः ॥१४॥

आग्नेयास्त्राच्च संत्रस्तः सागरोऽभ्येत्य मूर्तिमान् ।
आह रामं महादेवं रक्ष मामपकारिणम् ॥१५॥

मार्गो दत्तो मया तेऽद्य कुशलः सेतुकर्मणि ।
नलश्च कथितो वीरस्तेन कारय राघव ॥१६॥

यावदिष्टं तु विस्तीर्णं सेतुबन्धनमुत्तमम् ।

"Your anger, O sagacious brother, would destroy the whole universe. So please restrain yourself. For the protection of the creatures of the world you have incarnated (here on the earth). Therefore O Lord, O God of gods, please forgive the Ocean." Having said so he caught hold of the bow.

Noticing Śrī Rāma very much enraged after the lapse of three nights and terrified at the missile emitting flames of fire (Āgneyāstra-the missile presided over by Agni) the Ocean appeared in person before Śrī Rāma, the highest divinity and submitted to him in the following words, "Please protect me: I am guilty, I have wronged you. Now I allow a passage to you. Nala, the valiant hero in your army is said to be expert in constructing bridges. Now, O Śrī Rāma (the scion of the Raghu race) you please direct him to construct an excellent bridge as long and extensive as you desire." 13-17$^{a}$

ततो नलमुखैरन्यैर्वानरैरमितौजसैः ॥१७॥
बन्धयित्वा महासेतुं तेन गत्वा स राघवः ।
सुवेलाख्यं गिरिं प्राप्तः स्थितोऽसौ वानरैर्वृतः ॥१८॥
हर्म्यस्थलस्थितं दुष्टं रावणं वीक्ष्य चाङ्गदः ।
रामादेशादथोत्प्लुत्य दूतकर्मसु तत्परः ॥१९॥
प्रादात्पादप्रहारं तु रोषाद्रावणमूर्धनि ।
विस्मितं तैः सुरगणैर्वीक्षितः सोऽतिवीर्यवान् ॥२०॥
साधयित्वा प्रतिज्ञां तां सुवेलं पुनरागतः ।
ततो वानरसेनाभिः संख्यातीताभिरच्युतः ॥२१॥
रुरोध रावणपुरीं लङ्कां तत्र प्रतापवान् ।
रामः समन्तादालोक्य प्राह लक्ष्मणमन्तिके ॥२२॥

Then under the leadership of Nala with help of other monkeys of immeasurable prowess Śrī Rāma (the scion of the Raghu race) got a long and extensive bridge constructed. Śrī Rāma proceeded on the bridge, went to the other side of the ocean and reached the 'Suvela' mountain where he took up his position in the company of a host of monkeys. From the top of the 'Suvela' mountain Aṅgada could notice the vicious Rāvaṇa seated on the terrace of his palace. As soon as he caught sight of Rāvaṇa, as per the command of Śrī Rāma Aṅgada, an expert emissary, sprang up all on a sudden; and seized with wrath he gave a kick at the head of Rāvaṇa. The hosts of divinities were surprised to look at the exploit of extremely valiant Aṅgada. Having fulfilled his promise (of kicking at the head of Rāvaṇa) Aṅgada returned to the 'Suvela' mountain. Then with the help of millions of divisions of (the army of) monkeys valiant lord Śrī Rāma seiged the city of Laṅkā all around. In the meantime Śrī

Rāma looked around and told Laksmaṇa whom he called to his presence—17b22

तीर्णोऽर्णवः कबलितेव कपीश्वरस्य
सेनाभटैर्झटिति राक्षसराजधानी ।
यत्पौरुषोचितमिहाङ्कुरितं मया तद्
दैवस्य वश्यमपरं धनुषोऽथ वास्य ॥२३॥

"We have crossed over the ocean, O my dear brother, the combatants of the army of Sugriva have laid seige to the canital of the demon. I woul say, now my physical prowess has put forth sprouts. And it is the Providence of (the twang of) this bow which would decide the future course of events." 23

लक्ष्मणः प्राह—कातरजनमनोऽवलम्बिना किं दैवेन ।
यावल्ललाटशिखरं भ्रुकुटिर्न याति
यावन्न कार्मुकशिखामधिरोहति ज्या ।
तावन्निशाचरपतेः पटिमानमेतु
त्रैलोक्यमूलविभुजेषु भुजेषु दर्पः ॥२४॥

Laksmaṇa replied-"O my brother, why do you think of providence which is the resort of the timid? As long as we have, not show our frowning face resulting in contraction stretching up to the tip of the forehead. so long as the string has not been entwined to the tip of the bow, the pride of arms of the demon king used to destrcy the three worlds would go on increasing.'s 24

तदा लक्ष्मणः रामस्य कर्णे लगित्वा पितृवधवैरस्मरणे अथ तद्भक्तिवीर्यपरीक्षणाय लक्षणविज्ञानायादिश्यतामङ्गदाय दूत्यम् । रामः साधु इति भणित्वा अङ्गदं सबहुमानमवलोक्य आदिशति ॥२५॥

अङ्गद !

पिता ते यद्वाली बलिनि दशकण्ठे कलितवा-
न्न शक्तास्तद्वक्तुं वयमपि मुदा तेन पुलकः ।
स एव त्वं व्यावर्त्तयसि तनुजत्वेन पितृतां
ततः किं वक्तव्यं तिलकयति सूक्ष्मार्थपदवीम् ॥२६॥

Then Lakṣmaṇa whispered to Śrī Rāma: "Aṅgada is well aware of the harm you have done to him by killing his father. Still you command him to go as your emissary; then only we can have a test of his devotion and valour; we will see how he conducts himself."

"That's nice", saying so Śrī Rāma reverentially looked at Aṅgada and gave the order: "O Aṅgada, I am thrilled to remember the extraordinary help that Vāli rendered for the cause of the mighty ten-headed demon; really it is difficult to express in words. You are the son of that Vāli, you have surpassed your father in your achievements. What more is there for me to say? You are the one worthy of being designated as 'putra'." 25-26

अङ्गदो मौलिमण्डलमिलत्करयुगलेन प्रणम्य यदाज्ञापयति देवः । अवधार्यताम् ॥२७॥

किं प्राकारविहारतोरणवतीं लङ्कामिहैवानये
किं वा सैन्यमहं द्रुतं रघुपते तत्रैव सम्पादये ।
अत्यल्पं कुलपर्वतैरविरलैर्बध्नामि वा सागरं
देवादेशय किं करोमि सकलं दोर्दण्डसाध्यं मम ॥२८॥

With folded hands touching his forehead Aṅgada paid his obeisance and said: "O my lord, I am ready to carry out your command. Be pleased to listen to me. Do you want me, O lord of the Raghu race, to carry over here the entire city of Laṅkā along with its surrounding walls, pleasure-gardens and gate-ways? Or would you like me to carry there (the city of Laṅkā) the host of your army? Or if you command, with the huge and gigantic principal mountains, I am ready to construct a dam over this small stretch of the ocean. O lord, command me, what shall I do? With the valour of my strong and mighty arms I can accomplish everything." 27-28

श्रीरामस्तद्वचनमात्रेणैव तद्भक्ति सामर्थ्यं चावेक्ष्य वदति ॥२९॥

अज्ञानादथवाधिपत्यरभसा वास्मत्परोक्षे हृता

सीतेयं प्रविमुच्यतामिति वचो गत्वा दशास्यं वद ।

नो चेल्लक्ष्मणभुक्तमार्गणगणच्छेदोच्छलच्छोणित-
च्छत्रच्छन्नदिगन्तमन्तकपुरीं पुत्रैर्वृतो यास्यसि ॥३०॥

अङ्गदः ॥३१॥ देव !

Aware of his strength and devotion from the very utterance of his words lord Śrī Rāma said, "Through sheer ignorance or through the pride of his suzereignty Rāvaṇa has secretly abducted Sītā. "Proceed to the ten-headed demon and tell him in these words: "Release Sītā otherwise pierced by countless arrows of Lakṣmaṇa, with the stream of blood pervading the quarters like an umbrella all stretched out, along with your progeny you would be sent to the abode of Death." 29-31

संधौ वा विग्रहे वापि मयि दूते दशाननौ।
अक्षता वाक्षता वापि क्षितिपीठे लुठिष्यति ॥३२॥

Angada said : "O lord, if I act as your emissary whether there is war or peace, the ten heads of Rāvaṇa would roll on the ground. In case he enters into a truce, he will fall prostrate at your feet, then his ten heads will touch the ground. Otherwise if he continues to fight, his heads cut off from his person will fall to the ground." 32

तदा श्रीरामचन्द्रेण प्रशस्य प्रहितोऽङ्गदः।
उक्तिप्रत्युक्तिचातुर्यैः पराजित्यागतो रिपुम् ॥३३॥

Then lord Śrī Rāma patted Angada and sent him as the emissary. "By force of his witty arguments and counter-arguments Angada defeated the enemy and came back. 33

राघवस्य बलं ज्ञात्वा चारैस्तदनुजस्य च।
वानराणां च भीतोऽपि निर्भीरिव दशाननः ॥३४॥

लङ्कापुरस्य रक्षार्थमादिदेश स राक्षसान्।
आविश्य सर्वतो दिक्षु पुत्रानाह दशाननः ॥३५॥

धूम्राक्षं धूम्रपानं च राक्षसा यात मे पुरीम्।
पाशैर्बध्नीत तौ मर्त्यौ त्वमिन्द्रान्तकवीर्यवान्।
कुम्भकर्णोऽपि मद्भ्राता तूर्यनादैः प्रबोधितः ॥३६॥

Through his spies Rāvaṇa, the ton-headed demon came to realise the strength and might of Śrī Rāma, Lakṣmaṇa (his younger brother) and the hosts of monkeys. Even though afraid of their might, he behaved as if he was secure and undaunted and commanded the demons to protect the city of Laṅkā. After commanding the demons to march in all different directions, Rāvaṇa (the ten-headed demon) asked his sons along with Dhūmrākṣa and Dhūmrapāna—"March on to my city, O demons, and bind the two brothers (mortals) with noose. In the meantime disturbed by the sound of the trumpets, my borther Kumbhakarṇa, the valiant destroyer of foes has woke up. 34-36

राक्षसाश्चैव संदिष्टा रावणेन महाबलाः ।
तस्याज्ञां शिरसाऽऽदाय युयुधुर्वानरैः सह ॥३७॥

युध्यमाना यथाशक्त्या कोटिसंख्यास्तु राक्षसाः ।
वानरैर्निधनं प्राप्ताः पुनरन्यान् यथाऽऽदिशत् ॥३८॥

पूर्वद्वारे दशग्रीवो राक्षसानमितौजसः ।
ते चापि युध्य हरिभिर्नीलाद्यैर्निधनं गताः ॥३९॥

अथ दक्षिणदिग्भागे रावणेन नियोजिताः ।
ते सर्वे वानरवरैर्दारितास्तु यमं गताः ॥४०॥

पश्चिमेऽङ्गदमुख्यैश्च वानरैरतिगर्वितैः ।
राक्षसाः पर्वताकाराः प्रापिता यमसादनम् ॥४१॥

तदुत्तरे तु दिग्भागे रावणेन निवेशिताः ।
पेतुस्ते राक्षसाः क्रूरा मैन्दाद्यैर्वानरैर्हताः ॥४२॥

ततो वानरसंघास्तु लङ्काप्राकारमुच्छ्रितम् ।
उत्प्लुत्याभ्यन्तरस्थांश्च राक्षसान् बलदर्पितान् ॥४३॥

हत्वा शीघ्रं पुनः प्राप्ताः स्वसेनामेव वानराः ।

Commanded by Rāvaṇa demons of great strength and prowess began fighting with the monkeys. In spite of fighting to the best of their might, millions and millions of demons lay slain by the monkeys. Other demons too of immeasurable prowess who were posted at the eastern gate to resist the invading army, were killed in course of their encounter with monkeys like Nīla and others. Likewise all the demons guarding the southern quarter, with their limbs split open by the monkey-chief met their end (went to the abode of Death). In the western quarter monkeys under the leadership of Aṅgada, very much conceited (because of their strength and might) put to death the demons as huge and gigantic as mountains. The ferocious demons posted by Rāvaṇa in the northern quarter struck by the monkeys like Mainda and others fell down dead to the ground. Then the hosts of monkeys leaped over the high and lofty protecting walls of Laṅkā and entered inside. Having exterminated all the demons, who, conceited with strength and might were lying in wait inside, the monkeys were soon united again with their army. 37-44$^{a}$

एवं हतेषु सर्वेषु राक्षसेषु दशाननः ॥४४॥

रोदमानासु तत्स्त्रीषु निर्गतः क्रोधमूर्च्छितः ।
द्वारे स पश्चिमे वीरो राक्षसैर्बहुभिर्वृतः ॥४५॥

क्वासौ रामेति च वदन् धनुष्पाणिः प्रतापवान् ।
रथस्थः शरवर्षं च विसृजन् वानरेषु सः ॥४६॥

ततस्तद्बाणछिन्नाङ्गा वानरा दुद्रुवुस्तदा ।
पलायमानांस्तान् दृष्ट्वा वानरान् राघवस्तदा ॥४७॥

कस्मात्तु वानरा भग्नाः किमेषां भयमागतम् ।
इति रामवचः श्रुत्वा प्राह वाक्यं विभीषणः ॥४८॥

शृणु राजन्महाबाहो रावणो निर्गतोऽधुना ।
तद्बाणछिन्ना हरयः पलायन्ते महामते ॥४९॥

With the death of all the demons, consorts of Rāvaṇa began to weep bitterly; and the mighty and valiant Rāvaṇa was very much infuriated. Surrounded by a large number of demons, with bow in his hand he marched to the western gate. "Where is that Śrī Rāma"—with these words the demon seated in his chariot heaped showers of arrows upon the monkeys. With their limbs chopped off by arrows let loose by Rāvaṇa, the monkeys fled away helter-skelter. Having noticed the monkeys fleeing away (in distress) Śrī Rāma enquired—"What makes the monkeys run away? Is there anything to be afraid of?" Having listened to these words of Śrī Rāma Vibhīṣaṇa replied—"O mighty-armed prince, now Rāvaṇa is out in the field; struck with his arrows O high-minded prince, the monkeys flee away in different directions." 44b-49

इत्युक्तो राघवस्तेन धनुरुद्यम्य रोषितः ।
ज्याघोषतलघोषाभ्यां पूरयामास खं दिशः ॥५०॥

युयुधे रावणेनाथ रामः कमललोचनः ।
सुग्रीवो जाम्बवांश्चैव हनूमानङ्गदस्तथा ॥५१॥

विभीषणो वानराश्च लक्ष्मणश्चापि वीर्यवान् ।
उपेत्य रावणीं सेनां वर्षन्तीं सर्वसायकान् ॥५२॥

हस्त्यश्वरथसंयुक्तां ते निजघ्नुर्महाबलाः ।
रामरावणयोर्युद्धमभूत् तत्रापि भीषणम् ॥५३॥

रावणेन विसृष्टानि शस्त्रास्त्राणि च यानि वै ।
तानि छित्त्वाथ शस्त्रैस्तु राघवश्च महाबलः ॥५४॥

शरेण सारथिं हत्वा दशभिश्च महाहयान् ।
रावणस्य धनुश्छित्त्वा भल्लेनैकेन राघवः ॥५५॥

मुकुटं पञ्चदशभिश्छित्त्वा तन्मस्तकं पुनः ।
सुवर्णपुङ्खैर्दशभिः शरैर्विव्याध वीर्यवान् ॥५६॥

तदा दशास्यो व्यथितो रामबाणैर्भृशं तदा ।
विवेश मन्त्रिभिर्नीतः स्वपुरीं देवमर्दकः ॥५७॥

Thus replied by Vibhīṣaṇa, sized with anger Śrī Rāma took up his bow. The sky and the quarters resounded with the sound produced from the string of his bow. Then the lotus-eyed Śrī Rāma entered into a straight fight with Rāvaṇa. Sugrīva, Jāmbavat, Hanumat, Aṅgada, Vibhīṣaṇa, valiant Lakṣmaṇa and the very mighty monkeys reached the spot and exterminated the four-fold army of Rāvaṇa consisting of horses, elephants and chariots just when it was engaged in showering heaps of arrows (upon Śrī Rāma). Even then fierce fighting continued between Śrī Rāma and Rāvaṇa. Śrī Rāma who was endowed with extraordinary valour, by the strength of his arrows set at naught all the arms and missiles directed against him by Rāvaṇa. Just with one shaft he killed the charioteer; and the sturdy horses (yoked to the chariot of Rāvaṇa) lay dead when struck with the ten shafts released by Śrī Rāma. The bow of Rāvaṇa too gave way when hit by a solitary "Bhalla" (a kind of crescent-shaped missile or arrow) of Śrī Rāma. (With Rāvaṇa's bow, his charioteer and horses gone), now Śrī Rāma with his shafts fifteen in number struck Rāvaṇa in his diadem which was torn apart. And at last with ten shafts endowed with golden feathers, valiant Śrī Rāma pierced the (ten) heads of the demon. Then Rāvaṇa (the ten-headed demon), the tormentor of divinities very much anguished by the shafts of Śrī Rāma, was carried to the city by his councellors. 50-57

बोधितस्तूर्यनादैस्तु गजयूथक्रमैः शनैः ।
पुनः प्राकारमुल्लङ्घ्य कुम्भकर्णो विनिर्गतः ॥५८॥

उत्तुङ्गस्थूलदेहोऽसौ भीमदृष्टिर्महाबलः ।
वानरान् भक्षयन् दुष्टो विचचार क्षुधान्वितः ॥५९॥

तं दृष्ट्वोत्पत्य सुग्रीवः शूलेनोरस्यताडयत् ।
कर्णद्वयं कराभ्यां तु छित्त्वा वक्त्रेण नासिकाम् ॥६०॥

Roused by the sound of trumpets, Kumbhakarṇa again leaped over the rampart and majestically marched out of the city imitating the gait of a herd of elephants. The demon of great strength and might, with fierce looking eyes had a tall figure and was endowed with a bulky body. While wandering about, the demon seized with hunger went on devouring the monkeys. Having noticed Kumbhakarṇa (busy in death and destruction of monkeys) Sugrīva sprang up and with a pike struck him in the chest. With his nails Sugrīva tore off the ears and bit off the nose with his teeth. 58-60

सर्वतो युध्यमानांश्च रक्षोनाथान् रणेऽधिकान् ।
राघवो घातयित्वा तु वानरेन्द्रैः समन्ततः ॥६१॥

चकर्त विशिखैस्तीक्ष्णैः कुम्भकर्णस्य कन्धराम् ।
विजित्येन्द्रजितं साक्षाद्गरुडेनागतेन सः ॥६२॥

रामो लक्ष्मणसंयुक्तः शुशुभे वानरैर्वृतः ।
व्यर्थं गते | चेन्द्रजिति कुम्भकर्णे निपातिते ॥६३॥

लङ्कानाथस्ततः क्रुद्धः पुत्रं त्रिशिरसं पुनः ।
अतिकायमहाकायौ देवान्तकनरान्तकौ ॥६४॥

यूयं हत्वा तु पुत्राद्या तौ नरौ युधि निघ्नत ।
तान्नियुज्य दशग्रीवः पुत्रानेवं पुनर्ब्रवीत् ॥६५॥

महोदरमहापार्श्वौ सार्धमेतैर्महाबलैः ।
संग्रामेऽस्मिन् रिपून् हन्तुं युवां व्रजतमुद्यतौ ॥६६॥

Through the help of his monkey-chiefs fighting on all fronts an exceedingly large number of leading demons fighting all around in the battle-field were exterminated by Śrī Rāma (the scion of the Raghu race). Afterwards with his sharpened arrows Śrī Rāma tore off the neck of Kumbhakarṇa. At the same time with the help of Garuḍa who had appeared in person (and released the two brothers from the clutches of Indrajīt), he vanquished Indrajīt and shone in all splendour in the company of Lakṣmaṇa and the monkeys. When Indrajīt's attempts were foiled and Kumbhakarṇa lay dead, the demons like Triśiras, Atiāya, Mahākāya, Devāntaka and Narāntaka were called to his presence by Rāvaṇa (lord of Laṅkā) who was seized with anger. Addressing his sons he said—"O my valiant sons, in the fight that is going on, please finish off these two mortal heroes—Rāma and Lakṣmaṇa." Having thus commanded his sons, he further ordered the demons—Mahodara and Mahāpārśva : "Lead this huge army immediately to the battle-field and finish off the enemies." 61-66

दृष्ट्वा तानागतांश्चैव युध्यमानान् रणे रिपून् ।
अनयल्लक्ष्मणः षड्भिः शरैस्तीक्ष्णैर्यमालयम् ॥६७॥

वानराणां समूहश्च शिष्टांश्च रजनीचरान् ।
सुग्रीवेण हतः कुम्भो राक्षसो बलदर्पितः ॥६८॥

निकुम्भो वायुपुत्रेण निहतो देवकण्टकः ।
विरूपाक्षं युध्यमानं गदया तु विभीषणः ॥६९॥

भीममैन्दौ च श्वपतिं वानरेन्द्रौ निजघ्नतुः ।
अङ्गदो जाम्बवांश्चाथ हरयोऽन्यान्निशाचरान् ॥७०॥

युध्यमानस्तु समरे महालक्षं महाचलम् ।
जघान रामोऽथ रणे बाणवृष्टिकरं नृप ॥७१॥

When Lakṣmaṇa witnessed the aforesaid enemies fighting in the battle-field, he hit them with six of his sharpened arrows and sent them to the abode of Death. The rest of demons were killed by the monkeys Sugrīva finished off the demon Kumbha, puffed up for his strength : likewise Nikumbha, the thorn of the gods was killed by Hanumat (the son of the wind-god) ; and in course of his fight Virūpākṣa too was killed by Vibhīṣaṇa with a club. Śvapatī was killed by the two monkey-chiefs—Bhīma and Mainda. And all the rest of the demons were finished off by Aṅgada, Jāmbavat, and other monkeys. And at last in course of his fight O king. Śrī Rāma killed the demons—Mahālakṣa and Mahācala who used to shower heaps of arrows. 67-71

इन्द्रजिन्मन्त्रलब्धं तु रथमारुह्य वै पुनः ।
वानरेषु च सर्वेषु शरवर्षं ववर्ष सः ॥७२॥

रात्रौ तद्बाणभिन्नं तु बलं सर्वं च राघवम् ।
निश्चेष्टमखिलं दृष्ट्वा जाम्बवत्प्ररितस्तदा ॥७३॥

वीर्यादौषधमानीय हनूमान् मारुतात्मजः ।
भूम्यां शयानमुत्थाप्य रामं हरिगणांस्तथा ॥७४॥

तैरेव वानरैः सार्धं ज्वलितोल्काकरैर्निशि ।
दाहयामास लङ्कां तां हस्त्यश्वरथरक्षसाम् ॥७५॥

वर्षन्तं शरजालानि सर्वदिक्षु घनो यथा।
स भ्रात्रा मेघनादं तं घातयामास राघवः ॥७६॥

Indrajīt got into the chariot which he had procured through magic spells ; and seated there he covered all the monkeys with hails of arrows. At night when Jāmbavat noticed the whole army of monkeys including Śrī Rāma lying motionless (in the battle-field), he deputed Hanumat (the son of the wind-god) to procure the medicine. Hanumat was strong enough to fetch the medicine, and by inhaling medicine Śrī Rāma and the hosts of mokeys lying senseless in the battle-field were brought back to life. Then at night in the company of those hosts of monkeys (who were healed of their wounds by the medicine procured by Hanumat), fire-brands in hand, Hanumat marched to Laṅkā and set fire to the city with its demons, horses, elephants and chariots. Like a cloud pouring down rains, all the quarters were covered with hails of arrows of Indrajīt ; and Śrī Rāma got him killed through his brother Lakṣmaṇa. 72-76

घातितेष्वथ रक्षस्सु पुत्रमित्रादिबन्धुषु।
कारितेष्वथ विघ्नेषु होमजप्यादिकर्मणाम् ॥७७॥

ततः क्रुद्धो दशग्रीवो लङ्काद्वारे विनिर्गतः।
क्वासौ राम इति ब्रूते मानुषस्तापसाकृतिः ॥७८॥

योद्धा कपिबलीत्युच्चैर्व्याहरद्राक्षसाधिपः।
वेगवद्भिर्विनीतैश्च अश्वैश्चित्ररथे स्थितः ॥७९॥

अथायान्तं तु तं दृष्ट्वा रामः प्राह दशाननम्।
रामोऽहमत्र दुष्टात्मन्नेहि रावण मां प्रति ॥८०॥

All the demons, along with their sons, friends and relatives were killed in the battle. Because of the obstruction of the monkeys the sacrifice came to a standstill ; no more there was the chanting of the *mantras*. Rāvaṇa (the ten-headed demon) took his seat in a wonderful chariot with tamed and swift-moving horses yoked to it ; seized with anger he came out to the entrance of the city and shouted—"Where is that Śrī Rāma, a man in the garb of an ascetic? With the strength and support of these mere monkeys you pose yourself as a hero!" Having heard of this challenge of Rāvaṇa advancing towards him, Śrī Rāma retorted—"I am that Śrī Rāma waiting here. O evil-minded Rāvaṇa, come on and let us have a fight." 77-80

इत्युक्ते लक्ष्मणः प्राह रामं राजीवलोचनम् ।
अनेन राक्षसा योत्स्ये त्वं तिष्ठेति महाबलः ॥८१॥

ततस्तु लक्ष्मणो गत्वा रुरोध शरवृष्टिभिः ।
विंशद्बाहुविसृष्टैस्तु शस्त्रास्त्रैर्लक्ष्मणं युधि ॥८२॥

रुरोध स दशग्रीवः तयोर्युद्धमभून्महत् ।
देवा व्योम्नि विमानस्था वीक्ष्य तस्थुर्महाहवम् ॥८३॥

When the lotus-eyed Śrī Rāma thus challenged Rāvaṇa, Lakṣmaṇa submitteed : "O valiant prince, you please wait ; I would have a fight with the demon." And instantly with hails of arrows Lakṣmaṇa hemmed him in from all sides. Likewise Rāvaṇa (the ten-headed demon) covered him up with arrows and missiles hurled by all of his twenty arms. Thus there ensued a terrible fight between both of them. Divinities moving in the sky in their chariots stopped for a while to take a view of the terrible fight. 81-83

ततो रावणशस्त्राणिच्छित्त्वा स्वैस्तीक्ष्णसायकैः ।
लक्ष्मणः सारथिं हत्वा तस्याश्वानपि भल्लकैः ॥८४॥

रावणस्य धनुश्छित्त्वा ध्वजं च निशितैः शरैः ।
वक्षःस्थलं महावीर्यो विव्याध परवीरहा ॥८५॥

ततो रथान्निपत्याथः क्षिप्रं राक्षसनायकः ।
शक्ति जग्राह कुपितो घण्टानादविनादिनीम् ॥८६॥

अग्निज्वालाज्वलज्जिह्वां महोल्कासदृशद्युतिम् ।
दृढमुष्ट्या तु निक्षिप्ता शक्तिः सा लक्ष्मणोरसि ॥८७॥

विदार्यान्तःप्रविष्टाथ देवास्त्रस्तास्ततोऽम्बरे ।
लक्ष्मणं पतितं दृष्ट्वा रुदद्भिर्वानरेश्वरैः ॥८८॥
दुःखितः शीघ्रमागम्य तत्पार्श्वं प्राह राघवः ।
क्व गतो हनुमान् वीरो मित्रो मे पवनात्मजः ॥८९॥

यदि जीवति मे भ्राता कथंचित्पतितो भुवि ।

All the missiles of Rāvaṇa were rendered in-effective by the sharp arrows of Lakṣmaṇa ; he killed Rāvaṇa's charioteer and with his 'Bhalla' (a kind of crescent-shaped missile or arrow) he struck down the horses. Then with his whetted shafts Lakṣmaṇa, the slayer of his valiant opponents split asunder the bow of Rāvaṇa and tore off his standard. And when the valiant hero pierced the bosom of the demon Rāvaṇa (the lord of demons), he at once fell down from his chariot.

Enraged at this Rāvaṇa at once took up his position and caught hold of a javelin. The javelin looked splendorous like a great meteor ; its edge shone like flames of fire : and (in course of its flight) it produced a loud noise resembling the sound of bells. Firmly, he grasped at the handle of the javelin, and hurled it at the bosom of Lakṣmaṇa. The divinities in the heaven were terrified to see the javeline pierce Lakṣmaṇa's bosom and penetrate inside. Śrī Rāma was aggrieved to see Lakṣmaṇa falling to the ground ; immediately along with the monkey-chiefs weeping, he came to him and enquired—"Where is my friend, the valiant Hanumat (the son of the wind-god) ? Here is my brother fallen to the ground ; somehow or other he must be brought back to life." 84-90$^{a}$

इत्युक्ते हनुमान् राजन् वीरो विख्यातपौरुषः ॥९०॥

बद्ध्वाञ्जलिं बभाषेदं देह्यनुज्ञां स्थितोऽस्मि भोः ।
रामः प्राह महावीर विशल्यकरणी मम ॥९१॥
अनुजं विरुजं शीघ्रं कुरु मित्र महाबल ।

When Śrī Rāma was lamenting like this, there appeared Hanumat the hero well-known for his strength and prowess. With his hands folded the monkey-chief submitted—"O Lord, I am at your service, tell me what am I to do."

Śrī Rāma said,—"O valorous monkey, I need the precious herb—'Viśalyakaraṇi' : procure it immediately and O monkey of extraordinary might, let my younger brother be hale and hearty." 9 $^{b}$-92$^{a}$

ततो वेगात्समुत्पत्य गत्वा द्रोणगिरिं कपिः ॥९२॥

बद्ध्वा च शीघ्रमानीय लक्ष्मणं नीरुजं क्षणात् ।
चकार देवदेवेशां पश्यतां राघवस्य च ॥९३॥

Bounding with all speed the monkey reached the mount Droṇa and without delay returned with the medicinal herb. Just there in the very presence of Śrī Rāma when the leading divinities of heaven were looking on, the monkey-chief administered the medicine to Lakṣmaṇa and at once he became hale and hearty. 92$^{b}$-93

ततः क्रुद्धो जगन्नाथो रामः कमललोचनः ।
रावणस्य बलं शिष्टं हस्त्यश्वरथराक्षसम् ॥९४॥

हत्वा क्षणेन रामस्तु तच्छरीरं तु सायकैः ।
तीक्ष्णैर्जर्जरितं कृत्वा तस्थिवान् वानरैर्वृतः ॥९५॥

अस्तचेष्टो दशग्रीवः संज्ञां प्राप्य शनैः पुनः ।
उत्थाय रावणः क्रुद्धः सिंहनादं ननाद च ॥९६॥

तन्नादश्रवणैर्व्योम्नि वित्रस्तो देवतागणः ।
एतस्मिन्नेव काले तु रामं प्राप्य महामुनिः ॥९७॥

रावणे बद्धवैरस्तु अगस्त्यो वै जयप्रदम् ।
आदित्यहृदयं नाम मन्त्रं प्रादाज्जयप्रदम् ॥९८॥

रामोऽपि जप्त्वा तन्मन्त्रमगस्त्योक्तं जयप्रदम् ।
तद्दत्तं वैष्णवं चापमतुलं सद्गुणं दृढम् ॥९९॥

पूजयित्वा तदादाय सज्यं कृत्वा महाबलः ।
सौवर्णपुङ्खैस्तीक्ष्णैस्तु शरैर्मर्मविदारणैः ॥१००॥

युयुधे राक्षसेन्द्रेण रघुनाथः प्रतापवान् ।

Then the lotus-eyed Śrī Rāma, the Lord of the universe was provoked to anger and in an instant he exterminated the rest of Rāvaṇa's army consisting of demons horses, elephants and chariots. And by his whetted missiles when the body of Rāvaṇa was split up into pieces, Śrī Rāma surrounded by the monkeys remained standing there in the field. Rāvaṇa (the ten-headed demon) who lay motionless, gradually regained consciousness, and stood up when in a fit of rage he emitted a sound imitating the roar of a lion. The hosts of divinities in heaven were frightened to hear his roaring sound. In the meantime the venerable sage Agastya who had confirmed hostility with Rāvaṇa, came to Śrī Rāma and advised him for reciting the "āditya-hṛdaya *mantra*" a collection of verses, which would lead him to victory. As per the advice of Agastya, Śrī Rāma of great strength and might recited the *mantra* leading to his victory; moreover he adored the strong and incomparable bow of Lord Viṣṇu presented by the sage. After the adoration was over, the valiant lord of the Raghu race strung the bow and began his fight with Rāvaṇa (the lord of demons). In the fight the ensued he made use of the whetted arrows : the arrows endowed with golden feathers had the capacity of piercing the vitals. 94-101ª

तयोस्तु युध्यतोस्तत्र भीमशक्त्योर्महामते ॥१०१॥

परस्परविसृष्टस्तु व्योम्नि संवर्द्धितोऽनलः ।
समुत्थितो नृपश्रेष्ठ रामरावणयोर्युधि ॥१०२॥

संगरे वर्तमाने तु रामो दाशरथिस्तदा ।
पदातिर्युयुधे वीरो रामोऽनुक्तपराक्रमः ॥१०३॥

सहस्राश्वयुतं दिव्यं रथं मातलिमेव च ।
प्रेषयामास देवेन्द्रो महान्त लोकविश्रुतम् ॥१०४॥

रामस्तं रथमारुह्य पूज्यमानः सुरोत्तमैः ।
मातल्युक्तोपदेशस्तु रामचन्द्रः प्रतापवान् ॥१०५॥

ब्रह्मदत्तवरं दुष्टं ब्रह्मास्त्रेण दशाननम् ।
जघान वैरिणं क्रूरं रामदेवः प्रतापवान् ॥१०६॥

O high-minded king, in course of the duel between both the combatants of terrible prowess, from the innumberable shafts discharged by one against the other there arose flames of fire which enveloped the sky. During the fight that continued, Śrī Rāma, the hero of immeasurable prowess used to march about in the field and fought on foot. In the meantime Indra, the Lord of gods despatched Mātali ( his charioteer) along with his excellent celestial chariot ; the chariot with a thousand horses yoked to it was renowned in the three worlds. Honoured and adored by the eminent divinities, Śrī Rāma mounted the chariot. And as directed by Mātali with the mystic missile presided over by Brahmā, the valiant lord Śrī Rāma took the life of his ruthless foe Rāvaṇa (the ten-headed demon) who was blessed with a boon by Brahmā. $101^{b}$-106

रामेण निहते तत्र रावणे सगणे रिपौ ।
इन्द्राद्या देवताः सर्वाः परस्परमथाब्रुवन् ॥१०७॥

रामो भूत्वा हरिर्यस्मादस्माकं वैरिणं रणे ।
अन्यैरवध्यमप्येनं जघान युधि रावणम् ॥१०८॥

तस्मात्तं रामन्नामानमनन्तमपराजितम् ।
पूजयामोऽवतीर्यैनमित्युक्त्वा ते दिवौकस ॥१०९॥

नानाविमानैः श्रीमद्भिरवतीर्य महीतले ।
रुद्रेन्द्रवसुचन्द्राद्या विधातारं सनातनम् ॥११०॥

विष्णुं जिष्णुं जगन्मूर्तिं सानुजं राममव्ययम् ।
तं पूजयित्वा विधिवत्परिवार्योपतस्थिरे ॥१११॥

When his opponent Rāvaṇa and the followers were rooted out by Śrī Rāma, all the divinities like Indra and others discussed among themselves. "Our enemy Rāvaṇa who was destined not to be killed by anybody else, has been killed by Śrī Rāma, an incarnation of Viṣṇu. Therefore let us go down from the heaven and pay our respects to invincible Śrī Rāma, the eternal Lord." Having decided thus, divinities like Rudra, Indra, Vasu, Candra, etc, seated in their beautiful aerial cars came down to the earth. Śrī Rāma was an incarnation of the eternal, imperishable, ever victorious Lord Viṣṇu, the creator manifesting Himself in the form of the universe. The gods duly adored Śrī Rāma along with Lakṣmaṇa (his younger brother) and stood all around him. 107-111

रामोऽयं दृश्यतां देवा लक्ष्मणोऽयं व्यवस्थितः ।
सुग्रीवो रविपुत्रोऽयं वायुपुत्रोऽयमास्थितः ॥११२॥

अङ्गदाद्या इमे सर्वे इत्यूचुस्ते दिवौकसः ।
गन्धामोदितदिक्पाला भ्रमरालिपदानुसा ॥११३॥

देवस्त्रीकरनिर्मुक्ता राममूर्धनि शोभिता ।
पपात पुष्पवृष्टिस्तु लक्ष्मणस्य च मूर्धनि ॥११४॥

Then all the gods conversed among themselves—"Look at Śrī Rāma, O gods ! here stands Laksmana, here is Sugrīva (the son of the sun-god), this is Hanumat (the son of the wind-god), there stand Aṅgada and other monkeys. (When the gods were thus acquainted with the different personalities the heads of Śrī Rāma and Lakṣmaṇa got bedecked with the flowers showered upon by the celestial damsels ; with the sweet scent of the flowers and the humming bees following them, all the quarters were filled with fragrance. 112-114

ततो ब्रह्मा समागत्य हंसयानेन राघवम् ।
अमोघाख्येन स्तोत्रेण स्तुत्वा राममवोचत ॥११५॥

Then seated on his vehicle·the swan, Brahmā approached Śrī Rāma and eulogised him through the recitation of the 'Amogha' hymn : 115

ब्रह्मोवाच

त्वं विष्णुरादिभूतानामनन्तो ज्ञानदृक्प्रभुः ।
त्वमेव शाश्वतं ब्रह्म वेदान्ते विदित परम् ॥११६॥

त्वया यदद्य निहतो रावणो लोकरावणः ।
तदाश्रु सर्वलोकानां देवानां कर्म साधितम् ॥११७॥

"Thou art the eternal cause of the beings : thou art Lord Viṣṇu endowed with intellectual vision : thou art the eternal supreme Brahman well-known to the Vedānta philosophy. Today thou hast killed Rāvaṇa who used to cause all the three worlds to cry in terror. With his death the purpose of all the gods and all the people has been achieved." 116-117

इत्युक्ते पद्मयोनौ तु शंकरः प्रीतिमास्थितः ।
प्रणम्य रामं तस्मै तं भूयो दशरथं नृपम् ॥११८॥

दर्शयित्वा गतो देवः सीता शुद्धेति कीर्तयन् ।

When Brahmā had finished his prayers, Lord Śiva was pleased to greet, Śrī Rāma and he showed him his illustrious father—the king Daśaratha who appeared in ethereal form. After making the announcement that Sītā is pure and chaste, Lord Śiva returned to heaven. 118-119[a]

ततो बाहुबलप्राप्तं विमानं पुष्पकं शुभम् ॥११९॥

पूतामारोप्य सीतां तामादिष्टः पवनात्मजः ।
ततस्तु जानकीं देवीं विशोकां भूषणान्विताम् ॥१२०॥

वन्दितां वानरेन्द्रैस्तु सार्धं भ्राता महाबलः ।

With the command to Hanumat to accompany him, Śrī Rāma helped the chaste and devout Sītā to get into the beautiful aerial car Puṣpaka, acquired through his physical valour. By this time the glorious lady was free from grief and sorrow : the princess bedecked with jewels and ornaments was respectfully greeted by all the monkey-chiefs : Śrī Rāma got her seated in the car along with his younger brother Lakṣmaṇa. 119[b]-121[a]

प्रतिष्ठाप्य महादेवं सेतुमध्ये स राघवः ॥१२१॥
लब्धवान् परमां भक्तिं शिवे शम्भोरनुग्रहात् ।
रामेश्वर इति ख्यातो महादेवः पिनाकधृक् ॥१२२॥

तस्य दर्शनमात्रेण सर्वहत्यां व्यपोहति।

In course of his journey back home on the bridge itself (in the form of a liṅga) he installed the image of Lord Śiva and through the grace of the Lord, he became extremely devoted to Him. Since then Lord Śiva (the great god, the weilder of the 'Pināka' bow), adored here is known as 'Rāmeśvara !' A person fortunate to have his "darśana" is freed from the sin of any type of murder. $121^b$-$123^a$

रामस्तीर्णप्रतिज्ञोऽसौ भरतासक्तमानसः ॥१२३॥

ततोऽयोध्यां पुरीं दिव्यां गत्वा तस्यां द्विजोत्तमैः।
अभिषिक्तो वसिष्ठाद्यैर्भरतेन प्रसादितः।
अकरोद्धर्मतो राज्यं चिरं रामः प्रतापवान् ॥१२४॥

With the vow (of killing Rāvaṇa and recovering Sītā) fulfilled Śrī Rāma with all his thoughts centred on Bharata returned to the beautiful city Ayodhyā. Assisted by his family priests like Vasiṣṭha and others, Bharata worshipped him : the valiant Śrī Rāma got himself coronated and for a long time he continued to rule over his kingdom following the principle of piety and righteousness. $123^b$-124

यज्ञादिकं कर्म निजं च कृत्वा
पौरैस्तु रामो दिवमारुरोह।
राजन्मया ते कथितं समासतो
रामस्य भूम्यां चरितं महात्मनः।
इदं सुभक्त्या पठतां च शृण्वतां
ददाति रामः स्वपदं जगत्पतिः ॥१२५॥

Engaged in performing sacrifices and other holy deeds befitting to him, at the appropriate time Śrī Rāma along with countrymen departed to the heaven. O king, I have narrated to you in brief the earthly deeds of illustrious Śrī Rāma. The person who devotedly recites or listens to it, is granted a place by Śrī Rāma, the Lord of the universe in his own abode. 125

इति श्रीनरसिंहपुराणे रामप्रादुर्भावे
द्विपञ्चाशोऽध्यायः ॥५२॥

# त्रिपञ्चाशोऽध्याय

## CHAPTER LIII

मार्कण्डेय उवाच

अंतः परं प्रवक्ष्यामि प्रादुर्भावद्वयं शुभम् ।
तृतीयस्य तु रामस्य कृष्णस्य तु समासतः ॥१॥

**Mārkaṇḍeya said**

Now I would narrate to you briefly the two holy incarnations of Balarāma[1] and Kṛṣṇa. 1

पुरा ह्यसुरभारार्ता मही प्राह नृपोत्तम ।
आसीनं देवमध्ये तु ब्रह्माणं कमलासनम् ॥२॥

O valiant king, in ancient times once when in the company of gods Brahmā was seated on a lotus, the Earth oppressed by the demons approached Him and complained of her troubles. 2

देवासुरे हता ये तु विष्णुना दैत्यदानवाः ।
ते सर्वे क्षत्रियां जाताः कंसाद्याः कमलोद्भव ॥३॥

"O louts-born Lord, all those demons (*daityas and dānavas*)[2] killed by Viṣṇu in the battle fought between gods and demons, have taken their birth as '*kṣatriyas*' like Kaṃsa etc. 3

तद्भूरिभारसम्प्राप्ता सीदन्ती चतुरानन ।
मम तद्भारहानिः स्याद्यथा देव तथा कुरु ॥४॥

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[1] Balarāma has been referred to as *tṛtīya* Rāma, Rāma, son of Daśaratha is first, Paraśurāma, the son of ṛṣi Jamadagni is second and Balarāma is well-known as third Rāma.

[2] Sons born of Diti are called *daityas* whereas sons born of Danu are designated as *dānavas*.

Being pressed down by the excessive burden of these demons I am aggrieved, O four-faced Lord : please be gracious O Lord, to do something to relieve me of this burden." 4

तयैवमुक्तो ब्रह्माथ देवैः सह जगाम ह ।
क्षीरोदस्योत्तरं कूलं विष्णुं भक्तिविबोधितम् ॥५॥

Thus prayed by the Earth, in the company of gods Brahmā went to the northern shore of the milk-ocean where Viṣṇu was asleep. Then due to His compassion for the devotees approaching Him, He worke up from His sleep. 5

तत्र गत्वा जगत्स्रष्टा देवैः सार्धं जनार्दनम् ।
नरसिंहं महादेवं गन्धपुष्पादिभिः क्रमात् ॥६॥

Brahmā, the creator of the universe along with the gods reached the shore of the milk-ocean and with flowers and perfumes adored Lord Janārdana in His man-lion form. 6

अभ्यर्च्य भक्त्या गोविन्दं वाक्पुष्पेण च केशवम् ।
पूजयामास राजेन्द्र तेन तुष्टो जगत्पतिः ॥७॥

After adoration of the Lord (Govinda, Keśava) with flowers and perfumes, they eulogised Him by chanting hymns of prayer consisting of flowery words. And O valorous king, Viṣṇu, the Lord of the universe was delighted with their prayer and adoration. 7

राजोवाच

वाक्पुष्पेण कथं ब्रह्मन् ब्रह्माप्यर्चितवान् हरिम् ।
तन्मे कथय विप्रेन्द्र ब्रह्मोक्तं स्तोत्रमुत्तमम् ॥८॥

The king asked,

"O sage, how did Brahmā adore the Lord with hymns of prayer ? O revered Brahmin, please tell me that excellent hymn chanted by Brahmā in honour of Viṣṇu." 8

मार्कण्डेय उवाच

श्रृणु राजन् प्रवक्ष्यामि स्तोत्रं ब्रह्ममुखेरितम् ।
सर्वपापहरं पुण्यं विष्णुतुष्टिकरं परम् ॥९॥

Mārkaṇḍeya replied :

"O king, listen to me. Now I would tell you that supremely sacred hymn emitted from the mouth of Brahmā, the hymn which is pleasing for Lord Viṣṇu and which removes all sins. 9

तमाराध्य जगन्नाथमूर्ध्वबाहुः पितामहः ।
भूत्वैकाग्रमना राजन्निदं स्तोत्रमुदीरयत् ॥१०॥

After having paid his adoration to the Lord of the universe (Viṣṇu) with flowers and perfumes, Brahmā, the progenitor of the world with his arms raised upwards, deeply absorbed in the Lord chanted this hymn of praise : 10

ब्रह्मोवाच

नमामि देवं नरनाथमच्युतं
नारायणं लोकगुरुं सनातनम् ।
अनादिमव्यक्तमचिन्त्यमव्ययं
वेदान्तवेद्यं पुरुषोत्तमं हरिम् ॥११॥

'I bow down to Hari, the Supreme Puruṣa, the imperishable Supreme Spirit, the eternal Lord of the worlds : He is Nārāyaṇa, the beginningless unmanifested imperishable Lord who cannot be thought over by the mind and who is knowable only through Vedānta. 11

आनन्दरूपं परमं परात्परं
चिदात्मकं ज्ञानवतां परां गतिम् ।
सर्वात्मकं सर्वगतैकरूपं
ध्येयस्वरूपं प्रणमामि माधवम् ॥१२॥

I bow down to the spouse of Lakṣmī (Mādhava) of the nature of bliss : worthy of meditation He is the highest being greater than the greatest ; of the nature of intelligence He is the supreme resort of the wise ; of the nature of entire universe He is eternal and immutable. 12

भक्तप्रियं कान्तमतीव निर्मलं
सुराधिपं सूरिजनैरभिष्टुतम् ।
चतुर्भुजं नीरजवर्णमीश्वरं
रथाङ्गपाणिं प्रणतोऽस्मि केशवम् ॥१३॥

I bow down to Keśava, the weilder of the discus : the Lord of gods, pure and sublime, of pleasing appearance is dear to the devout ; endowed with four arms the Lord as lovely as the louts is eulogised by the wise and the learned. 13

गदासिशङ्खाब्जकरं श्रियः पतिं
सदाशिवं शार्ङ्गधरं रविप्रभम् ।
पीताम्बरं हारविराजितोदरं
नमामि विष्णुं सततं किरीटिनम् ॥१४॥

Day in and day out I bow down to Viṣṇu resplendent with a diadem : the Lord of Śrī ever auspicious, the holder of Śārṅga bow, shining like the sun is endowed with mace, sword, conch-shell and louts ; I bow down to the yellow-robed Lord whose belly, with the necklace stretched over it presents a lovely appearance. 14

गण्डस्थलाशक्तसुरक्तकुण्डलं
सुदीपिताशेषदिशं निजत्विषा ।
गन्धर्वसिद्धैरुपगीतमृग्ध्वनिं
जनार्दनं भूतपतिं नमामि तम् ॥१५॥

I bow down to Janārdana, the protector of living beings whose deep-red ear-rings cling to the cheeks, who by His lustre and radiance illuminates all the quarters, whose fame and glory is sung aloud by the *Siddhas* and *Gandharvas* and who is eulogised by Ṛig verses 15

हत्वासुरान् पाति युगे युगे सुरान्
स्वधर्मसंस्थान् भुवि संस्थितो हरिः ।
करोति सृष्टिं जगतः क्षयं य-
स्तं वासुदेवं प्रणतोऽस्मि केशवम् ॥१६॥

I bow down to Keśava, the son of Vāsudeva, the cause of origin and destruction of the universe. In course of His incarnation here on this earth He destroys the demons and from age to age protects the gods devoted to their duty. 16

यो मत्स्यरूपेण रसातलस्थितान्
वेदान् समाहृत्य मम प्रदत्तवान् ।
निहत्य युद्धे मधुकैटभावुभौ
तं वेदवेद्यं प्रणतोऽस्म्यहं सदा ॥१७॥

Day in and day out I bow down to the Lord who is knowable through the Vedas and who in an encounter killed both the demons—Madhu and Kaiṭabha; assuming the form of a fish the Lord recovered the Vedas from the nether world and restored them to me. 17

देवासुरैः क्षीरसमुद्रमध्यतो
न्यस्तो गिरिर्येन धृतः पुरा महान् ।
हिताय कौर्मं वपुरास्थितो य-
स्तं विष्णुमाद्यं प्रणतोऽस्मि भास्करम् ॥१८॥

I bow down to the prime Lord Viṣṇu, the bringer of light. For the good of the world he assumed the form of a tortoise and held aloft the great Mandara mountain which in days of yore had been placed in the milk-ocean by the gods and the demons. 18

हत्वा हिरण्याक्षमतीव दर्पितं
वराहरूपी भगवान् सनातनः ।
यो भूमिमेतां सकलां समुद्धरं-
स्तं वेदमूर्ति प्रणमामि सूकरम् ॥१९॥

I bow down to the boar incarnation of the Lord, an embodiment of the Vedas. Assuming the form of a boar the eternal Lord rescued the entire earth by killing the demon Hiraṇyākṣa puffed up with pride. 19

कृत्वा नृसिंहं वपुरात्मनः परं
हिताय लोकस्य सनातनो हरिः ।
जघान यस्तीक्ष्णनखैर्दितेः सुतं
तं नारसिंहं पुरुषं नमामि ॥२०॥

I bow down to the man-lion incarnation of the Lord: for the good of the world the eternal Lord Hari assumed the glorious man-lion form and killed the son of Diti (Hiranyakaşipu) with His sharp and pointed nails. 20

यो वामनोऽसौ भगवाञ्जनार्दनो
बलिं बबन्ध त्रिभिरूर्जितैः पदैः ।
जगत्त्रयं क्रम्य ददौ पुरंदरे
तदेवमाद्यं प्रणतोऽस्मि वामनम् ॥२१॥

I bow down to the prime Lord Vāmana. The Lord Janārdana assumed the form of a dwarf and put Bali in chains: with His three huge and expansive steps He covered the three worlds and restored them to Indra. 21

यः कार्तवीर्यं निजघान रोषात्
त्रिस्सप्तकृत्वः क्षितिपात्मजानपि ।
तं जामदग्न्यं क्षितिभारनाशकं
नतोऽस्मि विष्णुं पुरुषोत्तमं सदा ॥२२॥

Day in and day out I bow down to Vişņu, the Supreme Puruşa I bow down to Paraśurāma incarnation of the Lord who in a fit of rage had killed Kārtvīrya and who relieved the Earth of her burden by exterminating the *Kşatriyas* for twenty one times. 22

सेतुं महान्तं जलधौ बबन्ध यः
सम्प्राप्य लङ्कां सगणं दशाननम् ।
जघान भूत्यै जगतां सनातनं
तं रामदेवं सततं नतोऽस्मि ॥२३॥

Day in and day out I bow down to eternal Rāma who, for the protection of the (three) worlds had got a long and

extensive bridge constructed over the ocean and after reaching Laṅkā who had killed the ten-headed demon (Rāvaṇa) along with his retinue. 23

यथा तु वाराहनृसिंहरूपैः
कृतं त्वया देव हितं सुराणाम् ।
तथाद्य भूमेः कुरु भारहानिं
प्रसीद विष्णो भगवन्नमस्ते ।।२४।।

In days of yore for the benefit of gods thou hadst assumed different forms like that of the boar or the man-lion. Obeisance to thee O Lord Viṣṇu, be propitious and relieve the Earth of her burden." 24

श्रीमार्कण्डेय उवाच

इति स्तुतो जगन्नाथः श्रीधरः पद्मयोनिना ।
आविर्बभूव भगवाञ्शङ्खचक्रगदाधरः ।।२५।।

Märkaṇḍeya said

With this prayer of the lotus-born Brahmā there appeared Viṣṇu, the Lord of the universe, the abode of Lakṣmi with conch, mace and discus in His hands. 25

उवाच च हृषीकेशः पद्मयोनिं सुरानपि ।
स्तुत्यानयाहं संतुष्टः पितामह दिवौकसः ।।२६।।

Addressing Brahmā and the gods, Lord Viṣṇu said, "O grand sire, O gods, I am pleased with this prayer." 26

पठतां पापनाशाय नृणां भक्तिमतामपि ।
यतोऽस्मि प्रकटीभूतो दुर्लभोऽपि हरिः सुराः ।।२७।।

Recitation of this prayer leads to the destruction of all sins; even my devotees find it difficult to behold me in this form of Hari, but I have appeared before you in this form only because you recited this prayer in my honour. 27

देवैः सेन्द्रैः सरुद्रैस्तु पृथ्व्या च प्रार्थितो ह्यहम् ।
पद्मयोने वदाद्य त्वं श्रुत्वा तत्करवाणि ते ।।२८।।

All the gods including Indra, Rudra and the Earth have invoked me today; now O lotus-born Lord, please tell me what you want and I would do accordingly." 28

इत्युक्ते विष्णुना प्राह ब्रह्मा लोकपितामहः ।
दैत्यानां गुरुभारेण पीडितेयं मही भृशम् ॥२९॥

लघ्वीमिमां कारयितुं त्वयाहं पुरुषोत्तम ।
तेनागतः सुरैः सार्धं नान्यदस्तीति कारणम् ॥३०॥

Thus addressed by Viṣṇu, Brahmā, the progenitor of the world replied, "Terribly oppressed by the demons this Earth suffers a lot, her burden can be made light only through your help and favour, and with that sole purpose in mind I have come here in the company of gods." 29-30

इत्युक्तो भगवान् प्राह गच्छध्वममराः स्वकम् ।
स्थानं निरामयाः सर्वे पद्मयोनिस्तु गच्छतु ॥३१॥

Then Lord Viṣṇu said, "O ye gods, don't worry repair to your respective abodes; let the lotus-born Brahmā retire. 31

देवक्यां वसुदेवाच्च अवतीर्य महीतले ।
सितकृष्णे च मच्छक्ती कंसादीन् घातयिष्यतः ॥३२॥

Two principles of energy are centred in me. One is white or shining and the other is dark in colour. Both of these principles generated from the union of Vasudeva and Devakī would descend on the earth and would slay the demons like Kaṃsa and others." 32

इत्याकर्ण्य हरेर्वाक्यं हरिं नत्वा ययुः सुराः ।
गतेषु त्रिदिवौकस्सु देवदेवो जनार्दनः ॥३३॥

शिष्टानां पालनार्थाय दुष्टनिग्रहणाय च ।
प्रेषयामास ते शक्ती सितकृष्णे स्वके नृप ॥३४॥

तयोः सिता च रोहिण्यां वसुदेवाद्बभूव ह ।
तद्वत्कृष्णा च देवक्यां वसुदेवाद्बभूव ह ॥३५॥

रौहिणेयोऽथ पुण्यात्मा रामनामाश्रितो महान् ।
देवकीनन्दनः कृष्णस्तयोः कर्म शृणुष्व मे ॥३६॥

Having listened to these words, all the gods bowed down to Hari and departed. After the departure of the gods with a view to protecting the righteous and punishing the sinners the supreme Lord Janārdana sent forth both of His principles of energy: the white or shining, and the dark. That white or shining energy born from Rohiṇi through her union with Vasudeva was known as Rāma, the great noble-soul. The other dark-principle born from Devakī through her union with Vasudeva was known as Kṛṣṇa. Now listen to me, I am narrating their activities. 33-36

गोकुले बालकाले तु राक्षसी शकुनी निशि ।
रामेण निहता राजन् तथा कृष्णेन पूतना ॥३७॥

While in 'Gokula' in his childhood, Balarāma killed a demoness having the form of a bird: likewise Kṛṣṇa also killed a demoness Putanā. 37

धेनुकः सगणस्तालवने रामेण घातितः ।
शकटश्चार्जुनौ वृक्षौ तद्वत्कृष्णेन घातितौ ॥३८॥

प्रलम्बो निधनं नीतो दैत्यो रामेण मुष्टिना ।
कालियो दमितस्तोये कालिन्द्यां विषपन्नगः ॥३९॥

गोवर्द्धनश्च कृष्णेन धृतो वर्षति वासवे ।
गोकुलं रक्षता तेन अरिष्टश्च निपातितः ॥४०॥

केशी च निधनं नीतो दुष्टवाजी महासुरः ।
अक्रूरेण च तौ नीतौ मथुरायां महात्मना ॥४१॥

ददर्श तु निमग्नश्च रामकृष्णौ महामते ।
स्वं स्वं रूपं जले तस्य अक्रूरस्य विभूतिदम् ॥४२॥

In Tālavana Balarāma killed the demon Dhenuka along with all his followers; and Śrīkṛṣṇa killed the demon Śakaṭa and uprooted the pair of Arjuna trees. With the blow of his fist, Balarāma killed the demon Pralamba and in the waters of the river Kālindī Kṛṣṇa pressed down the deadly serpent Kāliya. When Indra poured down rains (continuously for seven days), it was Kṛṣṇa who raised aloft the mount Govardhana. While protecting Gokula he had also killed the demon Ariṣṭa and the great demon Keśin moving about in the shape of a turbulent horse was slain by him. Then at the command of Kaṃsa, Akrūra—the noble soul led both of them to Mathurā; and on the way when Akrūra took a dip in the river Yamunā, in the midst of water he could behold the celestial form of each of them. 38 42

अनयोर्भावमतुलं ज्ञात्वा दृष्ट्वा च यादवाः ।
बभूवुः प्रीतमनसो ह्यक्रूरश्च नृपात्मज ॥४३॥

Having beheld their miraculous form and well aware of their supreme divine power, the Yādavas along with Akrūra were extremely pleased, O prince. 43

दुर्वचश्च प्रजल्पन्तं कंसस्य रजकं ततः ।
कृष्णो जघान रामश्च तद्वस्त्रं ब्रह्मणे ददौ ॥४४॥

Then a certain washerman, Kaṃsa's dyer who used to utter very unpleasant words, was killed by Kṛṣṇa and Balarāma distributed his clothes among the Brahmins. 44

मालाकारेण भक्त्या तु सुमनोभिः प्रपूजितौ ।
ततस्तस्य वरान्दत्त्वा दुर्लभान् रामकेशवौ ॥४५॥

Then they met a florist who out of his great devotion respectfully worshipped them with flowers and in consequence Rāma and Kṛṣṇa bestowed on him the boons which are difficult to get. 45

गच्छन्तौ राजमार्गं तु कुब्जया पूजितौ ततः ।
तत्कौटिल्यमपानीय विरूपं कार्मुकं ततः ॥४६॥

Thereafter while proceeding on the highway, a deformed young woman Kubjā by name reverentially worshipped both of them and pleased with her, Kṛṣṇa perfectly straightened up the hump-backed woman and her deformity vanished. 46

बभञ्ज कृष्णो बलवान् कंसस्याकृष्य तत्क्षणात् ।
रक्षपालान् जघानाथ रामस्तत्र खलान् बहून् ।
हत्वा कुवलयाख्यं च गजं रामजनार्दनौ ॥४७॥

प्रविश्य रङ्गं गजदन्तपाणी
मदानुलिप्तौ वसुदेवपुत्रौ ।
युद्धे तु रामो निजघान मल्लं
शैलोपमं मुष्टिकमव्ययात्मा ॥४८॥

Afterwards Kṛṣṇa of great prowess picked up the bow of Kaṃsa, stretched it to the full and snapped it in a second; then Balarāma killed all the mischievous men guarding the bow. Both Kṛṣṇa and Balarāma killed the elephant Kuvalayāpīḍa and besmeared with the ichor (of the elephant Kuvalayāpīḍa in rut) they entered the venue of the bow-sacrifice armed with the tusk extracted from it. Then in a fight Balarāma, the immutable Lord killed Musṭika, the athlete who was as gigantic as a mountain. 47-48

कृष्णोऽपि चाणूरमतिप्रसिद्धं
बलेन वीर्येण च कंसमल्लकम् ।
युद्ध्वा तु तेनाथ चिरं जघान
तं दैत्यमल्लं जनसंसदीशः ॥४९॥

Then Kṛṣṇa fought with Kaṃsa's wrestler Cāṇūra, famous for his strength and valour: after fighting for a long time with the demon Cāṇūra the wrestler, the Lord killed him in the assembly of the spectators. 49

मृतस्य मल्लस्य च मुष्टिकस्य
मित्रं पुनः पुष्करकं स रामः ।
युद्धार्थमुत्थाय कृतक्षणं तं
मुष्टिप्रहारेण जघान वीरः ॥५०॥

The valiant hero Balarāma by dealing a blow with his fist killed Puṣkaraka who was inspired to fight and who happened to be a friend of the deceased werstler Musṭika. 50

कृष्णः पुनस्तान् सकलान्निहत्य
निगृह्य कंसं विनिपात्य भूमौ ।
स्वयं च देहे विनिपत्य तस्य
हत्वा तथोर्व्यां निचकर्ष कृष्णः ॥५१॥

After having exterminated all the demons present in the assembly, Kṛṣṇa firmly caught hold of Kaṃsa and hurled him down to the earth and he himself jumped upon his body. Thus having thrown him down and crushed him Kṛṣṇa dragged him on the ground. 51

हते त कंसे हरिणातिक्रुद्धो
भ्रातापि तस्यातिरुषेण चोत्थितः ।
सुनाभसंज्ञो बलवीर्ययुक्तो
रामेण नीतो यमसादनं क्षणात् ॥५२॥

After Kṛṣṇa had slain Kaṃsa, his brother Sunābha of great strength and valour was very much enraged and rose up for a fight but in a second Balarāma killed him 'sent him to the abode of Yama). 52

तौ वन्द्य मातापितरौ सुहृष्टौ
जनैः समस्तैर्यदुभिः सुसंवृतौ ।
कृत्वा नृपं चोग्रसेनं यदूनां
सभां सुधर्मां ददतुर्महेन्द्रीम् ॥५३॥

Then surrounded by all the scions of the Yadu race Kṛṣṇa and Balarāma paid respects to their parents who were extremely pleased. Then they installed Ugarasena as the king of the Yadus and made a gift of *Sudharmā*,[1] the assembly-hall of the gods in which Indra was installed. 53

सर्वज्ञभावावपि रामकृष्णौ
सम्प्राप्य सांदीपनितोऽस्त्रविद्याम् ।
गुरोः कृते पञ्चजनं निहत्य
यमं च जित्वा गुरवे सुतं ददौ ॥५४॥

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[1] For details see Viṣṇu V. 21.14-16.

Even though Kṛṣṇa and Balarāma were omniscient, they took lessons in military science from Sāndīpani. To propitiate their preceptor they killed the demon Pañcajana : and moreover they made a present of his son to the preceptor by vanquishing Yama.[1] 54

निहत्य रामो मगधेश्वरस्य
बलं समस्तं बहुशः समागतम् ।
दिव्यास्त्रपूरैरमराविमावुभौ
शुभां पुरीं चक्रतुः सागरान्ते ॥५५॥

Then Jarāsandha, the king of Magadha who had attacked Balarāma many a time was killed by him by a heavy shower of weapons ; again both these divinities built the beautiful city of Dvārakā in the midst of the sea. 55

तस्यां विधायाथ जनस्य वासं
हत्वा शृगालं हरिरव्ययात्मा ।
दग्ध्वा महान्तं यवनं ह्युपाया-
द्वरं च दत्त्वा नृपतेर्जगाम ॥५६॥

There Hari, the imperishable Lord got his relatives and kinsmen settled ; after killing the king Śṛgāla, the Lord

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1. When Kṛṣṇa and Balarāma completed their studies, they asked their preceptor as to what he wanted from them by way of tuition fee. Sāndīpani desired to get back his son lost in the ocean at Prabhāsa tīrtha. Accordingly Kṛṣṇa and Balarāma in their chariot proceeded to Varuṇa at the sea-coast Varuṇa told them that it was the demon Pañcajana living in the sea in the form of a conch. who had killed their preceptor's son. Śrīkṛṣṇa entered the sea and killed the demon, but the child was not found out inside the conch. Blowing this conch which in later years became famous as Pāñcajanya. both Kṛṣṇa and Balarāma marched to Yama's abode and got back the child from the god of death. Then they presented the child to Sāndīpani and thus paid his debt.
Visnu V. Ch. 21.18-32 ; Bhāg.P. X.Ch. 45.29-50

exterminated the virulent Yavana king through some magical tricks. Then after having bestowed the boons on the king Mucukunda, he returned to Dvārakā. 56

रामोऽथ संशान्तसमस्तविग्रहः
सम्प्राप्य नन्दस्य पुनः स गोकुलम् ।
वृन्दावने गोपजनैः सुभाषितः
सीरेण रामो यमुनां चकर्ष ॥५७॥

After settling all these disputes and discords Balarāma again started for Gokula, the cowherd village of the king Nanda ; after being duly honoured by the cowherd maidens with their smiles and sweet conversation, Balarāma dragged Yamunā with the pointed plough-share of his plough. 57

सम्प्राप्य भार्यामथ रेवतीं च
रेमे तया द्वारवतीं स लाङ्गली ।
क्षात्रेण सम्प्राप्य तदा स रुक्मिणीं
कृष्णोऽपि रेमे पुरुषः पुराणः ॥५८॥

United with his wife Revatī, the Lord Balarāma spent happy days in Dvārakā. Likewise the Primeval Being Śrīkṛṣṇa married Rukmiṇī according to '*Kṣatriya*' rites and spent his days with pleasure and pastime. 58

द्यूते कलिङ्गराजस्य दन्तानुत्पाट्य लाङ्गली ।
जघानाष्टपदेनैव रुक्मिणं चानृतान्वितम् ॥५९॥

While engaged in the game of dice, Balarāma took hold of the king of Kaliṅga and knocked out his teeth. Then with the board of dice he struck Rukmī in who resorted to falsehood and killed him. 59

कृष्णः प्राग्ज्योतिषोदत्यान् हयग्रीवादिकान् बहून् ।
हत्वा तु नरकं चापि जग्राह च महद्धनम् ॥६०॥

Then many demons like Hayagriva and others of Prāk-Jyotiṣapura were killed by Kṛṣṇa. And even the great demon Naraka was exterminated by him and all his treasures were looted. 60

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1. On the occasion of marriage of Aniruddha with Rocanā (Rukmin's grand-daughter) Rukmiṇī, Balarāma, Kṛṣṇa, Cont'd,

अदित्यै कुण्डले दत्त्वा जित्वेन्द्रं दैवतैः सह ।
गृहीत्वा पारिजातं तु ततो द्वारावतीं पुरीम् ॥६१॥

Then Śrīkṛṣṇa went to the palace of Indra and restored to Aditi her two ear-rings which had been usurped by Naraka. In collaboration with gods he vanquished Indra and returned to Dvārakā taking away the 'Pārijāta' tree from his Nandana garden. 61

कुरुभिश्च धृतं साम्बं राम एको महाबलः ।
कुरूणां भयमुत्पाद्य मोचयामास वीर्यवान् ॥६२॥

Then Balarāma, the most valiant Lord started for Hastināpura ; there he terrorised the Kauravas and released Kṛṣṇa's son Sāmba imprisoned by them. 62

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Sāmba, Pradyumna and others had assembled in the city of Bhojakaṭa. After the wedding was over, some haughty kings including the ruler of Kalinga induced Rukmin to invite Balarāma for a game of dice. Rukmin invited Balarāma and played at dice with the latter. In that game Balarāma successively made a wager of one hundred, one thousand and ten thousand gold coins. Rukmin, however, won them all. Showing his teeth on that occasion, the king of Kaliṅga laughed at Balarāma. Then Rukmin made a bet of one lakh and Balarāma, won this time. But very cunningly Rukmin denied it. At last Balarāma made a wager of a hundred million gold coins and he won that too. But Rukmin and the king of Kaliṅga did not accept the victory. In spite of an ethereal declaration that Balabhadrarāma had won, all the kings witnessing the game sided with Rukmin and they started creating tumult in the hall. At this Balarāma flew into a rage and with an iron bar he killed Rukmin in that festive assembly. Quickly seizing the king of Kaliṅga who had laughed at him with open teeth, Balarāma smashed those teeth. The rest of the kings fled in fear from the place.

Bhāg. P.X.Ch. 61.25-44 ; Viṣṇu V.Ch. 28 6-28

बाणबाहुवनं छिन्नं कृष्णेन युधि धीमता ।
रामेण तद्बलं नीतं क्षयं कोटिगुणं क्षणात् ॥६३॥

In the terrible fight that ensued with the demon Bāṇa, the wise and intelligent Kṛṣṇa chopped off his numerous arms : and the hosts of the army of the demon were exterminated by Balarāma in no time. 63

देवापकारी रामेण निहतो वानरो महान् ।
ततोऽर्जुनस्य साहाय्यं कुर्वता कंसशत्रुणा ॥६४॥

सर्वभूतवधाद्राजन् भुवो भारोऽवरोपितः ।
तीर्थयात्रा कृता तद्वद्रामेण जगतः कृते ॥६५॥

Afterwards Balarāma killed Dvivida, the monkey of great prowess who caused havoc among the gods. Then Kṛṣṇa (the enemy of Kaṃsa) who gave all sorts of help to Arjuna exterminated all the notorious kings and demons and took off the burden from the Earth. Finally for the good of the world Balarāma started on a pilgrimage. 64-65

रामेण निहता ये तु तान्न संख्यातुमुत्सहे ।
एवं तौ रामकृष्णौ तु कृत्वा दुष्टवधं नृप ॥६६॥

अवतार्य भुवो भारं जग्मतुः स्वेच्छया दिवम् ।

Countless are the heroes and the demons slain by Kṛṣṇa and Balarāma. By exterminating the sinners O king, both of them took off the burden from the Earth and went to the heaven as per their desire. 66-67[a]

इत्येतौ कथितौ दिव्यौ प्रादुर्भावौ मया तव ।
संक्षेपाद्रामकृष्णस्य काल्क्यं शृणु ममाधुना ॥६७॥

Thus O king, in a nutshell I have given you an account of the divine incarnations of Kṛṣṇa and Balarāma. Now listen to me about the incarnation of Kalkin. 67[bc]

इत्थं हि शक्ती सितकृष्णरूपे
हरेरनन्तस्य महाबलाढ्ये ।

कृत्वा तु भूमेर्नृप भारहानिं
पुनश्च विष्णुं प्रतिजग्मतुस्ते ॥६८॥

Thus both the highly efficacious principles of energy—one the white or shining and the other dark in colour—(Balarāma and Kṛṣṇa) belonging to the imperishable Lord Hari achieved their object of lightening the burden of the Earth and merged in the Supreme Lord Viṣṇu from whom they had sprung. 68

इति श्रीनरसिंहपुराणे कृष्णप्रादुर्भावोनाम
त्रिपञ्चाशोऽध्यायः ॥५३॥

## चतुःपञ्चाशोऽध्यायः

## CHAPTER LIV

### मार्कण्डेय उवाच

अतः परं प्रवक्ष्यामि शृणु राजन् समाहितः ।
प्रादुर्भावं हरेः पुण्यं कल्क्याख्यं पापनाशनम् ॥१॥

Mārkaṇḍeya said

O king, now I would tell you about Kalkin, the holy incarnation of Lord Viṣṇu ; it is destructive of all sins. Be attentive and listen to it. 1

कलिकालेन राजेन्द्र नष्टे धर्मे महीतले ।
वृद्धिंगते तथा पापे व्याधिसम्पीडिते जने ॥२॥

देवैः सम्प्रार्थितो विष्णुः क्षीराब्धौ स्तुतिपूर्वकम् ।
साम्भलाख्ये महाग्रामे नानाजनसमाकुले ॥३॥

नाम्ना विष्णुयशःपुत्रः कल्की राजा भविष्यति ।
अश्वमारुह्य खड्गेन म्लेच्छानुत्सादयिष्यति ॥४॥

In the Kali age O valorous king, righteousness will be at the lowest ebb and unrighteousness will predominate: disease and pestilence will spread among the people ; then the gods would go to the milk-ocean and supplicate Lord Viṣṇu with hymns of praise : propitiated by prayers and invocations, in the densely populated village of Sāmbhala the Lord would take His birth as the king Kalkin, the son of Viṣṇuyaśas ; seated upon a horse, with a sword in His hand He would exterminate the Mlecchas. 2-4

म्लेच्छान् समस्तान् क्षितिनाशभूतान्
हत्वा स कल्की पुरुषोत्तमांशः ।

कृत्वा च यागं बहुकाञ्चनाख्यं
संस्थाप्य धर्मं दिवमारुरोह ॥५॥

Then after having exterminated all the Mlecchas, the cause of destruction and depredation of the earth, Kalkin, the partial manifestation of the Supreme Lord would perform the sarcifice 'Bahukāñcana'; after establishing righteousness He would ascend to heaven. 5

दशावताराः कथितास्तवैव
हरेर्मया पार्थिव पापहन्तुः ।
इमं सदा यस्तु नृसिंहभक्तः
शृणोति नित्यं स तु याति विष्णुम् ॥६॥

I have narrated to you the ten incarnations of Lord Hari, the destroyer of all sins. A devotee of Nṛsiṃha who daily listens to this account, attains Lord Viṣṇu. 6

राजोवाच

तव प्रसादाद्द्विजेन्द्र प्रादुर्भावाः श्रुता मया ।
नारायणस्य देवस्य शृण्वतां कल्मषापहाः ॥७॥

The king said

"O righteous Brahmin, you have favoured me by narrating the glorious account of the ten incarnations of Lord Nārāyaṇa, by listening to which one is freed of all sins. 7

कलिं विस्तरतो ब्रूहि त्वं हि सर्वविदां वरः ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च मुनिसत्तम ॥८॥
किमाहाराः किमाचाराः भविष्यन्ति कलौ युगे ।

O revered sage, you are honoured for your omniscience. Please narrate to me in detail the customs and the manners of the Kali age. Be gracious to tell me as to how Brahmins, Kṣatriyas, Vaiśyas and Śūdras would conduct themselves in this age and what would be their food-habits. 8-9½

सूत उवाच

शृणुध्वमृषयः सर्वे भरद्वाजेन संयुताः ॥९॥

Sūta said

"O Bharadvāja and all ye sages! please listen to me. (Asked by the king, the sage Mārkaṇḍeya gave the following account of the Kali age). 9b

सर्वे धर्मा विनश्यन्ति कृष्णे कृष्णत्वमागते ।
तस्मात्कलिर्महाघोरः सर्वपापस्य साधकः ॥१०॥

When Lord Kṛṣṇa would desert this world and would go to His highest abode, all righteousness would disappear; then would appear the most terrible Kali age conducive to all sinful activities. 10

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा धर्मपराङ्मुखाः ।
घोरे कलियुगे प्राप्ते द्विजदेवपराङ्मुखाः ॥११॥

At the advent of this terrible Kali age all the four castes irrespective of Brahmins, Kṣatriyas, Vaiśyas and Śūdras averse to righteousness would have the least regard for the Brahmins and the divinities. 11

व्याजधर्मरताः सर्वे दम्भाचारपरायणाः ।
असूयानिरताश्चैव वृथाहंकारदूषिताः ॥१२॥

Puffed up with self-conceit, the people morally degraded by pride and vanity would be jealous of one another and would resort to a hypocritical way of life. 12

सर्वैः संक्षिप्यते सत्यं नरैः पण्डितगर्वितैः ।
अहमेवाधिक इति सर्वे एव वदन्ति वै ॥१३॥

The people would make a show of their learning and would preach the false doctrines as the truth; "I am the omniscient, I am the omnipotent"—thus everyone would be beating one's own drum. 13

अधर्मलोलुपाः सर्वे तथान्येषां च निन्दकाः ।
अतः स्वल्पायुषः सर्वे भविष्यन्ति कलौ युगे ॥१४॥

People addicted to all sorts of sinful activities would take pleasure in vilifying others and in consequence in this Kali age they would not live to enjoy the full span of life 14

अल्पायुष्ट्वान्मनुष्याणां न विद्याग्रहणं द्विजाः ।
विद्याग्रहणशून्यत्वादधर्मो वर्त्तते पुनः ॥१५॥

Naturally during the short span of their life they would not be able to acquire the knowledge and wisdom ; and in absence of right knowledge unrighteousness would prevail again. 15

ब्राह्मणाद्यास्तथा वर्णाः सङ्कीर्यन्ते परस्परम् ।
कामक्रोधपरा मूढा वृथा संतापपीडिताः ॥१६॥

There will be intermixing among the different castes like Brahmins etc. Those born from mixture of castes are prone to passion and anger ; vain and conceited they are deluded and undergo all sorts of sufferings. 16

बद्धवैरा भविष्यन्ति परस्परवधेप्सवः ।
ब्राह्मणाः क्षत्रिया वैश्याः सर्वे धर्मपराङ्मुखाः ॥१७॥

शूद्रतुल्या भविष्यन्ति तपस्सत्यविवर्जिताः ।
उत्तमा नीचतां यान्ति नीचाश्चोत्तमतां तथा ॥१८॥

Gripped by enmity they will be intent upon killing one another ; all the different castes like Brahmins, Kṣatriyas and Vaiśyas averse to righteousness and without the least regard for truth and penance will conduct themselves like Śūdras, persons of high status will go down in the society and persons of low status will go up (i.e., they will get more regard and honour in society). 17-18

राजानो द्रव्यनिरतास्तथा लोभपरायणाः ।
धर्मकञ्चुकसंवीता धर्मविध्वंसकारिणः ॥१९॥

Kings overtaken by greed will engage themselves in acquiring material prosperity ; under the garb of righteousness they will indulge in all sorts of unrighteous deeds. 19

घोरे कलियुगे प्राप्ते सर्वाधर्मसमन्विते ।
यो योऽश्वरथनागाढ्यः स स राजा भविष्यति ॥२०॥

In the most terrible Kali age, with unholy and unrighteous deeds predominating, anybody in possession of horses, chariots and elephants will rule over the people. 20

पितॄन् पुत्रा नियोक्ष्यन्ति वध्वः श्वश्रूश्च कर्मसु ।
पतीन् पुत्रान् वञ्चयित्वा गमिष्यन्ति स्त्रियोऽन्यतः ॥२१॥

Parents will be at the command of their sons ; likewise mothers-in-law will be at the back and call of their daughters-in-law ; married women will desert their husbands and children and will elope with others. 21

पुरुषाल्पं बहुस्त्रीकं श्वबाहुल्यं गवां क्षयः ।
धनानि श्लाघनीयानि सतां वृत्तमपूजितम् ।
खण्डवर्षी च पर्जन्यः पन्थानस्तस्करावृताः ।
सर्वः सर्वं च जानाति वृद्धाननुपसेव्य च ॥२२॥

Male persons will be few in number in comparison with females who will multiply ; stray animals like dogs will increase in number and the cattle-wealth will dwindle. Without paying the least regard for righteous conduct, people will consider wealth to be the summum bonum of life ; in some regions Parjanya will pour down heavy rain and other regions will go dry ; roads and high-ways will be infested with thieves and robbers ; elders and superiors will be left unattended and un-cared for ; and each one will parade his or her omniscience. 22

न कश्चिदकविर्नाम सुरापा ब्रह्मवादिनः ।
किङ्कराश्च भविष्यन्ति शूद्राणां च द्विजातयः ॥२३॥

There would be no one who would not proclaim himself (or herself) to be a poet ; drunkards would be giving discourses on Brahman and all the three higher castes—Brahmins, Kṣatriyas and Vaiśyas would be serving the Śūdras. 23

द्विषन्ति पितरं पुत्रा गुरुं शिष्या द्विषन्ति च ।
पतिं च वनिता द्वेष्टि कलौ घोरे समागते ॥२४॥

With the advent of the terrible Kali age (*Kalau ghore samāgate*)[1] sons will look down upon their parents, disciples will dishonour their preceptors and wives will disregard their husbands. 24

लोभाभिभूतमनसः सर्वे दुष्कर्मशीलिनः ।
परान्नलोलुपा नित्यं भविष्यन्ति द्विजातयः ॥२५॥

Overtaken by greed and avarice people will resort to sinful conduct ; Brahmins will make a daily habit of living upon others. 25

परस्त्रीनिरताः सर्वे परद्रव्यपरायणाः ।
घोरे कलियुगे प्राप्ते नरं धर्मपरायणम् ॥२६॥

असूयानिरताः सर्वे उपहासं प्रकुर्वते ।
न व्रतानि चरिष्यन्ति ब्राह्मणा वेदनिन्दकाः ॥२७॥

Attached to others' wives, people will seek to grab others' belongings; with the advent of the terrible Kali age, out of jealousy and envy everyone will laugh at the persons sticking to piety and righteousness; Brahmins will despise the Vedas and will not care to observe any of the 'Vratas.' 26-27

न यक्ष्यन्ति न होष्यन्ति हेतुवादैर्विकुत्सिताः ।
द्विजाः कुर्वन्ति दम्भार्थं पितृयज्ञादिकाः क्रियाः ॥ २८॥

Disgraced and discredited because of their sense of false reasoning neither will they perform any sacrifice nor will they offer any oblation. Just to make a show of their erudition and opulence, Brahmins will resort to the performance of 'Pitṛyajña'[1] and other daily sacrifices. 28

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[1] In the N.S P. Edition the reading is *Kṛṣṇe' 'Kṛṣṇatvam āgate.'*

न पात्रेष्वेव दानानि कुर्वन्ति च नरास्तथा ।
क्षीरोपाधिनिमित्तेन गोषु प्रीतिं प्रकुर्वते ॥२९॥

No deserving person would ever be rewarded with a gift; if people would care for the cattle, that is only due to their self-interest of getting milk and milk-products. 29

वध्नन्ति च द्विजानेव धनार्थं राजकिङ्कराः ।
दानयज्ञजपादीनां विक्रीणन्ते फलं द्विजाः ॥३०॥

For extracting riches attendants of king would not hesitate to put the Brahmins in chains and the Brahmins would gladly sell away the fruits of their gifts, sacrifices or penance. 30

प्रतिग्रहं प्रकुर्वन्ति चण्डालादेरपि द्विजाः ।
कलेः प्रथमपादेऽपि विनिन्दन्ति हरिं नराः ॥३१॥

And even from the Caṇḍālas they would not hesitate to accept gifts. Besides indulging in all these sinful activities, even in the first quarter of the Kali age with pleasure people would revile the supreme Lord Hari. 31

युगान्ते च हरेर्नाम नैव कश्चित् स्मरिष्यति ।
शूद्रस्त्रीसङ्गनिरता विधवासङ्गलोलुपाः ॥३२॥

शूद्रान्नभोगनिरता भविष्यन्ति कलौ द्विजाः ।
न च द्विजातिशुश्रूषां न स्वधर्मप्रवर्त्तनम् ॥३३॥

करिष्यन्ति तदा शूद्राः प्रव्रज्यालिङ्गिनोऽधमाः ।
सुखाय परिवीताश्च जटिला भस्मधूर्धराः ॥३४॥

At the end of the Kali age nobody would even remember the name of Hari and in this age the Brahmins will lead a vicious life—they will co-habitate with Śūdra women, they will be yearning after sexual relation with widows and moreover they would be constantly living upon the Śūdras.

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[1] Pitṛyajña—Of the five daily sacrifices (Pañca mahāyajña) Pitṛyajña is one. Manusmṛti 3.70 says, '*Pitṛyajñastu tarpaṇam*'. Tarpana or offering of water and food is the sacrifice proper to the manes.

Having taken up the manners and customs of a forest hermit, the despicable Śūdras would never conform to their duties and would not care to serve the three higher castes; to make themselves happy and comfortable they would put on the sacred thread and with matted locks they would wonder about with ashes smeared all over their body. 32-34

शूद्रा धर्मान् प्रवक्ष्यन्ति कूटबुद्धिविशारदाः ।
एते चान्ये च बहवः पाषण्डा विप्रसत्तमाः ॥३५॥

ब्राह्मणाः क्षत्रिया वैश्या भविष्यन्ति कलौ युगे ।
गीतवाद्यरता विप्रा वेदवादपराङ्मुखाः ॥३६॥

भविष्यन्ति कलौ प्राप्ते शूद्रमार्गप्रवर्तिनः ।
अल्पद्रव्या वृथालिङ्गा वृथाहङ्कारदूषिताः ॥३७॥

हर्तारो न च दातारो भविष्यन्ति कलौ युगे ।
प्रतिग्रहपरा नित्यं द्विजाः सन्मार्गशीलिनः ॥३८॥

Well-versed in fraud and deceit they (Sūdras) would give discourses on piety and righteousness. Thus O revered Brahmins, in the Kali age Brahmins, Kṣatriyas and Vaiśyas—all these would lead an impious life. With the advent of Kali age the Brahmins would take to the path of the Śūdras; averse to the study of the Vedas they would take delight in dance and music; they would falsely assume the characteristics of a devout and righteous person; even with the possession of a little wealth with sense of false vanity they would lead a despicable life; they would never make a gift, rather they would always try to grab. Brahmins who stick to a righteous conduct of life, will make it a daily habit of accepting gifts. 35-38

आत्मस्तुतिपराः सर्वे परनिन्दापरास्तथा ।
विश्वासहीनाः पुरुषा देववेदद्विजातिषु ॥३९॥

Each one would glorify himself (or herself) and vilify the other. And people would have little faith either in gods or Brahmins or the Vedas. 39

असंश्रुतोक्तिवक्तारो द्विजद्वेषरतास्तथा ।
स्वधर्मत्यागिनः सर्वे कृतघ्ना भिन्नवृत्तयः ॥४०॥

People will revile the Vedas and the Brahmins. Ungrateful people will swerve from the duties of their own castes and will take to duties not in keeping with their particular castes. 40

याचकाः पिशुनाश्चैव भविष्यन्ति कलौ युगे ।
परावबादनिरता आत्मस्तुतिपरायणाः ॥४१॥

In the Kali age begging and back-biting will be a regular habit with the people. Always used to slander others, they will be vainly proclaiming their own glory and dignity. 41

परस्वहरणोपायचिन्तकाः सर्वदा जनाः ।
अल्पाह्लादपरास्तत्र भुञ्जानाः परवेश्मनि ॥४२॥

तस्मिन्नेव दिने प्रायो देवतार्चनतत्पराः ।
तत्रैव निन्दानिरता भुक्त्वा चैकत्र संस्थिताः ॥४३॥

A!ways planning to steal the property of others, people used to take their food from others, would very much rejoice. Naturally to make a show of their devotion and piety, the Brahmins would adore the different divinities; and engaged in vilifying others, they would share their food with people of other castes. 42-43

द्विजाश्च क्षत्रिया वैश्याः शूद्राश्चान्ये च जातयः ।
अत्यन्तकामिनश्चैव सङ्कीर्यन्ते परस्परम् ॥४४॥

All the different castes like Brahmins. Kṣatriyas, Vaiśyas and Śūdras will be sexy and licentious and naturally the intermixing of these castes will lead to the birth of '*Varṇa-saṃkaras*'. 44

न शिष्यो न गुरुः कश्चिन्न पुत्रो न पिता तथा ।
न भार्या न पतिश्चैव भविता तत्र सङ्करे ॥४५॥

When people would resort to this licentious way of life, there will be no difference between a preceptor and a disciple, between a father and a son, or between a husband and a wife. 45

शूद्रवृत्त्यैव जीवन्ति द्विजा नरकभोगिनः ।
अनावृष्टिभयप्राया गगनासक्तदृष्टयः ॥४६॥

Brahmins will conduct themselves as Śūdras and languish in hell. Mostly suffering from drought people will always be looking at the sky with anxiety. 46

भविष्यन्ति जनाः सर्वे तदा क्षुद्भयकातराः ।
अन्नोपाधिनिमित्तेन शिष्यान् गृह्णन्ति भिक्षवः ॥४७॥

Always suffering from hunger and starvation people will lead a wretched life. Just to make a living mendicants and ascetics (who are supposed to have given up their attachment for the world) will be gathering disciples around them. 47

उभाभ्यामपि पाणिभ्यां शिरःकण्डूयनं स्त्रियः ।
कुर्वन्त्यो गुरुभर्तृणामाज्ञा भेत्स्यन्ति ता हिताः ॥४८॥

With their hands engaged in brushing or combing the hairs on their heads, women would care little for the advice of their husbands or elders howevers beneficial they may be. 48

यदा यदा न यक्ष्यन्ति न होष्यन्ति द्विजातयः ।
तदा तदा कलेर्वृद्धिरनुमेया विचक्षणैः ॥४९॥

With the Brahmins desisting from performing any sacrifice or offering any oblation, the wise and the experienced would naturally be aware of the intensity of the Kali age. 49

सर्वधर्मेषु नष्टेषु याति निःश्रीकतां जगत् ।

सूत उवाच

एवं कलेः स्वरूपं तत्कथितं विप्रसत्तमाः ॥५०॥

हरिभक्तिपरानेव न कलिर्बाधते द्विजाः ।
तपः परं कृतयुगे त्रेतायां ध्यानमेव हि ॥५१॥

द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ।

When piety and righteousness would go to the four winds, the universe would be bereft of beauty and splendour. Thus O revered Brahmins, I have narrated to you the characteristics of the Kali age, but the Brahmins devoted to Lord Hari are never affected by it. In Kṛta Yuga penance is the most efficacious; meditation in Tretā, sacrifice in Dvāpara and in Kali age it is the practice of making gifts that counts. 50-52a

यतते दशभिर्वर्षैस्त्रेतायां हायनेन तत् ॥५२॥
द्वापरे तच्च मासेन अहोरात्रेण तत्कलौ ।

The fruit that one gets in Kṛta Yuga by practising penance continuously for a decade, can be attained in Tretā Yuga by resorting to penance for a year; in Dvāpara Yuga a man gets the same result by practising penance only for a month; but the fruit of practising penance for a decade in Kṛta Yuga is within the easy reach of a person who practises penance just for a day and a night in the Kali age. $52^b$ $53^a$

ध्यायन् कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्चयन् ॥५३॥
यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ।

Meditation in Kṛta age, sacrifice in Tretā or adoration in Dvāpara—each one of these leads to the same result as mere recitation of the name of Viṣṇu in Kali age. 53b-54a

समस्तजगदाधारं परमार्थस्वरूपिणम् ॥५४॥
घोरे कलियुगे प्राप्ते विष्णुं ध्यायन्न सीदति ।
अहोऽतीव महाभाग्याः सकृद्ये केशवार्चकाः ॥५५॥

In the terrible Kali age those who meditate on Viṣṇu, the support of the entire universe and the supreme reality, are never in distress. Oh extremely fortunate indeed are they who in the Kali age even for once adore Lord Viṣṇu. 54b-55

घोरे कलियुगे प्राप्ते सर्वकर्मबहिष्कृते ।
न्यूनातिरिक्ता न स्यात्कलौ वेदोक्तकर्मणाम् ॥५६॥

In the terrible Kali age when Vedic sacrifices are set at nought, the number of sacrifices one performs is irrelevant.56

हरिस्मरणमेवात्र सम्पूर्णफलदायकम् ।
हरे केशव गोविन्द वासुदेव जगन्मय ॥५७॥

जनार्दन जगद्धाम पीताम्बरधराच्युत ।
इतीरयन्ति ये नित्यं न हि तान् बाधते कलिः ॥५८॥

Mere remembrance of the name of Viṣṇu in the Kali age confers all the rewards on the devotee. Hari, Keśava, Govinda, Vāsudeva, Jaganmaya, Janārdana, Jagaddhāma, Prtāmbaradhara and Acyuta—people who daily recite these names of Viṣṇu, are never affected by the Kali age. 57-58

अहो हरिपरा ये तु कलौ सर्वभयङ्करे ।
ते सभाग्या महात्मानस्तत्संगतिरता अपि ॥५९॥

Oh ! in the most dreadful Kali age people devoted to Hari, are the most fortunate and they are the noble souls ! Even those who keep company with these devotees of Viṣṇu are fortunate : 59

हरिनामपरा ये च हरिकीर्त्तनतत्पराः ।
हरिपूजारता ये च ते कृतार्था न संशयः ॥६०॥

Those who recite the name of Lord Hari and sing aloud His glory or adore Him, are blessed indeed ! 60

इत्येतद्वः समाख्यातं सर्वदुःखनिवारणम् ।
समस्तपुण्यफलदं कलौ विष्णोः प्रकीर्त्तनम् ॥६१॥

Thus I have expounded to you the features of the Kali age; and in this age only the recitation of the name of Lord Viṣṇu wards off all types of sorrow and misery and endows a person with all the religious merits. 61

इति श्रीनरसिंहपुराणे कलिलक्षणकीर्त्तनं नाम
चतुःपञ्चाशोऽध्यायः ॥ ५४ ॥

# पञ्चपञ्चाशोऽध्यायः

# CHAPTER LV

### राजोवाच

मार्कण्डेय कथं शुक्रः पुरा बलिमखे गुरुः ।
वामनेन स विद्धाक्षः स्तुत्वा तल्लब्धवान् कथम् ॥१॥

**The king said**

In ancient times in the sacrifice of Bali, Śukrācārya was made blind when struck by Lord Vāmana. O revered Mārkaṇḍeya, please tell me what were the hymns of praise he chanted in honour of Lord Viṣṇu and got back his eyesight. 1

### मार्कण्डेय उवाच

वामनेन स विद्धाक्षो बहुतीर्थेषु भार्गवः ।
जाह्नवीसलिलें स्थित्वा देवमभ्यर्च्यं वामनम् ॥२॥

ऊर्ध्वबाहुः स देवेशं शङ्खचक्रगदाधरम् ।
हृदि सञ्चिन्त्य तुष्टाव नरसिंहं सनातनम् ॥३॥

**Mārkaṇḍeya said**

With his eyes pierced by Vāmana, Śukrācāra (the son of Bhṛgu) went on pilgrimage to many holy places. While wandering through different places, once he took up his position in the sacred waters of the Ganges and continued adoring Lord Vāmana. With arms raised upwards, in his heart he meditated upon the Supreme God Viṣṇu, the holder of conch, mace and discus and he chanted his prayer in honour of the eternal Lord Narasiṃha : 2-3

### शुक्र उवाच

नमामि देवं विश्वेशं वामनं विष्णुरूपिणम् ।
बलिदर्पहरं शान्तं शाश्वतं पुरुषोत्तमम् ॥४॥

"I bow down to Vāmana, the incarnation of Viṣṇu, the eternal sublime Lord of the universe, the supreme Puruṣa who had humbled Bali. 4

धीरं शूरं महादेवं शङ्खचक्रगदाधरम् ।
विशुद्धं ज्ञानसम्पन्नं नमामि हरिमच्युतम् ॥५॥

I bow down to the undecaying Lord Hari, the wise, the valiant, the Supreme God, the holder of conch, mace and discus, the pure and sublime endowed with wisdom. 5

सर्वशक्तिमयं देवं सर्वगं सर्वभावनम् ।
अनादिमजरं नित्यं नमामि गरुडध्वजम् ॥६॥

I adore Lord Viṣṇu (Garuḍa-dhvaja—the god having the symbol of a banner with Garuḍa emblem in it) the omnipotent, the all-pervading, the source of all objects (animate and inanimate), the eternal undecaying Lord without a beginning. 6

सुरासुरैर्भक्तिमद्भिः स्तुतो नारायणः सदा ।
पूजितं च हृषिकेशं तं नमामि जगद्गुरुम् ॥७॥

Gods and demons with devotion are always engaged in offering their prayers to Lord Nārāyaṇa ; and I bow down to that Hṛṣikeśa, the revered Lord of the universe. 7

हृदि संकल्प्य यद्रूपं ध्यायन्ति यतयः सदा ।
ज्योतीरूपमनौपम्यं नरसिंहं नमाम्यहम् ॥८॥

With the thought of Lord Narasiṃha in their heart ascetics always meditate upon Him ; I bow down to that unique Lord, the embodiment of splendour and effulgence. 8

न जानन्ति परं रूपं ब्रह्माद्या देवतागणाः ।
यस्यावताररूपाणि समर्चन्ति नमामि तम् ॥९॥

Gods like Brahmā etc., unable to get at the true essence of Viṣṇu worship Him through His different incarnations and I bow down to that Viṣṇu. 9

एतत्समस्तं येनादौ सृष्टं दुष्टवधात्पुनः ।
त्रातं यत्र जगल्लीनं तं नमामि जनार्दनम् ॥१०॥

I bow down to that Janārdana, who is the prime creator of the universe, who by annihilating the demons protects it and in whom it is submerged (at the time of deluge). 10

भक्तैरभ्यर्चितो यस्तु नित्यं भक्तप्रियो हि यः ।
तं देवममलं दिव्यं प्रणमामि जगत्पतिम् ॥११॥

I bow down to Viṣṇu, the Lord of the universe. the pure and sublime, the celestial god who, dear to His devotees is daily adored by them. 11

दुर्लभं चापि भक्तानां यः प्रयच्छति तोषितः ।
तं सर्वसाक्षिणं विष्णुं प्रणमामि सनातनम् ॥१२॥

I bow down to Viṣṇu, the eternal Lord, the passive onlooker, who when pleased, grants the most unattainable objects to His devotees." 12

### श्रीमार्कण्डेय उवाच

इति स्तुतो जगन्नाथः पुरा शुक्रेण पार्थिव ।
प्रादुर्बभूव तस्याग्रे शङ्खचक्रगदाधरः ॥१३॥

उवाच शुक्रमेकाक्षं देवो नारायणस्तदा ।
किमर्थं जाह्नवीतीरे स्तुतोऽहं तद्ब्रवीहि मे ॥१४॥

**Mārkaṇḍeya said**

Thus eulogised by Śukrācārya O king, the Lord of the universe appeared before him with the conch, mace and the discus in His hands. Then Lord Nārāyaṇa enquired of Śukrācārya blind of one eye—"Please tell me what made you offer me prayers on the bank of the Ganges." 13-14

शुक्र उवाच

देवदेव मया पूर्वमपराधो महान् कृतः ।
तद्दोषस्यापनुत्त्यर्थं स्तुतवानस्मि साम्प्रतम् ॥१५॥

Śukra replied :

"O Lord of gods, previously (when the demon Bali performed a sacrifice) I committed a great sin. To ward off that sin now I have offered this prayer to you.". 15

श्रीभगवानुवाच

ममापराधान्नयनं नष्टमेकं तवाधुना ।
संतुष्टोऽस्मि ततः शुक्र स्तोत्रेणानेन ते मुने ॥१६॥

The Lord said :

"I know, O sage, because of the sin committed against me, yov had lost one eye. Now, O Śukrācārya, I am pleased with your prayer." 16

इत्युक्त्वा देवदेवेशस्तं मुनिं प्रहसन्निव ।
पाञ्चजन्येन तच्चक्षुः पस्पर्श च जनार्दनः ॥१७॥

Having said thus, with His conch 'Pāñcajanya' Janārdana, the Lord of gods smilingly touched the sage in his eye (bereft of the power of sight). 17

स्पृष्टमात्रे तु शङ्खेन देवदेवेन शार्ङ्गिणा ।
बभूव निर्मलं चक्षुः पूर्ववन्नृपसत्तम ॥१८॥

The moment the Lord of gods, the holder of 'Śārṅga' bow touched the eye (of Śukrācārya) with His conch, O valiant king, the eye became radiant and lustrous as before. 18

एवं दत्त्वा मुनेश्चक्षुः पूजितस्तेन माधवः ।
जगामादर्शनं सद्यः शुक्रोऽपि स्वाश्रमं ययौ ॥१९॥

Śukrācārya got back his eye-sight and adored Lord Mādhava (lord of Lakṣmī) who, then all on a sudden disappeared; and Śukrācārya too, started for his own hermitage. 19

इत्येतदुक्तं मुनिना महात्मना
प्राप्तं पुरा देववरप्रसादात् ।
शुक्रेण किं ते कथयामि राजन्
पुनश्च मां पृच्छ मनोरथान्तः ॥२०॥

Thus I have told you how the Lord of gods was pleased to grant the eye-sight to the great sage Śukrācārya. What more would I tell you? Please ask me anything you want to know. 20

इति नरसिंहपुराणे शुक्रवरप्रदानो नाम
पञ्चपञ्चाशोऽध्यायः ॥५५॥

# षट्पञ्चाशोऽध्यायः

# CHAPTER LVI

राजोवाच

साम्प्रतं देवदेवस्य नरसिंहस्य शार्ङ्गिणः ।
श्रोतुमिच्छामि सकलं प्रतिष्ठायाः परं विधिम् ॥१॥

**The king said**

O sage, now I would like to listen to the salient rules and regulations regarding the iastallation of the image of Narasiṃha, the holder of the Śārṅga bow and the god of gods. 1

श्रीमार्कण्डेय उवाच

प्रतिष्ठाया विधिं विष्णोर्देवदेवस्य चक्रिणः ।
प्रवक्ष्यामि यथाशास्त्रं शृणु भूपाल पुण्यदम् ॥२॥

**Mārkaṇḍeya said**

In keeping with the injunctions of the scriptures I would narrate the rules and regulations regarding the installation of the image of Viṣṇu, the holder of the discus and the god of gods. O king, please listen to this holy account. 2

कर्तुं प्रतिष्ठां यश्चात्र विष्णोरिच्छति पार्थिव ।
स पूर्वं स्थिरनक्षत्रे भूमिशोधनमारभेत् ॥३॥

O king, a person desirous of installing the image of Viṣṇu should first start the work of purifying the ground when there is the constellation of Uttarāṣāḍhā, Uttaraphālgunī, Uttarabhādrapadā and Rohiṇī.[1] 3

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1. Uttarāṣāḍhā—the 21st lunar mansion consisting of three stars.
Uttaraphālgunī—the twelfth lunar mansin consisting two stars.
Uttarabhādrapadā—the 26th lunar mansion consisting of two stars.
Rohiṇī—name of the fourth lunar mansion (consisting of five stars).

खात्वा पुरुषमात्रं तु बाहुद्वयमथापि वा ।
पूरयेच्छुद्धमृद्भिस्तु जलाक्तैः शर्करान्वितैः ॥४॥

The ground (where the image is to be installed) should be dug out exactly measuring the height of a man or two cubits. Earth and pebbles should be procured from sacred places ; the earth and pebbles so procured should be saturated with water and be deposited in the pit already dug out. 4

अधिष्ठानं ततो बुद्ध्वा पाषाणोष्टकमृण्मयम् ।
प्रासादं कारयेत्तत्र वास्तुविद्याविदा नृप ॥५॥

With earth and pebbles as the foundation, the divine edifice should be constructed by someone expert in the science of architecture ; the edifice may be erected either with stone or bricks or earth. 5

चतुरस्रं सूत्रमार्गे चतुःकोणं समन्ततः ।
शिलाभित्तिकमुत्कृष्टं तदलाभेष्टकामयम् ॥६॥

तदलाभे तु मृत्कुड्यं पूर्वद्वारं सुशोभनम् ।
जातिकाष्ठमयैः स्तम्भैस्तल्लग्नैः कलदान्वितैः ॥७॥

उत्पलैः पद्मपत्रैश्च पातितैश्चित्रशिल्पिभिः ।

The edifice should be of the size of a square having the length and breadth of the same measurement. The best thing is to have the wall made of stone. In case stone is not available, bricks may be used. In case of non-availability of bricks, the walls may be of earth. The edifice beautifully constructed should face the east and should have the support pillars made of high quality timber. And a painter expert in the job should decorate the walls of the edifice with the drawings of water-lilies, lotus-leaves and trees laden with fruits. 6-8a

इत्थं तु कारयित्वा हि हरेर्वेश्म सुशोभनम् ॥८॥
पूर्वद्वारं नृपश्रेष्ठ सुकपाटं सुचित्रितम् ।
अतिवृद्धातिबालैस्तु कारयेन्नाकृतिं हरेः ॥९॥

कुष्ठाद्युपहतैर्वापि अन्यैर्वा दीर्घरोगिभिः ।
विश्वकर्मोक्तमार्गेण पुराणोक्तां नृपोत्तम ॥१०॥

कारयेत्प्रतिमां दिव्यां पुष्टाङ्गेन तु धीमता ।
सौम्याननां सुश्रवणां सुनासां च सुलोचनाम् ॥११॥

O the best of kings, the shining and splendid edifice of Hari should be constructed in the manner prescribed above; facing the east the edifice fitted with beautiful door panels should be decorated with beautiful paintings. The image of Hari should not be allowed to be carved out by someone who is either too old or too young or who suffers from leprosy or any other prolonged illness. In the manner prescribed by Viśvakarman (the divine architect), the divine image referred to in the Purāṇas should be carved out by a wise and intelligent person of sound health. The face of the image should be pleasing and agreeable; the ears, the nose and the eyes should be lovely and handsome. $8^b$-11

नाधोदृष्टिं नोर्ध्वदृष्टिं तिर्यग्दृष्टिं न कारयेत् ।
कारयेत् समदृष्टिं तु पद्मपत्रायतेक्षणाम् ॥१२॥

The image should neither cast a downward look nor an upward look nor should it look obliquely. It must cast a straight and even look: the eyes in the image should be expansive like a lotus-leaf. 12

सुभ्रुवं सुललाटां च सुकपोलां समां शुभाम् ।
बिम्बोष्ठीं सुष्ठुचिबुकां सुग्रीवां कारयेद्बुधः ॥१३॥

The eye-brows, the forehead and the cheek should be beautiful; and the image should look splendid and be of proportionate size and measure. A wise sculptor should paint the lips red and should beautifully carve out the chin and the neck. 13

उपबाहुकरे देयं दक्षिणे चक्रमर्कवत् ।
नाभिसंलग्नदिव्यारं परितो नेमिसंयुतम् ॥१४॥

The image should be endowed with four arms—two upper arms and two lower arms. The lower arm to the right should bear a discus resembling the solar orb. Beautiful spokes connected with the nave should be joined to the rim all around. 14

वामपार्श्वेत्युपभुजे देयं शङ्खं शशिप्रभम् ।
पाञ्चजन्यमिति ख्यातं दैत्यदर्पहरं शुभम् ॥१५॥

The lower arm to the left should bear the conch 'Pañcajanya' shining like the moon. This conch capable of smashing the pride of the demon is auspicious indeed ! 15

हारार्पितवरां दिव्यां कण्ठे त्रिवलिसंयुताम् ।
सुस्तनीं चारुहृदयां सुजठरां समां शुभाम् ॥१६॥

The image is supposed to have a beautiful necklace on the neck portion which should be of three-folds. With plump rounded breasts and chest portion beautifully carved out, the abdomen should be well-proportioned and be charming to look at. 16

कटिलग्नवामकरां पद्मलग्नां च दक्षिणाम् ।
केयूरबाहुकां दिव्यां सुनाभिवलिभङ्गिकाम् ॥१७॥

The left hand of the image should be resting on the waist and the right hand should be supporting a lotus. The arms should be endowed with arm-lets and the image should present a pleasing appearance with a beautiful navel and three folds over it. 17

सुकटीं च सुजङ्घोरूं वस्त्रमेखलभूषिताम् ।
एवं तां कारयित्वा तु प्रतिमां राजसत्तम ॥१८॥

सुवर्णवस्त्रदानेन तत्कर्तॄन् पूज्य सत्तम ।
पूर्वपक्षे शुभे काले प्रतिमां स्थापयेद्बुधः ॥१९॥

The hips and the shanks should be large and handsome. With a girdle in the waist the image should be decked with clothes. Thus, O the best of kings, the image should be carved out by the sculptors who are to be honoured with gift of gold and clothes. Then in an auspicious time in the first half of a lunar month, a wise and intelligent person should get the image installed. 18-19

प्रासादस्याग्रतः कृत्वा यागमण्डपमुत्तमम् ।
चतुर्द्वारं चतुर्दिक्षु चतुर्भिस्तोरणैर्युतम् ॥२०॥

In front of the temple, a well-built hall for performing sacrifices etc., should be erected and in all the four directions it should have four gate-ways with ornamental archs over each of them. 20

सप्तधान्याङ्कुरैर्युक्तं शङ्खभेरीनिनादितम् ।
प्रतिमां क्षाल्य विद्वद्भिः षट्त्रिंशद्भिर्घटोदकैः ॥२१॥

प्रविश्य मण्डपे तस्मिन् ब्राह्मणैर्वेदपारगैः ।
तत्रापि स्नापयेत्पश्चात् पञ्चगव्यैः पृथक्पृथक् ॥२२॥

The hall should be possessed of sprouts of seven different types of grains and it should be resounding with the sound of conch-shells and trumpets. The wise and intelligent people should get the image bathed with thirty six pitchers of water and then in the company of Brahmins well-versed in the Vedic lore they should enter the hall ; and the image should be separately bathed with each of the constituents of '*pañca-gavya*'. (i.e., milk, curds, clarified butter or ghee, urine and cow-dung). 21-22

तथोष्णवारिणा स्नाप्य पुनः शीतोदकेन च ।
हरिद्राकुङ्कुमाद्यैस्तु चन्दनैश्चोपलेपयेत् ॥२३॥

Further there in the hall itself, the image should be bathed first with hot water, then with cold. Afterwards the image is to be smeared with paste of turmeric, sandalwood and saffron. 23

पुष्पमाल्यैरलंकृत्य वस्त्रैसच्छाद्य तां पुनः ।
पुण्याहं तत्र कृत्वा तु ऋग्भिस्ता प्रोक्ष्य वारिभि· ॥२४॥

स्नात्वा तां ब्राह्मणैर्भक्तैः शङ्खभेरीस्वनैर्युतम् ।
वासयेत्सप्तरात्रं तु त्रिरात्रं वा नदीजले ॥२५॥

The next step is—the image decorated with garlands of flowers should be dressed up with clothes. Then to the accompaniment of '*puṇyāhavācana*'[1] the image should be sprinkled with water and devoted Brahmins should get the image bathed again. Afterwards to the accompaniment of the sound of conch-shells and trumpets, the image should be kept immersed in a river for a period of days numbering three or seven. (24-25)

ह्रदे तु विमले शुद्धे तडागे वापि रक्षयेत् ।
अधिवास्य जले देवमेवं पार्थिवपुङ्गव ॥२६॥

तत उत्थाप्य विप्रैस्तु स्थाप्यालंकृत्य पूर्ववत् ।
ततो भेरीनिनादैस्तु वेदघोषैश्च केशवम् ॥२७॥

आनीय मण्डपे शुद्धे पद्माकारविनिर्मिते ।
कृत्वा पुनस्ततः स्नाप्य विष्णुभक्तरलङ्क्रियात् ॥२८॥

Either it may be kept immersed in a deep lake of pure water or a sacred pool. After making the divinity assume its abode in the image inside the waters (either of a river, a lake or a pool), O the best of kings, the Brahmins should get it out of waters. Once again to the accompaniment of the sound of trumpets and the recitation of Vedic mantras, the image of Keśava decorated with garlands of flowers as before should be placed in the sacred hall resembling a lotus-leaf. The devotees of Viṣṇu should get the image bathed again and decorate it (with flowers and unguents etc.). 24-28

ब्राह्मणान् भोजयित्वा तु विविक्त षोडशर्त्विजः ।
चतुर्भिरध्ययनं कार्यं चतुर्भि, पालनं तथा ॥२९॥

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[1] Puṇyāhavācana—repeating "this is an auspicious day" three times at the commencement of most religious ceremonies.

चतुर्भिस्तु चतुर्दिक्षु होमः कार्यो विचक्षणैः ।
पुष्पाक्षतान्नमिश्रेण दद्याद्दिक्षु बलीन् नृप ॥३०॥
एकेन दापयेत्तेषामिन्द्राद्याः प्रीयन्तामिति ।

After the image has been placed in the sacred hall, the duty of the patron (*Yajamāna*) is to feed the sacrificial priests sixteen in number. Out of these sixteen priests there are four—each of whom will be reciting one's own Veda; four will be in charge of the protection of the image of the Lord; and four learned priests will be kept busy in offering oblations in the four directions of the sacrificial hall. Further in each and every direction a priest will be giving offerings of flowers, grains of whole rice and particles of food. This offering is made for pleasing the divinities like Indra and others. Therefore while making the offerings in different directions, the priest is supposed to recite '*Indraḥ priyatām*' (May Indra be pleased) along with uttering the name of the regent of that particular direction. 29-31[a]

प्रत्येकं सायंसंध्यायां मध्यरात्रे तथोषसि ॥३१॥

उदिते च ततो दद्यान्मातृविप्रगणाय वा ।
जपन् पुरुषसूक्तं तु एकतस्तु पुनः पुनः ॥३२॥

एकतो मनसा राजन् विष्णोर्मन्दिरमध्यगः ।
अहोरात्रोषितो भूत्वा यजमानो द्विजैः सह ॥३३॥

प्रविश्य प्रतिमाद्वारं शुभलग्ने विचक्षणः ।
देवसूक्तं द्विजैः सार्धमुपस्थाप्य च तां दृढम् ॥३४॥

संस्थाप्य विष्णुसूक्तेन पवमानेन वा पुनः ।
प्रोक्षयेद्देवदेवेशमाचार्यः कुशवारिणा ॥३५॥

In evening, in mid-night, at dawn and at the time of the rise of the sun, the priest is supposed to make offerings to each of the regents of the quarters. Thereafter in honour of the female divinities he should make offerings and give presents to the Brahmins. Afterwards in the temple of Viṣṇu the patron should be seated all alone and repeatedly recite the 'Puruṣasūkta', The next step is—after fasting for a whole day, in an auspicious moment a wise and intelligent patron should enter the hall (where the image is deposited) in the company of the Brahmins. There in the hall the patron along with the Brahmins, in course of reciting the 'Devasūkta' would be carrying the image to the inner chamber of the temple. There the image should be firmly placed to the accompaniment of the recitation of Viṣṇusūkta and Pavamāna hymn (RV. IX. 1). Then the image of the principal deity should be sprinkled over by the chief priest with waters dripping from the reeds of Kuśa-grass. 31ᵇ-35

तदग्रे चाग्निमाधाय सम्परिस्तीर्य यत्नतः ।
जुहुयाज्जातकर्मादि गायत्र्या वैष्णवेन तु ॥३६॥

चतुर्भिराज्याहुतिभिरेकामेकां क्रियां प्रति ।
आचार्यस्तु स्वयं कुर्यादस्त्रबन्धं च कारयेत् ॥३७॥

His next duty would be to kindle the sacred fire in front of the image. After carefully spreading the *Kuśa*-grass all around, for making the *jātakarman* etc , (ceremonies connected with birth etc.) fruitful, he should offer oblations in the fire by reciting the Gāyatrī *mantra* and the *mantras* in honour of Viṣṇu. It is desired that for making each of the '*saṃskāras*' (like *jātakarman*.........etc.) fruitful, the chief priest should offer four oblations with respect to each of the *saṃskāras* and by uttering "*astrāya phaṭ*", he should perform the ceremony for averting evil spirits from all the quarters. 36-37

त्रातारमिति चैन्द्र्यां तु कुर्यादाज्यप्रणुन्नकम् ।
परोदिवेति याम्यायां वारुण्यां निषसेति च ॥३८॥

या ते रुद्रेति सौम्यां तु हुवेदाज्याहुतीर्नृप ।
परोमात्रेति सूक्ताभ्यां सर्वत्राज्याहुतीर्नृप ॥३९॥

With the recitation of "*Oṃ trātāram Indram*"[1] he is to offer oblations of ghee to the East of the sacrificial altar.

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[1] White Yajurveda 20.50.

With the recitation of the mantra "*Paro divā*"[1] he should offer oblations to the South of the sacrificial altar; with the recitation of "*Niṣasāda*"[2] the oblation should be offered to the West. With the *mantra* "*Yā te Rudra*"[3] the oblation should be offered to the North. And finally with the recitation of the two 'sūktas' beginning with "*Paro mātrayā*"[4] the oblations of ghee should be offered in respect of all the directions. 38-39

हुत्वा जपेच्च विधिवद्यदस्येति च स्विष्टकृत् ।
ततः स दक्षिणां दद्यादृत्विग्भ्यश्च यथार्हतः ॥४०॥

वस्त्र द्वे कुण्डले चैव गुरवे चाङ्गुलीयकम् ।
यजमानस्ततो दद्याद्विभवे सति काञ्चनम् ॥४१॥

Thus having offered oblations in the prescribed manner one should recite the *mantra* beginning with "*Yadasyā*[5]...... ; the recitation of this *mantra* has the potency of fulfilling one's cherished object to utmost satisfaction. Then the priests should be given presents in keeping with their position and dignity. Besides the patron would present the preceptor with a pair of cloths, two golden ear-rings and gold-ring. Presenting gold to the preceptor depends upon the means of the patron. 40-41

कलशाष्टसहस्रेण कलशाष्टशतेन वा ।
एकविंशतिना वापि स्नपनं कारयेद् बुधः ॥४२॥

शङ्खदुन्दुभिनिर्घोषर्वेदघोषैश्च मङ्गलैः ।
यवव्रीहियुतैः पात्रैरुद्धृतैरुच्छ्रिताङ्कुरैः ॥४३॥

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1. White Yajurveda, 17.29.
2. Ibid., 10.27.
3. Ibid., 16.2
4. RV. VII. 99-100
5. White Yajurveda 23.28.

दीपयष्टिपताकाभिश्छत्रचामरतोरणैः ।
स्नपनं कारयित्वा तु यथाविभवविस्तरम् ॥४४॥

तत्रापि दद्याद्विप्रेभ्यो यथाशक्त्या तु दक्षिणाम् ।
एवं यः कुरुते राजन् प्रतिष्ठां देवचक्रिणः ॥४५॥

सर्वपापविनिर्मुक्तः सर्वभूषणभूषितः ।
विमानेन विचित्रेण त्रिस्सप्तकुलजैर्वृतः ॥४६॥

पूजां सम्प्राप्य महतीमिन्द्रलोकादिषु क्रमात् ।
बान्धवांस्तेषु संस्थाप्य विष्णुलोके महीयते ॥४७॥

तत्रैव ज्ञानमासाद्य वैष्णवं पदमाप्नुयात् ।
प्रतिष्ठाविधिरयं विष्णोर्मयैवं ते प्रकीर्तितः ॥४८॥

पठतां शृण्वतां चैव सर्वपापप्रणशानः ॥४९॥

With the pitchers of water numbering one thousand and eight or one hundred and eight or at least twenty one, the wise and intelligent patron should get the image bathed. By the time the image is bathed, the conch-shells should be blown, the drums should be beaten and there should be the chanting of Vedic *mantras* or some sort of auspicious music. With vessels full of sprouts of barley or paddy and with other materials of worship like lamp, staff, flag, umbrella, cowrie or arch, the Vedic ceremony should be brought to completion and the Brahmins would be presented with gifts according to the means of the patron. O king, the patron who gets the image of Viṣṇu installed in the manner prescribed above, is released of all sins. Besides, after his death the patron, decked with all sorts of ornaments, accompanied by his past twenty one generations of dead ancestors, seated in a beautiful aerial car goes to the abode of Indra where all of them are highly honoured. Leaving his twenty one generations of dead ancestors in the abode of Indra, the patron himself goes to the world of Viṣṇu where he is highly honou-

red. There in the world of Viṣṇu, with the attainment of the knowledge of the essence of the Lord, he is merged in Viṣṇu. Thus O king, I have narrated to you the procedure of installing the image of Viṣṇu. People who read aloud this account or listen to it, are freed of all sins. 42-49

यदा नृसिंहं नरनाथ भूमौ
संस्थाप्य विष्णुं विधिना ह्यनेन ।
तदा ह्यसौ याति हरेः पदं तु
यत्र स्थितोऽयं न निवर्तते पुनः ॥५०॥

In case, O king, here on this earth a person gets the image of Lord Narasimha installed in the manner prescribed above, after death he or she goes to the eternal abode of Lord Viṣṇu, whence there is no return to this mortal earth. 50

इति श्रीनरसिंहपुराणे प्रतिष्ठाविधिर्नाम
षट्पञ्चाशोऽध्यायः ॥ ६॥

## सप्तपञ्चाशोऽध्यायः

## CHAPTER LVII

### राजोवाच

भक्तानां लक्षणं ब्रूहि नरसिंहस्य मे द्विज ।
येषां सङ्गतिमात्रेण विष्णुलोको न दूरतः ॥१॥

The king said

Persons who keep company with the devotees of Narasiṃha, go to the world of Viṣṇu. O Brahman, please tell me what are the qualities of the devotee of Narasiṃha. 1

### श्रीमार्कण्डेय उवाच

विष्णुभक्ता महोत्साहा विष्ण्वर्चनविधौ सदा ।
संयता धर्मसम्पन्नाः सर्वार्थान् साधयन्ति ते ॥२॥

Mārkaṇḍeya replied

The devotees of Viṣṇu constantly zealous in the adoration of Lord Viṣṇu, self-controlled, and engaged in righteous deeds attain all objects of their desire. 2

परोपकारनिरता गुरुशुश्रूषणे रताः ।
वर्णाश्रमाचारयुताः सर्वेषां सुप्रियंवदाः ॥३॥

Bent upon doing good to others they are always engaged in attending upon their preceptors; in keeping with their *varṇas* and *āśramas* (the castes and the different stages of life), they conduct themselves righteously and are used to speak sweet and pleasant words to one and all. 3

वेदवेदार्थतत्त्वज्ञा गतरोषा गतस्पृहाः ।
शान्ताश्च सौम्यवदना नित्यं धर्मपरायणाः ॥४॥

Proficient in Vedic lore, these devotees free from anger, and desire lead a calm and serene life; they are used to engage themselves in righteous deeds always with a smile. 4

हितं मितं च वक्तारः काले शक्त्यातिथिप्रियाः ।
दम्भमायाविनिर्मुक्ताः कामक्रोधविवर्जिताः ॥५॥

Habituated to measured but beneficial speech, in keeping with their means the devotees of Viṣṇu honourably treat the guests in time of need; absolutely free from pride and deceit they never resort to lust and anger. 5

ईदृग्विधा नरा धीराः क्षमावन्तो बहुश्रुताः ।
विष्णुकीर्तनसंजातहर्षा रोमाञ्चिता जनाः ॥६॥

विष्ण्वर्चापूजने यत्तास्तत्कथायां कृतादराः ।
ईदृग्विधा महात्मानो विष्णुभक्ताः प्रकीर्तिताः ॥७॥

These wise people endowed with forbearance are supposed to be proficient in different sciences. They are thrilled and delighted to recite the name of Lord Viṣṇu; engaged in adoration of the Lord, attentively they listen to His accounts with devotion: these noble souls are really proclaimed as "devotees of Viṣṇu!" 6-7

राजोवाच

ये वर्णाश्रमधर्मस्थास्ते भक्ताः केशवं प्रति ।
इति प्रोक्तं त्वया विद्वन् भृगुवर्यं गुरो मम ॥८॥

वर्णानामाश्रमाणां च धर्मं मे वक्तुमर्हसि ।
यैः कृतैस्तुष्यते देवो नरसिंहः सनातनः ॥९॥

The king asked :

"O learned sire, O scion of Bhṛgu race, O my preceptor, you have told me that those who perform their duties in keeping with their *varṇas* and *āśramas* are the real devotees of Viṣṇu. Now please tell me for different *varṇas* and *āśramas*, what are the peculiar duties, the performance of which leads to propitiation of the eternal Lord Narasiṃha." ; -9

श्रीमार्कण्डेय उवाच

अत्र ते वर्णयिष्यामि पुरावृत्तमनुत्तमम् ।
मुनिभिः सह संवादं हारीतस्य महात्मनः ॥१०॥

Mārkaṇḍeya replied:

"High shouled Hārita had discussed this question with the sages. Now I would narrate to you that old and unique discourse of the past. 10

हारीतं धर्मतत्त्वज्ञमासीनं बहुपाठकम् ।
प्रणिपत्याब्रुवन् सर्वे मुनयो धर्मकाङ्क्षिणः ॥११॥

भगवन् सर्वधर्मज्ञ सर्वधर्मप्रवर्त्तक ।
वर्णानामाश्रमाणां च धर्मं प्रब्रूहि शाश्वतम् ॥१२॥

Once it so happened that sages with the desire of getting some knowledge of 'dharma' approached the revered sage Hārīts who was well-versed in different lores and who was famous as the knower of the essence of 'dharma'; they fell at his feet and asked: "O lord, you are the best knower of righteousness, you are the most eminent propounder of it, please advise us as to what are the duties prescribed for people of different *varṇas* and *āśramas*." 11 12

### हारीत उवाच

नारायणः पुरा देवो जगत्स्रष्टा जलोपरि ।
सुष्वाप भोगिपर्यङ्के शयने तु श्रिया सह ॥१३॥

Hārīta said

"In days of yore Lord Nārāyaṇa, the creator of the universe along with His spouse Śrī (Lakṣmī) had His sleep on the couch of the serpent Ananta lying on that huge unfathomable ocean. 13

तस्य सुप्तस्य नाभौ तु दिव्यं पद्ममभूत् किल ।
तन्मध्ये चाभवद्ब्रह्मा वेदवेदाङ्गभूषणः ॥१४॥

स चोक्तस्तेन देवेन ब्राह्मणान्मुखतोऽसृजत् ।
असृजत्क्षत्रियान् बाह्वोर्वैश्यांस्तु ऊरुतोऽसृजत् ॥१५॥

शूद्रास्तु पादतः सृष्टास्तेषां चैवानुपूर्वशः ।
धर्मशास्त्रं च मर्यादां प्रोवाच कमलोद्भवः ॥१६॥

When He was asleep, a beautiful lotus sprang forth from His navel and seated on the lotus there appeared Brahmā proficient in the knowledge of Vedas and Vedāṅgas. And as advised by Lord Nārāyaṇa Brahmā first of all created the Brahmins from his mouth. From his arms, thighs and feet respectively He created the Kṣatriyas, the Vaiśyas and the Śūdras. Then the lotus-born Brahmā instructed them as to their code of conduct and their limitations (maryādā). 14-16

तद्वृत्तसर्वं प्रवक्ष्यामि शृणुत द्विजसत्तमाः ।
धन्यं यशस्यमायुष्यं स्वर्गमोक्षफलप्रदम् ॥१७॥

Now I would narrate to you all those instructions of Brahmā. O righteous Brahmins, by listening to the discourse on that code of conduct one attains wealth, fame and longevity. Heaven and liberation too are within one's easy reach. 17

ब्राह्मण्यां ब्राह्मणेनैव चोत्पन्नो ब्राह्मणः स्मृतः ।
तस्य धर्मं प्रवक्ष्यामि तद्योग्यं देशमेव च ॥१८॥

A child born from a Brahmin mother through a Brahmin father is really a Brahmin, now I am speaking of his conduct of life and the place worthy of his habitation. 18

कृष्णसारो मृगो यत्र स्वभावात्तु प्रवर्त्तते ।
तस्मिन् देशे वसेर्धर्मं कुरु ब्राह्मणपुङ्गव ॥१९॥

O revered Brahmin, in some area which is the habitat of the spotted antelopes you take up your residence and lead a life of righteousness. 19

षट्कर्माणि च यान्याहुर्ब्राह्मणस्य मनीषिणः ।
तैरेव सततं यस्तु प्रवृत्तः सुखमेधते ॥२०॥

अध्ययनाध्यापनं च यजनं यजनं तथा ।
दानं प्रतिग्रहश्चेति कर्मषट्कमिहोच्यते ॥२१॥

A Brahmin, who is constantly engaged in performing the six duties prescribed for him, gets happiness and prosperity. Study (of the Vedas), advancement of learning by teaching the Vedic lore to others, performance of sacrifices and officiating as priests in the sacrifices of members of his own caste or others, making of gifts and acceptance of gifts—these are the six duties prescribed for a Brahmin. 20-21

अध्यापनं च त्रिविधं धर्मस्यार्थस्य कारणम् ।
शुश्रूषाकारणं चैव त्रिविधं परिकीर्तितम् ॥२२॥

Teaching of the Vedas can be taken up for three reasons—for getting religious merit, for wealth and for getting the service of his disciples. 22

योग्यानध्यापयेच्छिष्यान् याज्यानपि च याजयेत् ।
विधिना प्रतिगृह्णंश्च गृहधर्मप्रसिद्धये ॥२३।

A Brahmin should give lessons only to the selected worthy disciples: he should officiate as priest in the sacrifice of persons entitled to perform a sacrifice. For leading a meaningful life of the house-holder he should accept gifts as per *Śastric* injunctions. 23

वेदमेवाभ्यसेन्नित्यं शुभे देशे समाहितः ।
नित्यंनैमित्तिकं काम्यं कर्म कुर्यात् प्रयत्नतः ॥२४॥

गुरुशुश्रूषणं चैव यथान्यायमतन्द्रितः ।
सायं प्रातरुपासीत विधिनाग्निं द्विजोत्तमः ॥२५॥

Seated in a sanctified place in a composed state of mind he should repeatedly study the Vedas and scrupulously he should do his duties whether they are *nitya*, *naimittika* or kāmya[1]. Without giving himself to stupor he should attend upon his preceptors in accordance with the principles of propriety and decorum. Besides all these, daily in the morning and in the evening a devout Brahmin should attend upon the sacred fire as per the *Śāstric* injunctions. 24-25

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[1] Nityakarman—Any daily necessary rite like the Pañcamahāyajña (five daily sacrifices).

Naimittika karman—Any ceremony constantly performed to accomplish a particular object e.g., a parva Śrāddha.

Kāmyakarman—Acts which secure the fulfilment of wishes.

कृतस्नानस्तु कुर्वीत वैश्वदेवं दिने दिने ।
अतिथिं चागतं भक्तया पूजयेच्छक्तितो गृही ॥२६॥
अन्यानथागतान् दृष्ट्वा पूजयेदविरोधतः ।
स्वदारनिरतो नित्यं परदारविवर्जितः ॥२७॥
सत्यवादी जितक्रोधः स्वधर्मनिरतो भवेत् ।
स्वकर्मणि च सम्प्राप्ते प्रमादं नैव कारयेत् ॥२८॥
प्रियां हितां वदेद्वाचं परलोकाविरोधिनीम् ।
एवं धर्मः समुद्दिष्टो ब्राह्मणस्य समासतः ।
धर्ममेवं तु यः कुर्यात्स याति ब्रह्मणः पदम् ॥२९॥

Daily after bath one should offer Vaiśvadeva sacrifice[1] and as a householder, with all honour one should treat the guest according to one's means. In course of entertaining a guest in case others turn up, one should honour all of them without any discrimination.

Constantly devoted to one's own wife without the least attachment for others' wives truthful and free from anger, a Brahmin should remain occupied in the performance of his own duty.

Conscientiously doing one's duties one should speak pleasing but beneficial words which alone are conducive to a happy life in the other world. In brief this is the code of conduct for a Brahmin: and the Brahmin who follows this code of conduct goes to the abode of Brahmā. 26-29

इत्येष धर्मः कथितो मया वै
विप्रस्य विप्रा अखिलाघहारी ।
वदामि राजादिजनस्य धर्मं
पृथक्पृथग्बोधत विप्रवर्याः ॥३०॥

Thus O Brahmins, I have expounded to you the code of conduct which a Brahmin should adopt and which destroys all sins O virtuous Brahmins, now I would separately narrate the code of conduct for each of the castes like Kṣatriyas etc. 30

इति श्रीनरसिंहपुराणे ब्राह्मणधर्मकथनं नाम
सप्तपञ्चाशोऽध्यायः ॥५७॥

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[1] Vaiśvadeva sacrifice—An offering to all deities (Viśvedevas) made by presenting oblations to fire before meals. For details see Manusmrti 3.83-86, 108 121.

# अष्टपञ्चाशोऽध्यायः

## CHAPTER LVIII

हारीत उवाच

क्षत्त्रादीनां प्रवक्ष्यामि यथावदनुपूर्वशः ।
येन येन प्रवर्तन्ते विधिना क्षत्त्रियादयः ॥१॥

Hārīta said

Now I would narrate in due order the code of conduct of different castes like Kṣatriyas etc., by following which they would lead their life. 1

राज्यस्थः क्षत्त्रियश्चैव प्रजा धर्मेण पालयेत् ।
कुर्यादध्ययनं सम्यग्यजेद्यज्ञान् यथाविधि ॥२॥

A Kṣatriya who is in charge of ruling over a kingdom should righteously protect his subjects. Besides he should devotedly study the Vedas and duly perform the sacrifices in the manner prescribed by the Śāstras. 2

दद्याद्दानं द्विजाग्र्येभ्यो धर्मबुद्धिसमन्वितः ।
स्वदारनिरतो नित्यं परदारविवर्जितः ॥३॥

Well-disposed to virtue and piety he should make gifts to the eminent Brahmins: always devoted to his lawfully wedded wife he should have absolutely no relation with another's wife. 3

नीतिशास्त्रार्थकुशलः संधिविग्रहतत्त्ववित् ।
देवब्राह्मणभक्तश्च पितृकार्यपरस्तथा ॥४॥

Versed in the science of politics he should be well-conversant with the principles to be followed for making an alliance (*saṃdhi*) or for starting a war (*vigraha* ; devoted to gods and Brahmins he should give utmost attention to offering oblations or performing sacrifices in honour of the deceased ancestors. 4

धर्मेणैव जयं काङ्क्षेदधर्मं परिवर्जयेत् ।
उत्तमां गतिमाप्नोति क्षत्रियोऽप्येवमाचरन् ॥५॥

Desirous of achieving victory through righteousness he should totally shun unrighteousness. A Kṣatriya leading his life in the aforesaid manner attains the highest bliss. 5

गोरक्षाकृषिवाणिज्यं कुर्याद्वैश्यो यथाविधि ।
दानधर्मं यथाशक्त्या गुरुशुश्रूषणं तथा ॥६॥

Maintenance of cowherds, agriculture and trade: as prescribed by the code of conduct a Vaiśya should engage himself in these three professions, as far as possible he should attend to meritorious deeds like making of gifts and service to the preceptors. 6

लोभदम्भविनिर्मुक्तः सत्यवागनसूयकः ।
स्वदारनिरतो दान्तः परदारविवर्जितः ॥७॥

Freed from greed and pride, always truthful he should never give place to jealousy in his mind; devoted to his lawfully wedded wife the Vaiśya with his sense-organs under restraint, should have absolutely no relation with another's wife. 7

धनैर्विप्रान् समर्चेत यज्ञकाले त्वारान्वितः ।
यज्ञाध्ययनदानानि कुर्यान्नित्यमतन्द्रितः ॥८॥

In sacrifices he should, without any delay, honour the Brahmins with gifts of wealth: everyday he should zealously perform the sacrifices, study the Vedas, and bestow gifts (on the suppliants). 8

पितृकार्यं च तत्काले नरसिंहार्चनं तथा ।
एतद्वैश्यस्य कर्मोक्तं स्वधर्ममनुतिष्ठतः ॥९॥

एतदासेवमानस्तु स स्वर्गी स्यान्न संशयः ।

In the appropriate time he should propitiate the deceased ancestors (by offering oblations or performing sacrifices) and adore Lord Narasiṃha: this is the code of conduct for a Vaiśya who remains devoted to his own duties; a Vaiśya who abides by this code of conduct undoubtedly goes to heaven. 9-10ᵃ

वर्णत्रयस्य शुश्रूषां कुर्याच्छूद्रः प्रयत्नतः ॥१०॥

दासवद्ब्राह्मणानां च विशेषेण समाचरेत् ।
अयाचितं प्रदातव्यं कृषिं वृत्त्यर्थमाचरेत् ॥११॥

With all care the Śūdra should serve the three higher castes and specifically he should serve the Brahmins as a slave. Without being asked for he should make a gift of what he has earned. And for his own livelihood he should take to agriculture. 10ᵇ-11

ग्रहाणां मासिकं कार्यं पूजनं न्यायधर्मतः ।
धारणं जीर्णवस्त्रस्य विप्रस्योच्छिष्टमार्जनम् ॥१२॥

According to the injunctions prescribed in the Śāstras every month he should worship the deities presiding over the planets: clothed in rags he should cleanse the pots and utensils used by the Brahmins for taking their food. 12

स्वदारेषु रतिं कुर्यात् परदारविवर्जितः ।
पुराणश्रवणं विप्रान्नरसिंहस्य पूजनम् ॥१३॥

तथा विप्रनमस्कारं कार्यं श्रद्धासमन्वितम् ।
सत्यसम्भाषणं चैव रागद्वेषविवर्जनम् ॥१४॥

इत्थं कुर्वन् सदा शूद्रो मनोवाक्कायकर्मभिः ।
स्थानमैन्द्रमवाप्नोति नष्टपापस्तु पुण्यभाक् ॥१५॥

Having absolutely no relation with another's wife he would amuse himself with his lawfully wedded wife: devoted to the worship of Lord Narasimha he would listen to the recitation of Purāṇas from the Brahmins whom he should bow down with all respects; free from greed and hatred, truthful, pure in body, mind, speech and action: the Śudra is cleansed of all sins and after death attains the world of Indra. 13-15

वर्णेषु धर्मा विविधा मयोक्ता
यथाक्रमं ब्राह्मणवर्यसाधिताः ।
श्रुणुध्वमत्राश्रमधर्ममाद्यं
मयोच्यमानं क्रमशो मुनीन्द्राः ॥१६॥

In due order I have been narrating to you the code of conduct prescribed by the eminent Brahmins for the different castes. O revered sages, now please listen to the code of conduct for the first '*āśrama*'; I am narrating it one after the other. 16

हारीत उवाच

उपनीतो माणवको वसेद्गुरुकुले सदा ।
गुरोः प्रियहितं कार्यं कर्मणा मनसा गिरा ॥१७॥

Hārīta said

After the '*upanayana*' ceremony is over, the disciple should continue to reside with the preceptor; in thought, speech and deed he should do what is dear and beneficial to his preceptor. 17

ब्रह्मचर्यमधश्शय्या तथा वह्नेरुपासनम् ।
उदकुम्भं गुरोर्दद्यात्तथा चेन्धनमाहरेत् ॥१८॥

Leading the life of a celebrate, the disciple would sleep on the bare ground and worship the Fire; he should devote himself to the service of his preceptor by procuring pitchers of water and faggots (for the performance of sacrifices). 18

कुर्यादध्ययनं पूर्वं ब्रह्मचारी यथाविधि ।
विधिं हित्वा प्रकुर्वाणो न स्वाध्यायफलं लभेत् ॥१९॥

Thus in the first part of his life in accordance with the precepts enjoined upon him, the Brahmacārin should take lessons on the Vedas ; any one not following the precepts or the prescribed code of conduct is deprived of the religious merit resulting from the study of the Vedas. 19

यत्किञ्चित्कुरुते कर्म विधिं हित्वा निरात्मकः ।
न तत्फलमवाप्नोति कुर्वाणो विधिविच्युतः ॥२०॥

Not only is he deprived of the merit of the study of the Vedas, but for his atheism and disregard for the code of conduct he never succeeds in any undertaking. .0

तस्मादेवं व्रतानीह चरेत्स्वाध्यायसिद्धये ।
शौचाचारमशेषं तु शिक्षयेद्गुरुसंनिधौ ॥२१॥

Therefore for attaining success in his Vedic studies, he should observe the vows (of paying obeisance to the preceptor and worshipping the Fire etc.). Besides he should imbibe from his teacher all the different rites relating to personal purification. 21

अजिनं दण्डकाष्ठं च मेखलां चोपवीतकम् ।
धारयेदप्रमत्तस्तु ब्रह्मचारी समाहितः ॥२२॥

Besides the Brahmacārin calm and composed in his mind should punctiliously put on the skin (of a tiger, lion, elephant etc., specially of a black antelope) and without fail putting on the sacred thread, he should use the staff and the girdle. 22

सायं प्रातश्चरेद्भैक्षं भोंजनं संयतेन्द्रियः ।
गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु ॥२३॥

With his senses under control he should subsist on the food that he gets by begging in the morning and the evening ; but he should never beg from his preceptor or from his kinsmen and their friends or relatives. 23

अलाभे त्वन्यगेहानां पूर्वंपूर्वं च वर्जयेत् ।
आचम्य प्रयतो नित्यमश्नीयादगुर्वनुज्ञया ॥२४॥

In case he fails to get alms from others, he may approach his preceptor and his kinsmen, but as far as possible he should avoid them. Regularly after having performed the *ācamana* (sipping of water), the Brahmacārin, pure in body and mind (*prayata*) would take his food with the permission of his preceptor. 24

शयनात् पूर्वमुत्थाय दर्भमृद्दन्तशोधनम् ।
वस्त्रादिकमथान्यच्च गुरवे प्रतिपादयेत् ॥२५॥

Early in the morning before his preceptor wakes up, he should leave his bed and for his preceptor he would procure the different materials like kuśa-grass, earth, tooth stick and clothes etc. 25

स्नाने कृते गुरौ पश्चात्स्नानं कुर्वीत यत्नवान् ।
ब्रह्मचारी व्रती नित्यं न कुर्याद्दन्तशोधनम् ॥२६॥

Only after his preceptor has finished with his ablutions, with all care the Brahmacārin would take a bath ; daily used to the observance of vows (*vratas*) he should never brush his teeth. 26

छत्रोपानहमभ्यङ्गं गन्धमाल्यानि वर्जयेत् ।
नृत्यगीतकथालापं मैथुनं च विशेषतः ॥२७॥

He should abstain from the use of umbrella, sandals, unguents, perfumes and garlands ; and more specifically he should avoid dance, music, gossip and copulation. 27

वर्जयेन्मधु मांसं च रसास्वादं तथा स्त्रियः ।
कामं क्रोध च लोभं च परिवादं तथा नृणाम् ॥२८॥

He should abstain from honey, meat, women and condiments (used for flavouring food) ; free from lust, anger and greed he should never indulge in calumny. 28

स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ।
एकः शयीत सर्वत्र न रेतः स्कन्दयेत् क्वचित् ॥२९॥

He should abstain from looking at or touching women and also from injuring others ; always he should sleep alone and should never waste his manhood. 29

स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः ।
स्नात्वार्कमर्चयित्वाग्नि पुनर्मामित्यृचं जपेत् ॥३०॥

In case per chance, during sleep there is involuntary loss of manhood (seminal discharge), he should take a bath and after worshipping the Sun and the Fire, he should mutter the *mantra*—"*punaḥ mām*"[1] (let my strength return to me again). 30

आस्तिकोऽहरहः संध्यां त्रिकालं संयतेन्द्रियः ।
उपासीत यथान्यायं ब्रह्मचारिव्रते स्थितः ॥३१॥

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[1] T. A. 1. 30 ; besides, this verse 30 is almost the same as Manusmṛti II. 181 and Viṣṇusmṛti XXVIII. 51.

With his firm belief in God and the other world, he should observe the vows of a Brahmacārin and with his senses under control daily three times a day (morning, mid-day and evening) he should perform '*saṃdhyā*' in the right manner. 31

अभिवाद्य गुरोः पादौ संध्याकर्मावसानतः ।
यथायोगं प्रकुर्वीत मातापित्रोस्तु भक्तितः ॥३२॥

After performing '*saṁdhyā*' he should bow down at the feet of his preceptor ; if possible he should also devotedly bow down to his parents. 32

एतेषु त्रिषु तुष्टेषु तुष्टाः स्युः सर्वदेवताः ।
तदेषां शासने तिष्ठेद्ब्रह्मचारी विमत्सरः ॥३३॥

All the gods are pleased if these three (the preceptor, the father and the mother) are pleased. Therefore the Brahmacārin free from pride should abide by their command. 33

अधीत्य चतुरो वेदान् वेदौ वेदमथापि वा ।
गुरवे दक्षिणां दत्त्वा तदा स्वस्वेच्छया वसेत् ॥३४॥

After finishing the study of the Vedas either four or two or one as the case may be, he should give to his preceptor whatever the latter asks for ; and then he may take up his abode anywhere he likes. 34

विरक्तः प्रव्रजेद्विद्वान् संरक्तस्तु गृही भवेत् ।
सरागो नरकं याति प्रव्रजन् हि ध्रुवं द्विजः ॥३५॥

In case the Brahmacārin proficient in Vedic lore is disgusted with the world, he may renounce all the worldly attachment and become a Sannyāsin. If he has worldly attachment, he may take up the life of a house-holder ; on the other hand if a twice-born (*dvija*) deeply attached to the worldly pleasures takes to the life of a Sannyāsin, definitely he goes to hell. 35

यस्यैतानि सुशुद्धानि जिह्वोपस्थोदरं गिरः ।
संन्यसेदकृतोद्वाहो ब्राह्मणो ब्रह्मचर्यवान् ॥३६॥

A Brahmin who leads the life of a celebate and is not married, can take to the life of a recluse provided his tongue, his sexual emotions, his appetite for food and his speech are very pure (under strict control). 36

एवं यो विधिमास्थाय नयेत्कालमतन्द्रितः ।
तेन भूयः प्रजायेत ब्रह्मचारी दृढव्रतः ॥३७॥

Thus the Brahmacārin who, without giving himself to stupor spends his time strictly conforming himself to the prescribed code of conduct, is firmly established in his position. 37

यो ब्रह्मचारी विधिमेतमास्थित-
श्चरेत्पृथिव्यां गुरुसेवने रतः ।
सम्प्राप्य विद्यामपि दुर्लभां तां
फलं हि तस्याः सकलं हि विन्दति ॥३८॥

A Brahmacārin who, conforming himself to this prescribed code of conduct and devoted to the service of his preceptor moves about on the earth, acquires the knowledge, so difficult of attainment and gets all the fruits resulting from it. 38

### हारीत उवाच

गृहीतवेदाध्ययनः श्रुतिशास्त्रार्थतत्त्ववित् ।
गुरोर्दत्तवरः सम्यक् समावतनमारभेत् ॥३९॥

**Hārīta said**

After completing the study of the Vedas, the Brahmacārin proficient in meaning and essence of the Vedas and other related scriptures, may very well take to '*samāvartan*' (the rite on returning home) with the blessings of his preceptor. 32

असमाननामगोत्रां कन्यां भ्रातृयुतां शुभाम् ।
सर्वावयवसंयुक्तां सद्वृत्तामुद्वहेत्ततः ॥४०॥

Then he should marry a bride who must not have the same name or the same '*gotra*', who must have a brother, who has limbs void of any defect and who is endowed with beauty, conduct and character. 40

नोद्वहेत्कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम् ।
वाचालामतिलोमां च न व्यङ्गां भीमदर्शनाम् ॥४१॥

One should not marry a bride whose complexion is tawny, who has an excessive limb, who is diseased, who is garrulous, who has too much of hairs on her person, who has a deficient limb or whose limbs are deformed and who is of frightful appearance. 41

नर्क्षवृक्षनदीनाम्नीं नान्तपर्वतनामिकाम् ।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ॥४२॥

One should not marry a bride named after a constellation, a tree or a river or one bearing the name of a low caste or of a mountain, of a bird, of a snake, of a slave or a name that inspires terror. 42

अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम् ।
तन्वोष्ठकेशदशनां मृद्वङ्गीमुद्वहेत्स्त्रियम् ॥४३॥

One should marry a bride who has limbs void of any defect, who has a sweet and agreeable name, whose gait is like that of a swan or an elephant, who has tender lips, the hair on whose head or body is of slight growth, whose teeth are small and whose body is delicate.[1] 43

ब्राह्मेण विधिना कुर्यात्प्रशस्तेन द्विजोत्तमः ।
यथायोगं तथा ह्येवं विवाहं वर्णधर्मतः ॥४४॥

It is very much necessary that the best of the twice-born should get himself married in the most celebrated '*Brāhma*' form of marriage. Likewise others should marry according to the different forms of marriage as is fitting to their castes. 44

उषः काले समुत्थाय कृतशौचो द्विजोत्तमः ।
कुर्यात्स्नानं ततो विद्वान्दन्तधावनपूर्वकम् ॥४५॥

Early in the morning the learned Brahmin should leave his bed; after performing the purificatory rites and cleansing his teeth he should immediately take his bath. 45

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[1] Except slight variation verses 41-43 of this chapter are almost the same as Manusmṛti III. 8-10.

मुखे पर्युषिते नित्यं यतोऽपूतो भवेन्नरः ।
तस्माच्छुष्कमथार्द्रं वा भक्षयेद्दन्तधावनम् ॥४६॥

The mouth remaining stale because of sleeping for the whole night, one remains unpurified. Therefore one should use a tooth-stick either wet or dry. 46

खदिरं च कदम्बं च करञ्जं च वटं तथा ।
अपामार्गं च बिल्वं च अर्कश्चोदुम्बरस्तथा ॥४७॥

एते प्रशस्ताः कथिता दन्तधावनकर्मणि ।
दन्तधावनकाष्ठं च वक्ष्यामि तत्प्रशस्तताम् ॥४८॥

Khadira, Kadamba, Karañja, Vaṭa, Apāmārga, Bilva, Arka and Udumbara—for brushing the teeth the twigs of the aforesaid trees are highly spoken of. Now I would tell you about the particular twigs suitable for brushing the teeth along with their specific qualities. 47-48

सर्वे कण्टकिनः पुण्याः क्षीरिणस्तु यशस्विनः ।
अष्टाङ्गुलेन मानेन तत्प्रमाणमिहोच्यते ॥४९॥

प्रादेशमात्रमथवा तेन दन्तान् विशोधयेत् ।

All thorny twigs endow a person with religious merit; milky ones bring fame to a person. The twig to be used as tooth-brush is supposed to be of the measure of eight '*aṅgulas*' (fingers). Or else one may brush one's teeth with a twig of the size of a span measured from the tip of the thumb to that of the forefinger (a measure of twelve 'aṅgulas'). 49-50$^{a}$

प्रतिपद्दर्शषष्ठीषु नवम्यां चैव सत्तमाः ॥५०॥

दन्तानां काष्ठसंयोगाद् दहत्यासप्तमं कुलम् ।

But O revered sages, in case on the first day of a lunar fortnight, the fifteenth day of the dark fortnight, the sixth and the ninth lunar day, one uses the twigs of the aforesaid trees, one ruins one's ancestors for seven generations. 50$^{b}$-51$^{a}$

अलाभे दन्तकाष्ठस्य प्रतिषिद्धे च तद्दिने ॥५१॥
अपां द्वादशगण्डूषैर्मुखशुद्धिर्विधीयते ।
स्नात्वा मन्त्रवदाचम्य पुनराचमनं चरेत् ॥५२॥

On the days a twig is not available or on the days interdicted for brushing the teeth, one should cleanse one's mouth by rinsing with twelve handfuls of water. After brushing the teeth one should bathe. Then having rinsed the mouth in course of reciting the '*mantras*' one should again rinse it. 51$^{b}$-52

मन्त्रवान् प्रोक्ष्य चात्मानं प्रक्षिपेदुदकाञ्जलिम् ।
आदित्येन सह प्रातर्मन्देहा नाम राक्षसाः ॥५३॥
युध्यन्ति वरदानेन ब्रह्मणोऽव्यक्तजन्मनः ।
उदकाञ्जलिविक्षेपो गायत्र्या चाभिमन्त्रितः ॥५४॥
तान् हन्ति राक्षसान् सर्वान् मन्देहान् रविवैरिणः ।
ततः प्रयाति सविता ब्राह्मणै रक्षितो दिवि ॥५५॥
मरीच्याद्यैर्महाभागैः सनकाद्यैश्च योगिभिः ।
तस्मान्न लङ्घयेत्संध्यां सायं प्रातर्द्विजः सदा ॥५६॥

Then sprinkling one's own self with water while reciting the '*mantras*', one should offer handfuls of water to the sun-god. By virtue of the boon conferred by Brahmā of unmanifested birth, the demons called 'Mandehas'[1] fight every morning with the sun-god, but when in honour of the sun-god one offers handfuls of water consecrated with the Gāyatrī *mantra*, all the demons—the 'Mandehas', the enemies of the sun-god are destroyed. Thus protected by the illustrious Brahmins like Marīci and others and the ascetics like Sanaka etc., the sun-god (Savitṛ) proceeds in the sky. Therefore a twice-born should never ignore '*saṃdhyā*' both in the morning and the evening. 53-56

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[1] The fearful demons called Mandehas are the enemies of sun-god. Due to a curse of Brahmā they die daily though their bodies never perish. At the approach of evening they always devour the sun-god, but early in the morning when the pious Brahmins offer water purified with Oṃkāra and consecrated by Gāyatrī, the foul demons are destroyed. Oṃkāra represents Viṣṇu, the essence of three Vedas and by its enunciation those demons are killed. With the first oblation offered in the morning rite, free from the clutches of Mandehas, the thousand rayed sun-god, shines with all splendour and effulgence and moves ahead in the sky. Therefore, performance of '*saṃdhyā*' should not be neglected, for he who neglects it, is said to be guilty of the murder of the sun.

Vāyu P.I.Ch. 50.162-167; Bd. P.I. 2, Anuṣaṅgapāda Ch. 21.109-115; Viṣṇu II.8- 50-59.

उल्लङ्घयति यो मोहात्स याति नरकं ध्रुवम् ।
सायं मन्त्रवदाचम्य प्रोक्ष्य सूर्यस्य चाञ्जलिम् ॥५७॥

दत्त्वा प्रदक्षिणं कृत्वा जलं स्पृष्ट्वा विशुध्यति ।
पूर्वां संध्यां सनक्षत्रामुपक्रम्य यथाविधि ॥५८॥

गायत्रीमभ्यसेत्तावद्यावदृक्षाणि पश्यति ।
ततस्त्वावसथं प्राप्य होमं कुर्यात्स्वयं बुधः ॥५९॥

सञ्चिन्त्य भृत्यवर्गस्य भरणार्थं विचक्षणः ।
ततः शिष्यहितार्थाय स्वाध्यायं किञ्चिदाचरेत् ॥६०॥

Anyone, who through ignorance fails to perform '*saṃdhyā*' is sure to go to hell. Once again in the evening having rinsed one's mouth in course of reciting the *mantras*, one sprinkles one's own self with water and offers handfuls of water in honour of the sun-god. Then having performed the rite of circumambulation, by touching the water the twice-born is purified. In the morning when the stars are visible, in the precribed manner one should start performing '*saṃdhyā*' and should continue reciting the Gāyatrī *mantra* so long as the stars are visible. Thereafter on returning to his residence the learned twice-born should offer oblations in the fire and with foresight he should think of the measures to be taken for maintaining his dependants. Then for the good of his disciples for sometime he should devote himself to the study of the Vedas. 57-60

ईश्वरं चैव रक्षार्थमभिगच्छेद्द्विजोत्तमः ।
कुशपुष्पेन्धनादीनि गत्वा दूरात्समाहरेत् ॥६१॥

माध्याह्निकीं क्रियां कुर्याच्छुचौ देशे समाहितः ।
विधिं स्नानस्य वक्ष्यामि समासात्पापनाशनम् ॥६२॥

It is desirable that for his own protection a learned twice-born should submit himself to the Lord. Then repairing to a distant place, he should procure kuśa-grass, flowers and sacrificial faggots; and in a sanctified place, calm and commposed he should perform the '*saṃdhyā*' rites for the mid-day. Now I would tell you in brief the rules prescribed in connection with a bath which leads to the destruction of all sins. 61-62

स्नात्वा येन विधानेन सद्यो मुच्येत किल्बिषात् ।
सुधीः स्नानार्थमादाय शुक्लां कुशतिलैः सह ॥६३॥

सुमनाश्च ततो गच्छेन्नदीं शुद्धां मनोरमाम् ।
नद्यां तु विद्यमानायां न स्नायादल्पवारिषु ॥६४॥

By taking a bath according to the prescribed rules a person is immediately cleansed of all sins. Having procured the materials like loose earth, kuśa-grass and sesamum required for the bath, with pleasure and delight a wise and intelligent person goes to a holy and beautiful river. In case there are rivers nearby, one should avoid taking one's bath in pools or ponds. 63-64

शुचौ देशे समभ्युक्ष्य स्थापयेत्कुशमृत्तिकाम् ।
मृत्तोयेन स्वकं देहमभिप्रक्षाल्य यत्नतः ॥६५॥

स्नानाच्छरीरं संशोध्य कुर्यादाचमनं बुधः ।
शुभे जले प्रविश्याथ नमेद्वरुणमप्पतिम् ॥६६॥

हरिमेव स्मरंश्चित्ते निमज्जेच्च बहूदके ।
ततः स्नानं समासाद्य अप आचम्य मन्त्रतः ॥६७॥

प्रोक्षयेद्वरुणं देवं तैर्मन्त्रैः पावमानिभिः ।
कुशाग्रस्थेन तोयेन प्रोक्ष्यात्मानं प्रयत्नतः ॥६८॥

आलभेन्मृत्तिकां गात्रे इदं विष्णुरिति त्रिधा ।
ततो नारायणं देवं संस्मरन् प्रविशेज्जलम् ॥६९॥

Before taking the bath he should put the materials like kuśa-grass and the loose earth in a place sanctified by sprinkling of water. Then with water and loose earth, with care he should remove the dirt from his body and should rinse his mouth. Then entering into the pure and holy water, he should bow down to Varuṇa, the lord of waters and mentally thinking of Hari he should take a dip in the deep waters of the river. Thus after taking his bath, he is to rinse his mouth to the accompaniment of the recitation of '*mantras*', Then he should sprinkle the Lord Varuṇa by chanting the 'Pavamāna' hymns (dear to Varuṇa). Then having carefully sprinkled his own person with the water taken by the tips of kuśa-grass, he should apply loose earth thrice to his body by chanting the *mantra Idaṁ Viṣṇur*".[1] Afterwards mentally thinking of Lord Nārāyaṇa he should dive into the water. 65-69

निमज्ज्यान्तर्जले सम्यक्तिः पठेदघमर्षणम् ।
स्नात्वा कुशतिलैस्तद्वद्देवर्षीन् पितृभिः सह ॥७०॥

तर्पयित्वा जलात्तस्मान्निष्क्रम्य च समाहितः ।
जलतीरं समाद्य धौते शुक्ले च वाससी ॥७१॥

परिधायोत्तरीयं च न कुर्यात्केशधूननम् ।
न रक्तमुल्बणं वासो न नीलं तत्प्रशस्यते ॥७२॥

मलाक्तं तु दशाहीनं वर्जयेदम्बरं बुधः ।
ततः प्रक्षालयेत्पादौ मृत्तोयेन विचक्षणः ॥७३॥

Then while still plunged in water he should thrice mutter the 'Aghamarṣaṇa' hymn.[2] Having bathed, with the help of kuśa-grass and sesamum he should perform '*tarpaṇa*' of gods, sages and manes. With the '*tarpaṇa*' over, calm and composed he comes out of the water and reaches the bank where he puts on two pieces of washed cloth white in colour—one for the lower part of the body and the other for covering

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1. RV.I. 22. 17= Śūkla Yajurveda 5.15
2. RV. X. 190. 1-3

the upper part and he is not supposed to shake his head (for getting rid of the water). With reference to colour pieces of cloth of extreme red or dark-blue are not highly spoken of. It is desirable that a wise and intelligent person should avoid using pieces of cloths which are dirty or worn out by use. Then the wise and intelligent person should clean his feet with loose earth and water. (70-73)

त्रिः पिबेद्वीक्षितं तोयमास्यं द्विः परिमार्जयेत् ।
पादौ शिरसि चाभ्युक्षेत्त्रिराचम्य तु संस्पृशेत् ॥७४॥

अङ्गुष्ठेन प्रदेशिन्या नासिकां समुपस्पृशेत् ।
अङ्गुष्ठकनिष्ठिकाभ्यां नाभौ हृदि तलेन च ॥७५॥

शिरश्चाङ्गुलिभिः सर्वैर्बाहुं चैव ततः स्पृशेत् ।
अनेन विधिनाऽऽचम्य ब्राह्मणः शुद्धमानसः ॥७६॥

दर्भे तु दर्भपाणिः स्यात् प्राङ्मुखः सुसमाहितः ।
प्राणायामांस्तु कुर्वीत यथाशास्त्रमतन्द्रितः ॥७७॥

After sipping the consecrated water thrice he should cleanse his mouth twice. Then he should sprinkle water both on his head and feet. And having performed *ācamana* for three times, he should touch the different limbs in due order. With his thumb and the fore-finger he would touch his nose ; with the thumb and the little finger, the navel the heart with the palm of his hand ; with all the fingers, he touches the head first, and then the arms. Thus having performed the *ācamana*, the Brahmin with his mind pure and elevated (*śudhamānasa*) takes up the kuśa-grass in his hands ; quite calm and composed he would remain seated on a mat of kuśa-grass facing the east and ardently practise '*praṇāyāma*' in the manner prescribed by the scriptures. 74-77

जपयज्ञं ततः कुर्याद्गायत्रीं वेदमातरम् ।
त्रिविधो जपयज्ञः स्यात्तस्य भेदं निबोधत ॥७८॥

वाचिकश्च उपांशुश्च मानसस्त्रिविधः स्मृतः ।
त्रयाणां जपयज्ञानां श्रेयः स्यादुत्तरोत्तरम् ॥७९॥

Thereafter he should perform the sacrifice of the recitation (*japayajña*) of Gāyatrī, the mother of the Vedas. There are three varieties of '*japayajña*' (recitation of Gāyatrī), (1) audibly uttered (Vācika), (2) inaudibly uttered (Upāṃśu) and (3) mentally revolved (Mānasa) ; of these three varieties of '*japayajña*' each succeeding one is more efficacious than the preceeding one : now listen to the peculiarity of each of them. 78-79

यदुच्चनीचस्वरितैः स्पष्टशब्दवदक्षरैः ।
शब्दमुच्चारयेद्वाचा जपयज्ञः स वाचिकः ॥८०॥

The '*japayajña*' is called Vācika when the (Gāyatrī) *mantra* is recited with its various parts and letters distinctly expressed other in high or low or medium pitch. 80

शनैरुच्चारयेन्मन्त्रमीषदोष्ठौ प्रचालयेत् ।
किञ्चिन्मन्त्रं स्ययं विन्द्यादुपांशुः स जपः स्मृतः ॥८१॥

The '*japayajña*' is called Upāṃśu when the (Gāyatrī) *mantra* is recited in a low voice with slight movement of the lips and the sound being slightly audible only to the reciter. 81

धिया यदक्षरश्रेण्या वर्णाद्वर्णं पदात्पदम् ।
शब्दार्थचिन्तनं ध्यानं तदुक्तं मानसं जपः ॥८ ॥

The '*japayajña*' is called Mānasa when each word and letter of the *mantra* is comprehended by the intellect and the meaning of the words is meditated upon. 82

जपेन देवता नित्यं स्तूयमाना प्रसीदति ।
प्रसन्ना विपुलान् भोगान्दद्यान्मुक्ति च शाश्वतीम् ॥८३॥

The divinity eulogised by the recitation of the hymns of praise is propitiated and pleased to grant ample enjoyment and eternal liberation. 83

यक्षरक्षः पिशाचाश्च ग्रहाः सूर्यादिदूषणाः ।
जापिनं नोपसर्पन्ति दूरादेवापयान्ति ते ॥८४॥

The *Yakṣas* (a class of demi-gods described as attendants of Kuvera), demons (Rākṣas) and the malevolent beings (Piśācas) including the evil planets (like Rāhu and Ketu) who defile the divinities like the sun-god and others, dare not approach the person reciting the *mantra* and from a distance they flee away from the person. 84

ऋक्षादिकं परिज्ञाय जपयज्ञमतन्द्रितः ।
जपेदहरहः स्नात्वा सावित्रीं तन्मना द्विजः ॥८५॥

It is desirable that everyday the twice-born should finish his bath (in early dawn) when the stars are visible in the sky and he should zealously keep on reciting the verse sacred to Śavitṛ meditating upon the meaning of it. 85

सहस्रपरमां देवीं शतमध्यां दशावराम् ।
गायत्रीं यो जपेन्नित्यं न स पापैर्हि लिप्यते ॥८६॥

A person used to daily recitation of this Gāyatrī at best for thousand times or for a hundred times or atleast for ten times is not sullied by sin. 86

अथ पुष्पाञ्जलिं दत्त्वा भानवे चोर्ध्वबाहुकः ।
उदुत्यं च जपेन्मन्त्रं चित्रं तच्चक्षुरित्यपि ॥८७॥

Then offering handfuls of flower in honour of the sun-god with his arms raised up, he should recite the *mantra* "*Oṃ udutyaṃ jātavedasam*", "*Oṃ citram*", and "*Oṃ tat cakṣur devahitam.*[1] (87)

प्रदक्षिणमुपावृत्य नमस्कुर्याद्दिवाकरम् ।
स्वेन तीर्थेन देवादीनद्भिः संतर्पयेद्बुधः ॥८८॥

Next after circumambulating he would bow down to the sun-god. The wise and intelligent person is supposed to propitiate different deities, manes etc., by offering water from the different parts of his (her) right hand. 88

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[1] Oṃ udutyaṃ jātavedasam—Śukla Yajurveda 7.41
Oṃ citram—Ibid., 7.42.
Oṃ tat cakṣur devahitam—Ibid., 36.24

देवान्देवगणांश्चैव ऋषीनृषिगणांस्तथा ।
पितॄन् पितृगणांश्चैव नित्यं संतर्पयेद्बुधः ॥८९॥

It is desirable that by offering handfuls of water a wise and intelligent person should daily please and propitiate his (her) tutelary deity and deities in general, his favourite seers and seers in general and his own ancestors and deceased ancestors in general. 89

स्नानवस्त्रं ततः पीड्य पुनराचमनं चरेत् ।
दर्भेषु दर्भपाणिः स्याद्ब्रह्मयज्ञविधानतः ॥९०॥

प्राङ्मुखो ब्रह्मयज्ञं तु कुर्याद्बुद्धिसमन्वितः ।
ततोऽर्घं भानवे दद्यात्तिलपुष्पजलान्वितम् ॥९१॥

उत्थाय मूर्धपर्यन्तं हंसः शुचिषदित्यृचा ।
जले देवं नमस्कृत्य ततो गृहगतः पुनः ॥९२॥

विधिना पुरुषसूक्तेन तत्र विष्णुं समर्चयेत् ।
वैश्वदेवं ततः कुर्याद्बलिकर्म यथाविधि ॥९३॥

Then pressing water out of the cloth used while bathing he should rinse his mouth again. Seated on a mat of kuśa-grass with kuśa grass in his hands with his face directed to the east, a wise person should perform the 'Brahmayajña' (study of one's own Veda) according to the prescribed rites; then he stands up ond places on his head the folded palms consisting of sesamum, flowers and water and reciting the Ṛgvedic "Haṃsaḥ *śuciṣat*" he should offer that to the sun-god. Afterwards bowing down to Varuṇa, the lord of waters he is supposed to return home where he would adore Viṣṇu in the prescribed manner by the recitation of "Puruṣasūkta". The next part of his duty is to make proper offerings in honour of all the gods (Viśvedevas). 90-93.

गोदोहमात्रमतिथिं प्रतिवीक्षेत वै गृही ।
अदृष्टपूर्वमतिथिमागतं प्राक् समर्चयेत् ॥९४॥

After having pleased and propiciated the gods, the seers and the manes, for receiving the guests, the house holder waits for as much time as would be required for milking a

cow.[1] Of the different guests the house holder should first of all honour the one with whom he had not been acquainted before. 94.

आगत्य च पुनर्द्वारं प्रत्युत्थानेन साधुना ।
स्वागतेनाग्नयस्तुष्टा भवन्ति गृहमेधिनाम् ॥९५॥

All the three Fires (Gārhapatya, Āhavanīya and Dakṣiṇa are pleased with the house-holder who rises up from his seat and comes out to the court-yard to welcome the guest. 95

आसनेन तु दत्तेन प्रीतो भवति देवराट् ।
पादशौचेन पितरः प्रीतिमायान्ति तस्य च ॥९६॥

अन्नाद्येन च दत्तेन तृप्यतीह प्रजापतिः ।
तस्मादतिथये कार्यं पूजनं गृहमेधिना ॥९७॥

Lord Indra is pleased when the house-holder offers a seat to the guest : his deceased ancestors are pleased when the house-holder cleans his feet and Lord Prajāpati is pleased when food is offered to the guest. Therefore a guest deserves all honour and adoration of a house-holder. 96-97

भक्त्या च भक्तिमान्नित्यं विष्णुमभ्यर्च्य चिन्तयेत् ।
भिक्षां च भिक्षवे दद्यात्परिव्राड्ब्रह्मचारिणे ॥९८॥

After feeding the guests a righteous person should devotedly adore Viṣṇu and meditate on Him. Then he should offer alms to the ascetic and the wandering Brahmacārin.[2] 98.

आकल्पितान्नादुद्धृत्य सर्वव्यञ्जनसंयुतम् ।
दद्याच्च मनसा नित्यं भिक्षां भिक्षोः प्रयत्नतः ॥९९॥

He should take special care of the ascetic whom he should daily offer from the food already prepared, some boiled rice along with all sorts of condiments. 99

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[1] The other interpretation is possible for receiving the guests, the house-holder waits till the time of milking the cows.

[2] Vide the Laws of Manu — SBE Vol. XXV, p. 92, comment on III. 94.

अकृते वैश्वदेवे तु भिक्षौ भिक्षार्थमागते ।
अवश्यमेव दातव्यं स्वर्गसोपानकारकम् ॥१००॥

Even when the Vaiśvadeva offering has not been performed and there arrives an ascetic desirous of food, he must be fed as the food offered to the ascetic is, as it were, a ladder to the heaven. 100

उद्धृत्य वैश्वदेवान्नं भिक्षां दत्त्वा विसर्जयेत् ।
वैश्वदेवाकृतं दोषं शक्तो भिक्षुर्व्यपोहितुम् ॥१०१॥

Setting apart a portion for the Vaiśvadeva offering, the house-holder would dismiss the ascetic after feeding him. Such an ascetic is capable of removing the blemish of not making the Vaiśvadeva offering. 101

सुवासिनीः कुमारीश्च भोजयित्वाऽऽतुरानपि ।
बालवृद्धांस्ततः शेषं स्वयं भुञ्जीत वै गृही ॥१०२॥

Only after feeding the young girls, married women, the young and the old, the hungry and the tired, the householder is supposed to partake of the food that is left over. 102

प्राङ्मुखोदङ्मुखो वापि मौनो च मितभाषणः ।
अन्नं पूर्वं नमस्कृत्य प्रहृष्टेनान्तरात्मना ॥१०३॥

पञ्च प्राणहुतीः कुर्यात्स मन्त्रेण पृथक् पृथक् ।
ततः स्वादुकरं चान्नं भुञ्जीत सुसमाहितः ॥१०४॥

While taking food seated facing east or the north, one should observe silence or atleast should restrain one's speech. With delighted heart first one should bow to the food ; then by reciting different *mantras* in honour of the five modes of *prāṇa*,[1] in a calm and composed state he should begin taking the delicious food. 103-104

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[1] The five prāṇāhutis in order are :— Oṁ Prāṇāya svāhā. Oṃ apānāya svāhā, Oṃ vyānāya svāhā, Oṃ udānāya, svāhā and Oṃ samānāya svāhā. Vide Kane H. D. Vol. II, part I. p. 764

आचम्य देवतामिष्टां संस्मरेदुदरं स्पृशन् ।
इतिहासपुराणाभ्यां कञ्चित्कालं नयेद्बुधः ॥१०५॥

After taking the food the prudent house-holder should rinse his mouth, then touching his stomach he should remember his tutelary deity. Next he would spend sometime in the study of '*Itihāsa*' and 'Purāṇa'. 105

ततः सध्यामुपासीत बहिर्गत्वा विधानतः ।
कृतहोमश्च भुञ्जीत रात्रावतिथिमर्चयेत् ॥१०६॥

Then at the approach of the evening he would go out ( to the bank of a lake or river ) and perform *samdhyā* in the proper manner. Again at night after offering oblations and feeding the guests, he wou'd take his food. 106

सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम् ।
नान्तरा भोजनं कुर्यादग्निहोत्रसमो विधिः ॥१०७॥

As per the injunctions of the Vedas a twice-born should take only two meals a day in the morning and the evening, and no food in between. This rule of taking meals two times a day is in confirmity with the performance of 'Agnihotra' twice a day in the morning and the evening. 107

शिष्यानध्यापयेत्तद्वदनध्यायं विवर्जयेत ।
स्मृत्युक्तान् सकलान् पूर्वपुराणोक्तानपि द्विजः ॥१०८॥

Besides the twice born should daily teach the Vedas to the disciples, but he should desist from teaching on the days Vedic studies are prohibited. All the days ear-marked for cession of Vedic study have been referred to in Smṛtis and old Purāṇa texts. 108

महानवम्यां द्वादश्यां भरण्यामपि चैव हि ।
तथाक्षय्यतृतीयायां शिष्यान्नाध्यापयेद्बुधः ॥१०९॥

माघमासे तु सप्तम्यां रथ्यामध्ययनं त्यजेत् ।
अध्यापनमथाभ्यज्य स्नानकाले विवर्जयेत ॥११०॥

A wise and intelligent person should refrain from imparting lessons on the following days :— Mahānavamī (the ninth day of the bright half of Āśvina), the twelfth day ( of the bright half of Āśvina), Bharaṇī (the '*tithi*' when the moon is in Bharaṇī *nakṣatra* after Bhādrapada full moon), Akṣaya tṛitīyā (the third day of bright half of Vaisākha), the seventh day (of the bright half of Māgha). Likewise there should be no teaching of Vedas when one is on the move on the road or when anointed with oil one is taking a bath. 109—110

दानं च विधिना देयं गृहस्थेन हितैषिणा ।
हिरण्यदानं गोदानं भूमिदानं विशेषतः ॥१११॥

एतानि यः प्रयच्छेत श्रोत्रियेभ्यो द्विजोत्तमः ।
सर्वपापविनिर्मुक्तः स्वर्गलोके महीयते ॥११२॥

A house holder desirous of his well being should bestow gifts according to the procedure prescribed by the scriptures. By bestowing gifts specially of gold, cows or land on the persons proficient in Vedic lore, a wise and learned twice born is washed off all sins and adored in the heaven. 111-112

मङ्गलाचारयुक्तश्च शुचिः श्रद्धापरो गृही ।
श्राद्धं च श्रद्धया कुर्यात्स याति ब्रह्मणः पदम् ॥११३॥

A house-holder pure, of good and pleasing conduct attains the world of Brahmā, in case he performs the *Śrāddha* with faith and devotion. 113

जातावुत्कर्षमायाति नरसिंहप्रसादतः ।
स तस्मान्मुक्तिमाप्नोति ब्रह्मणा सह सत्तमाः ॥११४॥

O revered sages, moreover with the blessings of Lord Narasiṃha he is reborn in higher caste in the next life and along with Brahmā he is liberated. 114

एवं हि विप्राः कथितो मया वः
समासतः शाश्वतधर्मराशिः ।
सम्यग्गृहस्थस्य सतो हि धर्मं
कुर्वन् प्रयत्नाद्धरिमेति मुक्तः ॥११५॥

O sages, thus I have described to you in brief the eternal code of conduct. Any person who punctiliously follows the code of conduct prescribed for a righteous house holder attains beatitude and goes to Lord Hari. 115

इति श्रीनरसिंहपुराणे गृहस्थधर्मो नामाष्टपञ्चाशोऽध्यायः ॥५८॥

## एकोनषष्टितमोऽध्यायः

## CHAPTER LIX

### हारीत उवाच

अतः परं प्रवक्ष्यामि वानप्रस्थस्य लक्षणम् ।
धर्ममग्र्यं महाभागाः कथ्यमानं निबोधत ॥१॥

Hārīta said

Now I would narrate as to how a Vānaprastha (forest hermit) should conduct himself. O revered sages, of all the stages of life first and foremost is the code of conduct of a Vānaprastha. Please listen to it. 1

गृहस्थः पुत्रपौत्रादीन्दृष्ट्वा पलितमात्मनः ।
स्वभार्यां तनये स्थाप्य स्वशिष्यैः प्रविशेद्वनम् ॥२॥

At the approach of old age (noticing his skin to be wrinkled and the hairs going white) a householder blessed with sons and grandsons should entrust his wife to the care of his son and betake himself to the forest along with his disciples. 2

जटाकलापचीराणि नखगात्ररुहाणि वा ।
धारयञ्जुहुयादग्नौ वैतानविधिना स्थितः ॥३॥

Clothed in bark-garments, with matted locks on his head and nails and hairs growing on his body, he should offer oblations to the three sacred fires as enjoined by the scriptures. 3

भृतपर्णमृं त्सम्भूतैर्नीवाराद्यै रतन्द्रितः ।
कंदमूलफलैर्वापि कुर्यान्नित्यक्रियां बुधः ॥४॥

Without giving himself to stupor the wise hermit should make it a daily habit of subsisting on a leafy-vegetables and wild grains (nivāra) growing in forest-tracts or he may partake of fruits and roots. 4

त्रिकालं स्नानयुक्तस्तु कुर्यात्तीव्रं तपः सदा ।
पक्षे गते वा अश्नीयान्मासान्ते व पराकक्रत् ॥५॥

After taking his bath three times a day—morning, noon and evening he should engage himself in austere penance. Having resorted to the penance called 'Parāka'[1] the forest hermit may take his food once at the end of a fortnight or a month. 5

चतुःकालेऽपि चाश्नीयात्कालेऽप्युत तथाष्टमे ।
षष्ठाह्नकाले ह्यथवा अथवा वायुभक्षकः ॥६॥

Either he may omit three meal times (full one day and the morning of the second) and take his food only in the evening of the second day or he may omit five meal times (full two days and the morning of the third) and take his food only in the evening of the third day or he may omit seven meal times (full three days and morning of the fourth) and take his food only in the evening of the fourth day. Or else he may subsist only on air. 6

घर्मे पञ्चाग्निमध्यस्थो धारावर्षासु वै नयेत् ।
हैमन्तिके जले स्थित्वा नयेत्कालं तपश्चरन् ॥७॥

In summer he should practise severe austerities by standing in the midst of five fires (four fires in the four directions and the blazing sun overhead): in the rains he should remain standing in the open and in winter he should practise penance by standing in the midst of water. 7

एवं स्वकर्मभोगेन कृत्वा शुद्धिमथात्मनः ।
अग्निं चात्मनि वै कृत्वा व्रजेद्वाथोत्तरां दिशम् ॥८॥

आदेहपाताद्वनगो मौनमास्थाय तापसः ।
स्मरन्नतीन्द्रियं ब्रह्म ब्रह्मलोके महीयते ॥९॥

Thus having purified himself by resorting to the different penances he should repose the fire in his own mind. The forest hermit observing complete silence should proceed in the northern direction and till his death (lit. till the body falls to rise no more) he should engage himself in constant meditation of the imperceptible Brahman. And after his death he is adored in the world of Brahmā. 8-9

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[1] A total fast for twelve days is called Parāka, Viṣṇusmṛti' XLVI..18.

तपो हि यः सेवति काननस्थो
वसेन्महत्सत्त्वसमाधियुक्तः ।
विमुक्तपापो हि मनःप्रशान्तः
प्रयाति विष्णोः सदनं द्विजेन्द्रः ॥१०॥

The righteous Brahmin pre-eminently endowed with śāttvika qualities taking to the life of a forest hermit should resort to austerities with concentration of body and mind: in consequence, purged of all sins with his mind pure and sublime he goes to the abode of Viṣṇu. 10

इति श्रीनरसिंहपुराणे वानप्रस्थधर्मो नाम एकोन-
षष्टितमोऽध्यायः ॥५९॥

# षष्टितमोऽध्यायः

# CHAPTER LX

### हारीत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि यतिधर्ममनुत्तमम्।
श्रद्धया यदनुष्ठाय यतिर्मुच्येत बन्धनात् ॥१॥

**Hārīta said**

Now I would narrate to you the excellent way of life of the wandering mendicant (Yati): by leading this prescribed life with faith and devotion, a mendicant is released from the fetters (of *saṃsāra*) 1

एवं वनाश्रमे तिष्ठंस्तपसा दग्धकिल्बिषः।
चतुर्थमाश्रमं गच्छेत्संन्यस्य विधिना द्विजः ॥२॥

While leading the life of an anchorite (Vanāśrama) the twice-born (dvija) burns down all his sins through forcible restraint of passions (*tapas*); and then in due order he enters the fourth '*āśramu*' after renouncing everything. 2

दिव्यं ऋषिभ्यो देवेभ्यः स्वपितृभ्यश्च यत्नतः।
दत्त्वा श्राद्धमृषिभ्यश्च मनुजेभ्यस्तथाऽऽत्मने ॥३॥

इष्टिं वैश्वानरीं कृत्वा प्राजापत्यमथापि वा।
अग्निं स्वात्मनि संस्थाप्य मन्त्रवत्प्रव्रजेत् पुनः ॥४॥

At first with all care he should offer 'Śrāddha' for the gods, sages and his ancestors. Then having offered 'Śrāddha' for his own self, he performs the sacrifice in honour of Vaiśvānara or Prajāpati (Vaiśvānareṣṭi, Prajāpatyeṣṭi); then by reciting the *mantras* he should repose the sacred fire in his own self and would move about as a wandering mendicant. 3-4

ततः प्रभृति पुत्रादौ सुखलोभादि वर्जयेत्।
दद्याच्च भूमावुदकं सर्वभूताभयङ्करम् ॥५॥

Since then the mendicant should give up his attachment for progeny or any type of pleasure. He should offer on the earth handfuls of water for safety and protection of all the beings. 5

त्रिदण्डं वैणवं सौम्यं सत्वचं समपर्वकम् ।
वेष्टितं कृष्णगोवालरज्ज्वा च चतुरङ्गुलम् ॥६॥

ग्रन्थिभिर्वा त्रिभिर्युक्तं जलपूतं च धारयेत् ।
गृह्णीयाद्दक्षिणे हस्ते मन्त्रेणैव तु मन्त्रवित् ॥७॥

The mendicant in his right hand should carry three long staves tied together so as to form one; formed of bamboo plant, decent and beautiful, with the outer skin intact the staves should have the joints at equal distance. For four 'aṅgulas' at the top the staves should be tied up with the tail of a black cow. In case the staves are of three joints, they may be used only after they are sanctified by water. It is desirable that the mendicant well-conversant with the 'mantras' should take up the staves in his right hand only after proper recitation of 'mantras'. 6-7

कौपीनाच्छादनं वासः कुथां शीतनिवारिणीम् ।
पादुके चापि गृह्णीयात्कुर्यान्नान्यस्य संग्रहम् ॥८॥

एतानि तस्य लिङ्गानि यतेः प्रोक्तानि धर्मतः ।
संगृह्य कृतसंन्यासो गत्वा तीर्थमनुत्तमम् ॥९॥

स्नात्वा ह्याचम्य विधिवज्जलयुक्तांशुकेन वै ।
वारिणा तर्पयित्वा तु मन्त्रवद्भास्करं नमेत् ॥१०॥

A ragged garment (to be worn over the privities), an upper garment (to cover the body), a blanket of thick fabrics for protection from cold and a pair of sandals: these are the only requisites of a mendicant and he should procure nothing more. These are the distinguishing features of a mendicant who should procure the aforesaid necessities through honest means. Then the mendicant should proceed to the holiest place of pilgrimage; thereafter taking ablutions and rinsing his mouth in the prescribed manner, with the wet rags on his body he should offer libations of water to the Sun and bow down to Him by reciting the 'mantras'. 8-10

आसीनः प्राङ्मुखो मौनी प्राणायामत्रयं चरेत् ।
गायत्रीं च यथाशक्ति जप्त्वा ध्यायेत्परं पदम् ॥११॥

स्थित्यर्थमात्मनो नित्यं भिक्षाटनमथाचरेत् ।
सायाह्नकाले विप्राणां गृहाणि विचरेद्यतिः ॥१२॥

Moreover he should take his seat with his face directed to the east; and abstaining from speech he should practise 'prāṇāyāma' (restraining or suspending the breath during the mental recitation of the names or attributes of a deity) in three different ways.[1] Then having muttered the 'Gāyatri' mantra he should meditate on the Supreme Self. (After he has finished his obligatory duties), for his own sustenance daily he would wander about begging for alms. It is desirable that in the evening (with the desire of getting alms) the mendicant should resort to the residence of the Brahmins.. 11 12

स्यादर्थी यावतान्नेन तावद्भैक्षं समाचरेत् ।
ततो निवृत्त्य तत्पात्रमभ्युक्ष्याचम्य संयमी ॥१३॥

सूर्यादिदैवतेभ्यो हि दत्त्वान्नं प्रोक्ष्य वारिणा ।
भुञ्जीत पर्णपुटके पात्रे वा वाग्यतो यतिः ॥१४॥

And he would procure the exact amount of food needed at the time. When he returns from begging, the mendicant with his senses restrained, sprinkles water upon the begging bowl after which he rinses his mouth; then again he sprinkles water over the food and offers it to the divinities like Sun etc. With his offering to the divinities over the mendicant observing complete silence would take the food in a vessel made either of leaves or metal. 13-14

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[1] Prāṇāyāmatraya—Prāṇāyāma has three components 'pūraka' (inhaling the outside air), 'kumbhaka (keeping in the inhaled air i.e., neither taking in air nor giving it out) and 'recaka' (exhaling air from the lungs). Vide P.V. Kane, H.D. Vol. II, part I, p. 317.

वटकाश्वत्थपत्रेषु कुम्भीतिन्दुकपत्रयोः ।
कोविदारकरञ्जेषु न भुञ्जीत कदाचन ॥१५॥

The leaves which the mendicant uses as his vessel should never be those of Vaṭa, Aśvattha, Kumbhi, Tinduka, Kovidāra or Karañja. 15

भुक्त्वाऽऽचम्य निरुद्धासुरुपतिष्ठेत भास्करम् ।
जपध्यानेतिहासैस्तु दिनशेषं नयेद्यतिः ॥१६॥

After taking the food, he should rinse his mouth and restraining his breath in course of mental recitation of the names of the sun-god, he should bow down to him. Thus with his daily rites and duties over, the rest of the time should be spent in muttering of prayers, meditation and recitation of 'Itihāsa'. 16

पलाशाः सर्वं उच्यन्ते यतयः कांस्यभोजिनः ।
कांस्यस्येव तु यत्पात्रं गृहस्थस्य तथैव च ।
कांस्यभोजी यतिः सर्वं प्राप्नुयात्किल्बिषं पुनः ।
भुक्तपात्रे यतिर्नित्यं भक्षयेन्मन्त्रपूर्वकम् ।
न दुष्येत्तस्य तत्पात्रं यज्ञेषु चमसा इव ।
कृतसंध्यस्ततो रात्रिं नयेद्देवगृहादिषु ।
हृत्पुण्डरीकनिलये ध्यायन्नारायणं हरिम् ।
तत्पदं समवाप्नोति यत्प्राप्य न निवर्तते ॥१७॥

All the mendicants who are used to take their food in vessels of bell-metal are termed as demons (Palāśas). A mendicant using vessels of bell-metal is in no way different from a house-holder used to this type of vessels. A mendicant taking his food in a vessel of bell-metal partakes of all the sins. After recitation of the *mantras* a mendicant is supposed to take his daily food in vessels of earth or wood. Like the vessels used in a sacrifice, these earthern or wooden vessels of the mendicant are never desecrated.

At the approach of night he should offer his evening prayers and repose in some temple. By constantly meditating on Lord Nārayaṇa seated in the lotus of his heart, a mendicant attains His abode whence there is no return. 17

इति श्रीनरसिंहपुराणे यतिधर्मो नाम
षष्टितमोऽध्यायः ॥६०॥

# एकषष्टितमोऽध्यायः

## CHAPTER LXI

हारीत उवाच

वर्णानामाश्रमाणां च कथितं धर्मलक्षणम् ।
यतः स्वर्गापवर्गौ तु प्राप्नुयुस्ते द्विजादयः ॥१॥

**Hārīta said**

O sages, I have narrated to you the course of conduct for the different castes and '*āśramas*' : by meticulous observance of the prescribed course of conduct Brahmins and people of other castes attain heaven and liberation as well. 1

योगशास्त्रस्य वक्ष्यामि संक्षेपात्सारमुत्तमम् ।
यस्याभ्यासबलाद्यान्ति मोक्षं चेह मुमुक्षवः ॥२॥

Now I would briefly narrate to you the essentials of the 'yoga' philosophy ; by practising 'yoga' people desirous of liberation attain it here in this life. 2

योगाभ्यासरतस्येह नश्येयुः पातकानि च ।
तस्माद्योगपरो भूत्वा ध्यायेन्नित्यं क्रियान्तरे ॥३॥

A person engaged in practising 'yoga' is absolved of all sins. Therefore one interested in 'yoga' should take up meditation whenever there is time or opportunity in course of doing one's daily duties. 3

प्राणायामेन वचनं प्रत्याहारेण चेन्द्रियम् ।
धारणाभिर्वशीकृत्य पुनर्दुर्धर्षणं मनः ॥४॥

एकं कारणमानन्दबोधं च तमनामयम् ।
सूक्ष्मात्सूक्ष्मतरं ध्यायेज्जगदाधारमच्युतम् ॥५॥

First through '*prāṇāyāma*' (restraining or suspending the breath during the mental recitation of the names or attributes of a deity) one should control the speech : through '*pratyāhāra*' (restraining the sense organs) one controls the sense organs : through '*dhāraṇā*' (steady abstraction of mind one controls the fickle and unsteady mind. Then he should concentrate his mind on Lord Acyuta, the sole cause and support of the universe ; being bliss of knowledge and absolutely free from disease or distress He is subtler than the subtlest. 4—5

आत्मानमरविन्दस्थं तप्तचामीकरप्रभम् ।
रहस्येकान्तमासीत ध्यायेदात्महृदि स्थितम् ॥६॥

This Lord who is no other than one's own self shining in the lotus of one's heart, resplendent like the molten gold, should be meditated upon by one seated in solitude. 6

यः सर्वप्राणचित्तज्ञो यः सर्वेषां हृदि स्थितः ।
यश्च सर्वजनैर्ज्ञेयः सोऽहमस्मीति चिन्तयेत् ॥७॥

'The Supreme Self seated in the heart of each and every being, worthy of being known by one and all, is cognizent of all the activities of the body and the mind ; and I am identical with the Supreme Soul' : during meditation the person should direct his thought process in this light. 7

आत्मलाभसुखं यावत्तावद्ध्यानमुदाहृतम् ।
श्रुतिस्मृत्युदितं कर्म तत्तदूर्ध्वं समाचरेत् ॥८॥

Meditation should continue till the attainment of bliss of self-knowledge. After the attainment of self-knowledge one may carry on the rites and duties prescribed by Śrutis and Smṛtis. 8

यथाश्वा रथहीनाश्च रथाश्चाश्वैर्विना यथा ।
एवं तपश्च विद्या च उभावपि तपस्विनः ॥९॥

As chariots are of no use without horses, and horses are useless without chariots, both '*tapas*' and knowledge are essential for an ascetic. 9

यथान्नं मधुसंयुक्तं मधु चान्नेन संयुतम् ।
एवं तपश्च विद्या च संयुक्ते भेषजं महत् ॥१०॥

As food mixed with honey becomes palatable, and as honey mixed with food is equally tasteful, both '*tapas*' and knowledge constitute an infallible medicine for those suffering in the world. 10

द्वाभ्यामेव हि पक्षाभ्यां यथा वै पक्षिणां गतिः ।
तथैव ज्ञानकर्मभ्यां प्राप्यते ब्रह्म शाश्वतम् ॥११॥

As only with both the wings can a bird fly about in the sky, through both knowledge and action a man gets the vision of the eternal Brahman. 11

विद्यातपोभ्यां सम्पन्नो ब्राह्मणो योगतत्परः ।
देहद्वन्द्वं विहायाशु मक्तो भवति बन्धनात् ॥१२॥

A Brahmin endowed with knowledge and '*tapas*' devoted to the practice of 'yoga' is immediately freed from the pairs of opposites relating to the body and he is released from the fetters of saṃsāra. 12

न देवयानमार्गेण यावत्प्राप्तं परं पदम् ।
न तावद्देहलिङ्गस्य विनाशो विद्यते क्वचित् ॥१३॥

The subtle body (*liṅga śarīra*) continues to exit so long as the individual self in course of its travel in the path of the gods has not reached the highest abode. 13

मया वः कथितः सर्वो वर्णाश्रमविभागशः ।
संक्षेपेण द्विजश्रेष्ठा धर्मस्तेषां सनातनः ॥१४॥

O revered sages, thus in course of speaking to you of the division of the castes and '*āśramas*', briefly I have told you everything about the code of conduct fixed for each of these castes and '*āśramas*'. 14

मार्कण्डेय उवाच

श्रुत्वैवमृषयो धर्मं स्वर्गमोक्षफलप्रदम् ।
प्रणम्य तमृषिं जग्मुर्मुदितास्ते स्वमालयम् ॥१५॥

Mārkaṇḍeya said

Thus the sages listened from Hārīta the account of morality and religion leading to heaven and liberation ; they bowed down to the sage and with pleasure proceeded to their destinations.

धर्मशास्त्रमिदं यस्तु हारीतमुखनिस्सृतम् ।
श्रुत्वा च कुरुते धर्मं स याति परमां गतिम् ॥१६॥

One who listens to the Religious Code as narrated by Hārīta and conducts oneself accordingly, goes to the highest abode. 16

मुखजस्य तु यत्कर्म कर्म यद्बाहुजस्य तु ।
ऊरुजस्य तु यत्कर्म पादजस्य तथा नृप ॥१७॥

स्वं स्वं कर्म प्रकुर्वाणा विप्राद्या यान्ति सद्गतिम् ।
अन्यथा वर्तमानो हि सद्यः पतति यात्यधः ॥१८॥

O king, the code of conduct is different for each of the castes -- Brahmins, Kṣatriyas, Vaiśyas and Śūdras[1] Brahmins, Kṣatriyas etc., who follow the course of conduct peculiar to their caste, attain the highest bliss. Those who do the opposite, at once go to hell. 17-18

यस्य येऽभिहिता धर्माः स तु तैस्तैः प्रतिष्ठितः ।
तस्मात्स्वधर्मं कुर्वीत नित्यमेवमनापदि ॥१९॥

A person prospers by following the prescribed code of conduct peculiar to his or her caste and *'āśrama'*, therefore except in emergency one should constantly stick to one's code of conduct. 19

चतुर्वर्णाश्च राजेन्द्र चत्वारश्चापि चाश्रमाः ।
स्वधर्मं येऽनुतिष्ठन्ति ते यान्ति परमां गतिम् ॥२०॥

O sovereign lord, there are four castes and four *'āśramas'* persons who strictly adhere to the way of life prescribed for their castes and *'āśramas'*, attain the highest bliss 20

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[1] In the famous Puruṣasūkta of Ṛgveda (X. 90) we come across the allegorical representation of four castes. The Brahmins are said to have taken birth from the mouth of the Great Puruṣa, the Kṣatriyas from the arms, Vaiṣyas from the shanks and the Śūdras from the feet.

स्वधर्मेण यथा नृणां नरसिंहः प्रतुष्यति ।
वर्णधर्मानुसारेण नरसिंहं तथार्चयेत् ॥२१॥

Lord Narasiṃha is pleased with people following their own code of conduct. Therefore it behaves one to adore Lord Narasiṃha in keeping with the code of conduct peculiar to one's caste. 21

उत्पन्नवैराग्यवलेन योगाद्
ध्यायेत्परं ब्रह्म सदा क्रियावान् ।
सत्यात्मकं चित्सुखरूपमाद्यं
विहाय देहं पदमेति विष्णोः ॥२२॥

Brahman, the primeval entity is of the nature of truth, knowledge and bliss. One, who, with devotion to one's duties practices 'yoga' by virtue of the strength (of mind) of renunciation and meditates on the Supreme Brahman, goes to the abode of Viṣṇu after giving up the body. 22

इति श्रीनरसिंहपुराणे योगाध्यायो
नामैकषष्टितमोऽध्यायः ॥६१॥

## द्विषष्टितमोऽध्यायः

## CHAPTER LXII

### श्रीमार्कण्डेय उवाच

वर्णानामाश्रमाणां च कथितं लक्षणं तव ।
भूयः कथय राजेन्द्र शुश्रूषा तत्र का नृप ॥१॥

Mārkaṇḍeya said

O king, you have narrated to me characteristic features of the dfferent castes and '*āśramas*'. Now please tell me what else do you want to hear. 1

### सहस्रानीक उवाच

स्नात्वा वेश्मनि देवेशमर्चयेदच्युतं त्विति ।
त्वयोक्तं मम विप्रेन्द्र तत्कथं पूजनं भवेत् ॥२॥

यैर्मन्त्रैरर्च्यते विष्णुर्येषु स्थानेषु वै मुने ।
तानि स्थानानि तान्मन्त्रांस्त्वमाचक्ष्व महामुने ॥३॥

Sahasrānika said

"O revered sage, you have already said that after taking one's bath one should daily worship Lord Acyuta in one's residence. Now please tell me the different *mantras* to be recited for adoring Lord Viṣṇu and also the different places where the Lord is to be adored." 2-3

### श्री मार्कण्डेय उवाच

अर्चनं सम्प्रवक्ष्यामि विष्णोरमिततेजसः ।
यत्कृत्वा मुनयः सर्वे परं निर्वाणमाप्नुयुः ॥४॥

Mārkaṇḍeya replied :

"Now I would narrate to you the procedure of adoring Viṣṇu, the Lord of unbounded glory; all the sages have attain the highest liberation by following that procedure. 4

अग्नौ क्रियावतां देवो हृदि देवो मनीषिणाम् ।
प्रतिमास्वल्पबुद्धीनां योगिनां हृदये हरिः ॥५॥

अतोऽग्नौ हृदये सूर्ये स्थण्डिले प्रतिमासु च ।
एतेषु च हरेः सम्यगर्चनं मुनिभिः स्मतम् ॥६॥

तस्य सर्वमयत्वाच्च स्थण्डिले प्रतिमासु च ।

Persons habituated to perform sacrifices are supposed to worship Hari in the fire : the wise or the intelligent and the ascetics are to worship in the heart, and for persons of a little intelligence image is the medium for adoring Hari. As prescribed by the sages fire, sun, altar or image are the different objects through which Hari is to be adored. Lord Hari is all pervading. Therefore, His worship is recommended on the altar or in images. 5-7

आनुष्टुभस्य सूक्तस्य विष्णुस्तस्य च देवता ॥७॥

पुरुषो यो जगद्बीजं ऋषिर्नारायणः स्मृतः ।
दद्यात्पुरुषसूक्तेन यः पुष्पाण्यप एव च ॥८॥

अर्चितं स्याज्जगत्सर्वं तेन वै सचराचरम् ।
आद्ययाऽऽवाहयेद्देवमृचा तु पुरुषोत्तमम् ॥९॥

द्वितीययाऽऽसनं दद्यात्पाद्यं दद्यात्तृतीयया ।
चतुर्थ्यार्घ्यः प्रदातव्यः पञ्चम्याऽऽचमनीयकम् ॥१०॥

षष्ठ्या स्नानं प्रकुर्वीत सप्तम्या वस्त्रमेवं च ।
यज्ञोपवीतमष्टम्या नवम्या गन्धमेव च ॥११॥

दशम्या पुष्पदानं स्यादेकादश्या च धूपकम् ।
द्वादश्या च तथा दीपं त्रयोदश्यार्चनं तथा ॥१२॥

चतुर्दश्या स्तुतिं कृत्वा पञ्चदश्या प्रदक्षिणम् ।
षोडश्योद्वासनं कुर्याच्छेषकर्माणि पूर्ववत् ॥१३॥

स्नानं वस्त्रं च नैवेद्यं दद्यादाचमनीयकम् ।
षण्मासात्सिद्धिमाप्नोति देवदेवं समर्चयन् ॥१४॥

संवत्सरेण तेनैव सायुज्यमधिगच्छति ।

By reciting the Puruṣasūkta (Vājasaneyi Mādhyandina Śukla Yajurveda Saṃhitā, Rudrādhyāya Ch. 31.1.22) one should worship Lord Viṣṇu with water and flowers. Through worship of the Lord, one worships the whole universe —both animate and inanimate. The Puruṣasūkta is composed in Anuṣṭubh metre ; Viṣṇu the Supreme Being, the sole cause of the universe is the deity of the 'sūkta',. and Nārāyaṇa is the seer. With the first *mantra* of the Puruṣasūkta, one is to invoke Viṣṇu, the Supreme Person (Puruṣottam): with the second *mantra* one is to announce the 'āsana' (seat respectfully offered), with the third one must announce the 'pādya' (water for washing the feet), with the fourth one should announce the 'arghya' (water respectfully offered for washing the hands) with the fifth the 'ācamanīya' (the water for sipping), with the sixth the water meant for the bath should be offered, with the seventh a garment, with the eighth 'yajñopavīta' the sacred thread), with the ninth sandal wood paste, with the tenth flowers, with the eleventh incense, with the twelfth a lamp, with the thirteenth one must make an offering of eatables (naivedya), with the fourteenth one lauds Him, with the fifteenth one circumambulates the Lord, with the sixteenth one bids good-bye (to the Lord), and the ancillary rites should be conducted as before. Afterwards one is supposed to offer water for bath, water for rinsing the mouth, garment and eatables (naivedya). Adoration of Lord Viṣṇu for a period of six months, in the procedure referred to above, endows a person with all success, but adoration for a full one year blesses him with absorption in the Lord (sāyujya. $7^{b}$-$15^{a}$

हविषाग्नौ जले पुष्पैर्ध्यानेन हृदये हरिम् ॥१५॥

अर्चन्ति सूरयो नित्यं जपेन रविमण्डले ।

आदित्यमण्डले दिव्यं देवदेवमनामयम् ।
शङ्खचक्रगदापाणिं ध्यात्वा विष्णुमुपासते ॥१६॥

Offering oblations in the fire, offering flowers in water meditation of Hari as seated in the heart or in the solar orb—these are the different ways the wise and the learned resort to for adoring Lord Viṣṇu through prayers. The celestial god Viṣṇu, pure and sublime is endowed with a conch, mace and discus ; the wise and the learned adore Viṣṇu as present in the solar orb. 15ᵇ-16

ध्येयः सदा सवितृमण्डलमध्यवर्ती
नारायणः सरसिजासनसंनिविष्टः ।
केयूरवान्मकरकुण्डलवान् किरीटी
हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥१७॥

Lord Nārāyaṇa, the holder of conch and discus is seated on a lotus ; adorned with a crown, a necklace, armlets and ear-rings He is possessed of a body shining and splendorous like gold. Devotees meditate on Viṣṇu as present in the centre of the solar orb. 17

एतत्पठन् केवलमेव सूक्तं
दिने दिने भावितविष्णुबुद्धिः ।
स सर्वपापं प्रविहाय वैष्णवं
पदं प्रयात्यच्युततुष्टिकृन्नरः ॥१८॥

Through daily racitation of this single hymn a devotee with his thoughts centred on Viṣṇu propitiates the Lord and freed of all sins he goes to His abode. 18

पत्रेषु पुष्पेषु फलेषु तोये-
ष्वक्रीतलभ्येषु सदैव सत्सु ।
भक्तयैकलभ्ये पुरुषे पुराणे
मुक्त्यै किमर्थं क्रियते न यत्नः ॥१९॥

Materials necessary for the worship of the Primeval Being Viṣṇu are the leaves, fruits, flowers and water. With the free availability of these objects, the only other requisite is devotion. So how is it that one does not exert oneself for liberation? 19

इत्येवमुक्तः पुरुषस्य विष्णो-
रर्चाविधिस्तेऽद्य मया नृपेन्द्र ।
अनेन नित्यं कुरु विष्णुपूजां
प्राप्तुं तदिष्टं यदि वैष्णवं पदम् ॥२०॥

O sovereign lord, thus I have told you the procedure of worshipping Lord Viṣṇu. In case you are intent upon attaining the abode of Viṣṇu, you should daily adore the Lord in the method prescribed. 20

इति श्रीनरसिंहपुराणे विष्णोरर्चाविधिर्नाम
द्विषष्टितमोऽध्यायः ॥६२॥

# त्रिषष्टितमोऽध्यायः

## CHAPTER LXIII

### सहस्रानीक उवाच

सत्यमुक्तं त्वया ब्रह्मन् वैदिकः परमो विधिः ।
विष्णोर्देवातिदेवस्य पूजनं प्रति मेऽधुना ॥१॥

अनेन विधिना ब्रह्मन् पूज्यते मधुसूदनः ।
वेदज्ञैरेव नान्यैस्तु तस्मात्सर्वंहितं वद ॥२॥

**Sahasrānīka said**

O revered Brahmin, you have rightly described to me the method of the adoring the Supreme God Viṣṇu through the most sacred Vedic rites : but O revered sir, only persons proficient in Vedic lore can adore Viṣṇu (the slayer of Madhu through this means ; so please tell me some other method of adoring the Lord which will be useful for one and all. 1-2

### श्री मार्कण्डेय उवाच

अष्टाक्षरेण देवेशं नरसिंहम नामयम् ।
गन्धपुष्पादिभिर्नित्यमर्चयेदच्युतं नरः ॥३॥

**Mārkaṇḍeya replied :**

"It is very much desirable that with the help of the eight-syllabled '*mantra*' Narasimha, the pure and sublime, the imperishable supreme god should be worshipped daily with the offering of flowers and perfumes. 3

राजन्नष्टाक्षरो मन्त्रः सर्वपापहरः परः ।
समस्तयज्ञफलदः सर्वशान्तिकरः शुभः ॥४॥

O king, please take note-- this auspicious eight-syllabled '*mantra*' is very efficacious, it removes all sins : it wards off all evil influence, and by reciting this '*mantra*' one gets the fruit of performing all the sacrifices. 4

ॐ नमो नारायणाय ।

गन्धपुष्पादिसकलमनेनैव निवेदयेत् ।
अनेनाभ्यर्चितो देवः प्रीतो भवति तत्क्षणात् ॥५॥

किं तस्य बहुभिर्मन्त्रैः किं तस्य बहुभिर्व्रतैः ।
ॐ नमो नारायणायेति मन्त्रः सर्वार्थसाधकः ॥६॥

इमं मन्त्रं जपेद्यस्तु शुचिर्भूत्वा समाहितः ।
सर्वपापविनिर्मुक्तो विष्णुसायुज्यमाप्नुयात् ॥७॥

"*Om namo Nārāyaṇāya,*" (Om obeisance to Lord Nārāyaṇa) — by chanting this '*mantra*' one should offer to the Lord everything including flowers and perfumes. Adored through this '*mantra*' the Lord is instantly pleased. This '*mantra*' "*Om Namo Nārāyaṇāya*" fulfills all desires. So other *mantras*, however varied and diverse they may be, and other fasts and festivities are redundant. The person who in a purified state chants this '*mantra*' with concentration, is freed of all sins and is absorbed in Lord Viṣṇu. 5-7

सर्वतीर्थफलं ह्येतत् सर्वतीर्थवरं नृप ।
हरेरर्चनमव्यग्रं सर्वयज्ञफलं नृप ॥८॥

The adoration of Lord Hari through this eight-syllabled '*mantra*' endows a person with the fruit of visiting all the holy places : nay this method of adoration is, so to say, the holiest of all the holy places. The adoration of the Lord in a calm and pacified state leads to the attainment of the fruit of performing all the sacrifices. Hence, O valiant king, please instal His different images and start worshipping the Lord : along with that as per the Śāstric injunctions bestow gifts on the revered Brahmins. 8

तस्मात्कुरु नृपश्रेण्ठ प्रतिमादिषु चार्चनम् ।
दानानि विप्रमुख्येभ्यः प्रयच्छ विधिना नृप ।
एवं कृते नृपश्रेष्ठ नरसिंहप्रसादतः ।
प्राप्नोति वैष्णवं तेजो यत्काङ्क्षन्ति मुमुक्षवः ॥९॥

By resorting to this method of adoration, O the best of kings, through the grace and favour of Lord Narasiṃha a person attains the splendorous world of Viṣṇu, the cherished abode of devotees longing for liberation. 9

पुरा पुरंदरो राजन् स्त्रीत्वं प्राप्तोऽपधर्मतः ।
तृणबिन्दुमुनेः शापान्मुक्तो ह्यष्टाक्षराज्जपात् ॥१०॥

In days of yore O king, because of his unrighteous conduct Lord Indra cursed by the sage Tṛṇavindu was converted into a woman. And the chanting of this eight-syllabled '*mantra*' freed him from the curse. 10

सहस्रानीक उवाच

एतत्कथय भूदेव देवेन्द्रस्याघमोचनम् ।
कोऽपधर्मः कथं स्त्रीत्वं प्राप्तो मे वद कारणम् ॥११॥

Sahasrānīka asked :

'O revered Brahmin, please tell me how did Indra (the lord of gods) release himself from the sin : what was his unrighteous conduct and what for did he turn into a woman ? Please tell me all this." 11

श्रीमार्कण्डेय उवाच

राजेन्द्र महदाख्यानं शृणु कौतूहलान्वितम् ।
विष्णुभक्तिप्रजननं शृण्वतां पठतामिदम् ॥१२॥

Mārkaṇḍeya replied ;

"Please listen to this glorious account which is very interesting indeed. The account no doubt evokes devotion in the people who read it aloud or listen to it. 12

पुरा पुरंदरस्यैव देवराज्यं प्रकुर्वतः ।
वैराग्यस्यापि जननं सम्भूतं बाह्यवस्तुषु ॥१३॥

In ancient times when Indra used to rule in the heaven (the kingdom of gods), somehow there developed in him a feeling of detachment for the external objects. 13

इन्द्रस्तदाभूद्विषमस्वभावो
राज्येषु भोगेष्वपि सोऽप्यचिन्तयत् ।
ध्रुवं विरागीकृतमानसानां
स्वर्गस्य राज्यं न च किंचिदेव ॥१४॥

राज्यस्य सारं विषयेषु भोगो
भोगस्य चान्ते न च किंचिदस्ति ।
विमृश्य चैतन्मुनयोऽप्यजस्रं
मोक्षाधिकारं परिचिन्तयन्ति ॥१५॥

सदैव भोगाय तपःप्रवृत्ति-
र्भोगावसाने हि तपो विनष्टम् ।
मैत्र्यादिसंयोगपराङ्मुखानां
विमुक्तिभाजां न तपो न भोगः ॥१६॥

विमृश्य चैतत् स सुराधिनाथो
विमानमारुह्य सकिङ्किणीकम् ।
नूनं हराराधनकारणेन
कैलासमभ्येति विमुक्तिकामः ॥१७॥

Then for the administration of the kingdom and for the pleasures and the enjoyments accompanying it, he developed a detached outlook. "Even rulership over the kingdom of heaven is a trifle for those who are tired of this world. The essence of kingship lies in the enjoyment of sensual pleasures, but alas ! the enjoyment of sensual pleasures leads to nowhere. That is why the sages and the seers constantly think of the ways to liberation. For acquision of wealth and happiness people resort to penance, but after enjoyment of the desired objects penance ceases to have any utility, hence the question of penance or enjoyment does not arise in case of tnose, who, fed up with attachments and acquisitions are longing for liberation"—thus having thought over the matter Indra got into his chariot tinkling with small bells and with the only desire of attaining liberation he started for Kailāsa for adoring Śiva. 14-17

स एकदा मानसमागतः सन्
संवीक्ष्य तां यक्षपतेश्च कान्ताम् ।
समर्चयन्तीं गिरिजाङ्घ्रियुग्मं
ध्वजामिवानङ्गमहारथस्य ॥१८॥

While residing in the Kailāsa mountain, in course of his wandering, once he came to the bank of the lake Mānasarovara ; then he noticed Kuvera's (lord of *Yakṣas*) wife who was engaged in adoring the lotus-feet of Pārvatī and who was, as it were, the banner of the splendorous chariot of Anaṅga (the god of love). 18

प्रधानजाम्बूनदशुद्धवर्णां
कर्णान्तसंलग्नमनोज्ञनेत्राम् ।
सुसूक्ष्मवस्त्रान्तरदृश्यगात्रां
नीहारमध्यादिव चन्द्रलेखाम् ॥१९॥

She had the pure and spotless complexion of gold : her lovely eyes were stretched as far the ears ; like the disc of the moon appearing in a foggy weather, all her limbs were visible through the fine textured garment that she put on. 19

तां वीक्ष्य वीक्षणसहस्रभरेण कामं
कामाङ्गमोहितमतिर्न ययौ तदानीम् ।
दूराध्वगं स्वगृहमेत्य सुसंचितार्थ-
स्तस्थौ तदा सुरपतिर्विषयाभिलाषी ॥२०॥

Intently looking at her with his thousand eyes, Indra was overtaken with passion and did not leave the place. Without repairing to his hermitage at distance, with the constant thought of the woman in mind, he became inclined to sensual pleasures. 20

पूर्वं वरं स्यात् सुकुलेऽपि जन्म
ततो हि सर्वाङ्गशरीररूपम् ।
ततो धनं दुर्लभमेव पश्चा-
द्धनाधिपत्यं सुकृतेन लभ्यम् ॥२१॥

It is difficult to attain birth in a high family; more difficult it is to attain both of these : birth in a high family and a beauteous form. But rare indeed is the acquisition of all the three : birth in a high family, beauteous form and wealth or opulence. It is the meritorious action in the past life that leads to lordship over wealth. 21

स्वर्गाधिपत्यं च मया प्रलब्धं
तथापि भोगाय न चास्ति भाग्यम् ।
यः स्वं परित्यज्य विमुक्तिकाम-
स्तिष्ठामि मे दुर्मतिरस्ति चित्ते ॥२२॥

मोक्षोऽमुना यद्यपि मोहनीयो
मोक्षेऽपि किं कारणमस्ति राज्ये ।
क्षेत्रं सुपक्वं परिहृत्य द्वारे
कि नाम चारण्यकृषिं करोति ॥२३॥

संसारदुःखोपहता नरा ये
कर्तुं समर्था न च किंचिदेव ।
अकर्मिणो भाग्यविवर्जिताश्च
वाञ्छन्ति ते मोक्षपथं विमूढाः ॥२४॥

I attained the lordship of heaven, but I was not destined to enjoy that, it is foolish on my part that I have given up my kingdom and I am seeking for liberation. The bliss of liberation is something inferior to the pleasure of enjoying the kingdom and liberation can never lead to rulership over kingdom. Does a man ever care to till a forest tract, one he abandons his ownership over a patch of land of bounteous crops lying at his door step ? The unfortunate idlers who continuously suffer in this world without the power and ability to do any work, are the fools who long for the path of liberation. 22-24

एतद्विमृश्य बहुधा मतिमान् प्रवीरो
रूपेण मोहितमना धनदाङ्गनायाः ।
सर्वाधिराकुलमतिः परिमुक्तधैर्यः
सस्मार मारममराधिपचक्रवर्ती ॥२५॥

Having thus cogitated in many ways, the wise and valiant king Indra, the sovereign lord of gods was charmed at the beauty of the wife of Kuvera ; very much distressed due the pangs of love he lost his composure of mind and took refuge in Cupid (the god of love). 25

समागतोऽसौ परिमन्दमन्दं
कामोऽतिकामाकुलचित्तवृत्तिः ।
पुरा महेशेन कृताङ्गनाशो
धैर्यल्लयं गच्छति को विशङ्कः ॥२६॥

Previously here on this mountain Kailāsa Lord Śiva had burnt down Cupid to ashes. Naturally very much worried and perturbed slowly and silently Cupid started for the place. When life is at a stake, who would have the patience to proceed to one's abode fearlessly ? 26

आदिश्यतां नाथ यदस्ति कार्यं
को नाम ते सम्प्रति शत्रुभूतः ।
शीघ्रं महादेशय मा विलम्बं
तस्यापदं सम्प्रति भो दिशामि ॥२७॥

Cupid approached Indra and said—"O lord, please order me as to what I am to do. Please tell me if there is anybody inimical to you. Command me at once, don't delay and instantly I would bring on him all distress and disaster." 27

श्रुत्वा तदा तस्य वचोऽभिरामं
मनोगतं तत्परमं तुतोष ।
निष्पन्नमर्थं सहसैव मत्वा
जगाद वाक्यं स विहस्य वीरः ॥२८॥

Having listened to his sweet and pleasing words, Indra was extremely happy in his mind. "My desired object is at once achieved"—thinking thus the valiant Indra smilingly replied. 28

रुद्रोऽपि येनार्धशरीरमात्र-
श्चक्रेऽप्यनङ्गत्वमुपागतेन ।
सोढुं समर्थोऽथ परोऽपि लोके
को नाम ते मार शराभिघातम् ॥२९॥

एकाग्रचित्ता गिरिजार्चनेऽपि
या मोहयत्येव ममात्र चित्तम् ।
एतामनङ्गायतलोचनाख्यां
मदङ्गसङ्गैकरसां विधेहि ॥३०॥

"O Cupid, it is due to the wrath of Rudra that you have been made bodyless (*anaṅga*) : and even then through your power Rudra remains confined to one half of his body (after acceeding the other half to Pārvatī). Is there anybody in the world, O Cupid, who can withstand the brunt of your arrows ? With single-minded devotion that young woman is engaged in the adoration of goddess Pārvatī ; she charms and captivates my heart. O Cupid, please exert your influence so that the young woman with lovely elongated eyes would long for union with me." 29-30

स एवमुक्तः सुरवल्लभेन
स्वकार्यभावाधिकगौरवेण ।
संधाय बाणं कुसुमायुधोऽपि
सस्मार मारः परिमोहनं सुधीः ॥३१॥

Commanded by Indra who gave much weight to his self-interest, the wise and intelligent Cupid even though endowed with a bow of flowers, shot his arrow at the young woman while recalling to his memory the *'parimohana mantra'* (the *mantra* for fascinating and beguiling). 31

सम्मोहिता पुष्पशरेण बाला
कामेन कामं मदविह्वलाङ्गी ।
विहाय पूजां हसते सुरेशं
कः कामकोदण्डरवं सहेत ॥३२॥

Enraptured with the arrow of flowers hit by Cupid, the young woman at once ceased to worship and smiled at Indra, the lord of gods. Who is there capable to withstand the twang of the bow of Cupid ? 32

विलोलनेत्रे अयि कासि बाले
सुराधिपो वाक्यमिदं जगाद ।
सम्मोहयन्तीव मनांसि पुंसां
कस्येह कान्ता वद पुण्यभाजः ॥३३॥

Then noticing her smiling Indra said these words, "O lady with tremulous eyes; (By your grace and charm) you captivate the hearts of men. Please tell me who is that meritorious person fortunate to have you as his wife ?" 33

उक्तापि बाला मदविह्वलाङ्गी
  रोमाञ्चसंस्वेदसकम्पगात्रा ।
कृताकुला कामशिलीमुखेन
  सगद्गदं वाक्यमुवाच मन्दम् ॥३४॥

कान्ता धनेशस्य च यक्षकन्या
  प्राप्ता च गौरीचरणार्चनाय ।
प्रब्रूहि कार्यं च तवास्ति नाथ
  कस्त्वं वदेस्तिष्ठसि कामरूपः ॥३५॥

Thus asked by Indra she became wild in love. Hit by the arrow of Cupid she had horripilation in her body; drops of sweat came on her and she shivered. Choked with emotions in a low and soft voice she said—'Born as the daughter of a *Yakṣa* I happen to be the wife of Kuvera, the lord of wealth. For the sake of adoring the lotus-feet of Pārvatī I had been here. You look lovely like Cupid. O lord, what is your business ? Please give me your identity. 34-35

इन्द्र उवाच

सा त्वं समागच्छ भजस्व मां चिरा-
  न्मदङ्गसङ्गोत्सुकतां व्रजाशु ।
त्वया विना जीवितमप्यनल्पं
  स्वर्गस्य राज्यं मम निष्फलं स्यात् ॥३६॥

**Indra replied :**

"O my dear, I am Indra, the lord of heaven. Please accept me as the lord of your life; be united with me without delay and with the longing for my company, you reside with me for all time to come. In your absence my life and the vast kingdom of heaven as well are useless". 36

ऊक्ता च सैवं मधुरं च तेन
कंदर्पसंतापितचारुदेहा ।
विमानमारुह्य चलत्पताकं
सुरेशकण्ठग्रहणं चकार ॥३७॥

Thus replied by Indra in seweet and pleasing words, the lovely lady was exceedingly tormented by love : she got into the chariot decorated with waving banners and jmmediately embraced Indra by his neck. 37

जगाम शीघ्रं स हि नाकनाथः
साकं तया मन्दरकन्दरासु ।
अदृष्टदेवासुरसंचरासु
विचित्ररत्नाङ्कुरभासुरासु ॥३८॥

Then all at once Indra, the lord of heaven in the company of that lady repaired to the caves of the Mandara mountain. The way leading to the Mandara mountain was unknown to the gods and the demons as well ; moreover the interior of the caves used to shine with the lustre emanating from the gems of variegated colours. 38

रेमे तया साकमुदारवीर्य-
श्चित्रं सुरैश्वर्यगतादरोऽपि ।
स्वयं च यस्या लघुपुष्पशय्यां
चकार चातुर्यनिधिः सकामः ॥३९॥

It is surprising that without caring for the administration of the heaven, in the company of the young women Indra spent his time in love and dalliance. The lord adept in all the arts of love was so much overtaken with passion that he himself prepared a small couch of flowers for his beloved. 39

जातः कृतार्थोऽमरवृन्दनाथः
सकामभोगेषु सदा विदग्धः ।
मोक्षाधिकं स्नेहरसातिमृष्टं
पराङ्गनालिङ्गनसङ्गसौख्यम् ॥४०॥

The lord of gods expert in the arts of sensual gratification was happy and blessed in the company of the woman. The pleasure and happiness that he derived by closely embracing the wife of Kuvera was more hightened due to his excessive love and attachment; and that appealed to him much more than the bliss of liberation. 40

अथागता यक्षपतेः समीपं
नार्योऽनुवर्ज्यैव च चित्रसेनाम् ।
ससम्भ्रमाः सम्भ्रमखिन्नगात्राः
सगद्गदं प्रोचुरसाहसज्ञाः ॥४१॥

नूनं समाकर्णय यक्षनाथ
विमानमारोप्य जगाम कश्चित् ।
संवीक्षमाणः ककुभोऽपि कान्तां
विगृह्य वेगादिह सोऽपि तस्करः ॥४२॥

With Indra leaving for the Mandara mountain in the company of Citrasenā, all her friends and companions hastily repaired to Kuvera; in worry and anxiety, with ashes and paints all over their bodies these timid women addressed Kuvera with their voice choked with emotions, "O lord of *Yakṣas*, please listen to us. Some stranger caught hold of your wife Citrasenā and got her seated in his chariot. We looked on hopelessly, when the scoundrel very speedily drove the chariot and vanished somewhere." 41-42

वचो निशम्याथ धनाधिनाथो
विषोपमं जातमषीनिभाननः ।
जगाद भूयो न च किञ्चिदेव
बभूव वै वृक्ष इवाग्निदग्धः ॥४३॥

On listening to this news distressing as deadly poison, the face of Kuvera, the lord of wealth turned completely dark; he was stunned and looked like a tree burnt down by fire. 43

विज्ञापितार्थो वरकन्यकाभि-
र्यश्चित्रसेनासहचारिणीभिः ।
मोहापनोदाय मतिं दधानः
स कण्ठकुब्जोऽपि समाजगाम ॥४४॥

Informed of the incident by the lovely Yakṣa—maidens accompanying Citrasenā, Kuvera's minister Kaṇthakubja came there with a view to bringing his lord back to his senses. 44

श्रुत्वाऽऽगतं वीक्ष्य स राजराज
उन्मीलिताक्षो वचनं जगाद ।
विनिःश्वसन् गाढसकम्पगात्रः
स्वस्थं मनोऽप्याशु विधाय दीनः ॥४५॥

Having heard of the arrival of the minister, the sovereign lord Kuvera opened his eyes. His body shivered terribly ; he breathed long sighs in agony ; somehow with difficulty he controlled his emotions and thus very much depressed he uttered these words ;- 45

तद्यौवनं यद्युवतीविनोदो
धनं तु चैतत्स्वजनोपयोगि ।
तज्जीवितं यत्क्रियते सुधर्म-
स्तदाधिपत्यं यदि नष्टविग्रहम् ॥४६॥

"Youth is fruitful provided it is utilised for enjoying a young woman : wealth is really worth-possessing if it can be utilised for one's kith and kin : life is worth-having if one spends one's life time in meritorious deeds ; and lordship is worth-having provided there is absence of dispute and discord. 46

धिङ्मे धनं जीवितमत्यनल्पं
राज्यं बृहत्सम्प्रति गुह्यकानाम्।
विशामि चार्तिं न च वेद कश्चित्
पराभवोऽस्तीति च को मृतानाम् ॥४७॥

Fie upon my wealth, my life and this vast extensive kingdom of the *Guhvakas*. Now I will enter fire when nobody knows of this humiliation. How does one care for the humiliation after one is dead ! 47

पार्श्वे स्थितस्यापि च जीवितो मे
गता तडागं गिरिजार्चनायं ।
हृता च केनापि वयं न विद्मो
ध्रुवं न तस्यास्ति भयं च मृत्योः ॥४८॥

For worshipping Pārvatī she had been to the lake, I was so near to her : and I am alive, still some scoundrel abducted her, I don't know who is that rogue, but I am sure, he is least afraid of his life." 48

जगाद वाक्यं स च कण्ठकुब्जो
मोहापनोदाय विभोः स मन्त्री ।
आकर्ण्यतां नाथ न चास्ति योग्यः
कान्तावियोगे निजदेहघातः ॥४९॥

एका पुरा रामवधूर्हृता च
निशाचरेणापि मृतो न सोऽपि ।
अनेकशः सन्ति तथात्र नार्यः
को नाम चित्ते क्रियते विषादः ॥५०॥

विमुच्य शोकं कुरु विक्रमे मतिं
धैर्यं समालम्बय यक्षराज ।
भृशं न जल्पन्ति रुदन्ति साधवः
पराभवं बाह्यकृतं सहन्ते ॥५१॥

कृतं हि कार्यं गुरु दर्शयन्ति
सहायवान् वित्तप कातरोऽसि किम् ।
सहायकार्यं कुरुते हि सम्प्रति
स्वयं हि यस्यावरजो विभोषणः ॥५२॥

In order to remove the sorrow and suffering of his lord, the minister Kaṇṭhakubja said,—"Please listen to me, it does not behove you O lord, to give up the life at the loss of your wife. Once in days of yore a demon abducted Sītā, the only wife of Rāma - even then he did not give up his life, but in your case there are a number of women (in your harem), is there any basis for grief ? O lord of *Yakṣas*, away with grief : resort to valour : have patience ; noble souls neither talk a lot nor do they weep, rather silently they bear with all the humiliation brought upon them by others, Noble souls achieve great things in their life and show their worth, O lord of wealth, you have a lot of friends to help you : and there is no reason for you to worry. Even now your younger brother Vibhīṣaṇa is ready by your side." 49-52

धनद उवाच

विभीषणो मे प्रतिपक्षभूतो
दायादभावं न विमुञ्चतीति ।
ध्रुवं प्रसन्ना न भवन्ति दुर्जनाः
कृतोपकारा हरिवज्रनिष्ठुराः ॥५३॥

Kuvera replied :

"Vibhīṣaṇa[1] is hostile to me. As a remote kinsman he still harbours ill-feeling towards me. Wicked people, even though you do some good to them, are never pacified ; they never concede to your advice, rather they become as tough as the thunderbolt of Indra. 53

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[1] Relationship between Kuvera and Vibhīṣaṇa—Vaiśrvana or Kuvera happens to be the son of sage Viśrāvas. By propitiating Brahmā through rigorous penance, he attains the position of lord of wealth. As suggested by his father, he takes up his residence in Laṅkā.

Viśravas has three other sons—Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa by another wife—Kaikasī. Fortified with the boons of Brahmā the evil-minded Rāvaṇa asks Kuvera to vacate the city of Laṅkā. At the advice of Viśravas, Kuvera leaves Laṅkā and proceeds to Kailāsa to live there. Since then the demons continue to live in Laṅkā, and Rāvaṇa is installed as its ruler. Thus as sons of sage Viśravas both Kuvera and Vibhīṣaṇa happen to be two brothers born from two different mothers. (Rām. VII. Uttarakāṇḍa Ch. 3, Chs. 9-11).

न चोपकारैर्न गुणैर्न सौहृदैः
प्रसादमायाति मनो हि गोत्रिणः ।
उवाच वाक्यं स च कण्ठकुब्जो
युक्तं त्वयोक्तं च धनाधिनाथ ॥५४॥

Neither with beneficial deeds nor with noble qualities nor with friendship can a kinsman be pleased."

Kaṇṭhakubja replied :

"O lord of wealth, you have told the truth. (54)

परस्परं घ्नन्ति च ते विरुद्धा-
स्तथापि लोके न पराभवोऽस्ति ।
पराभवं नान्यकृतं सहन्ते
नोष्णं जलं ज्वालयते तृणानि ॥५५॥

It is is a fact that kinsmen when they are inimical, fight with one another. Still as a group they do not accept any defeat in the society. Water heated by the rays of the sun never burns the blades of grass or herbs growing in it. Likewise kinsmen (though fighting among themselves) never tolerate any humiliation meted out to any of them from outside. 55

तस्मात्समागच्छ धनाधिनाथ
पार्श्वं च वेगेन विभीषणस्य ।
स्वबाहुवीर्यार्जितवित्तभोगिनां
स्वबन्धुवर्गेषु हि को विरोधः ॥५६॥

Therefore O lord of wealth, go at once and take refuge in Vibhīṣaṇa. How can there be hostility among friends and relatives if each one of them has acquired wealth and opulence by the sweat of his own brow ?" 56

इत्युक्तः स तदा तेन कण्ठकुब्जेन मन्त्रिणा ।
विभीषणस्य सामीप्यं जगामाशु विचारयन् ॥५७॥

Thus advised by the minister Kaṇṭhakubja, Kuvera thought over the matter and at once approached Vibhīṣaṇa. 57

ततो लङ्काधिपः श्रुत्वा बान्धवं पूर्वजं तदा ।
प्राप्तं प्रत्याजगामाशु विनयेन समन्वितः ॥५८॥

When Vibhīṣaṇa, the king of Laṅkā heard of the arrival of his elder brother, he at once went out and welcomed him with all modesty and humility. 58

ततो विभीषणो दृष्ट्वा तदा दीनं च बान्धवम् ।
संतप्तमानसो भूप जगादेदं वचो महत् ॥५९॥

When Vibhīṣaṇa noticed his brother in a depressed and dejected mood, he was very much pained at heart and spoke to him these noble words. 59

विभीषण उवाच

कथं दीनोऽसि यक्षेश किं कष्टं तव चेतसि ।
निवेदयाधुनास्माकं निश्चयान्मार्जयामि तत् ॥६०॥

तदैकान्तं समासाद्य कथयामास बेदनाम् ।

Vibhīṣaṇa asked :

"Why do you look depressed ? O lord of *Yakṣas*, what is your worry ? Please tell me your trouble. I would surely take care of it." Then Kuvera went inside and privately disclosed to him all the troubles. 60-61[a]

धनद उवाच

गृहीता किं स्वयं याता निहता केनचिद्द्विषा ॥६१॥

भ्रातः कान्तां न पश्यामि चित्रसेनां मनोरमाम् ।
एतद्बन्धो महत्कष्टं मम नारीसमुद्भवम् ॥६२॥

प्राणान् वै घातयिष्यामि अनासाद्य च वल्लभाम् ।

**Kuvera replied :**

"Since a few days I am not getting any trace of my beautiful wife Citraṣenā. I don't know whether she has eloped with somebody or somebody has forcibly taken her away ; or is it a fact that she has been killed by somebody inimical to me ? Thus O brother, I am suffering a lot because of the loss of my wife. In case I fail to get back my beloved. I would surely put an end to my life." $61^{b}$-$63^{a}$

विभीषण उवाच

आनयिष्यामि ते कान्तां यत्र तत्र स्थितां विभो ॥६३॥

कः समर्थोऽधुनास्माकं हर्तुं नाथ तृणस्य च ।
ततो विभीषणस्तत्र नाडीजङ्घां निशाचरीम् ॥६४॥

भृशं संजल्पयामास नानामायागरीयसीम् ।
धनदस्य च या कान्ता चित्रसेनाविधानतः ॥६५॥

सा च केन हृता लोके मानसे सरसि स्थिता ।
तां च जानीहि संवीक्ष्य देवराजादिवेश्मसु ॥६६॥

**Vibhīṣaṇa replied ;**

"O lord, don't worry ; I would bring back your wife wherever she may be. Is there anybody who can steal away even a blade of grass in my possession ?" There was the demoness Nāḍījaṅghā famous for her knowledge of various magical tricks ; for a long time Vibhīṣaṇa confided to her : "On the bank of the lake Mānasarovara, Kuvera's beloved wife Citrasenā was busy in worshipping goddess Pārvatī, And there somebody has abducted her. In the palaces af Indra and other guardians of quarters, you please look for her and trace her out." $63^{b}$-66

ततो निशाचरी भूप कृत्वा मायामयं वपुः ।
जगाम त्रिदिवं शीघ्रं देवराजादिवेश्मसु ॥६७॥

Then O king, the demoness assumed a magical form and at once started for the heaven in order to search her out in the palaces of divinities like Indra etc. 67

यया दृष्टया क्षणं दृष्टो मोहं यास्यति चोपलः।
यस्याः समं ध्रुवं रूपं विद्यते न चराचरे ॥६८॥

By her magical powers the demoness turned herself into a paragon of beauty, whose equal is never to be found in the three worlds : even the inanimate stone would instantly be enchanted by her sight. 68

एतस्मिन्नेव काले च देवराजोऽपि भूपते।
सम्प्राप्तो मन्दराच्छीघ्रं प्रेरितश्चित्रसेनया ॥६९॥

ग्रहीतुं दिव्यपुष्पाणि नन्दनप्रभवाणि च।
तत्र पश्यन् स तां तन्वीं निजस्थाने सभागताम् ॥७०॥

अतीवरूपसम्पन्नां गीतगानपरायणाम्।
तां वीक्ष्य देवराजोऽपि स कामवशगोऽभवत् ॥७१॥

Just by this time at the behest of Citrasenā, Indra had left the Mandara mountain and was present in the heaven looking for beautiful flowers of the Nandana garden.

In that very heaven there appeared the demoness Nāḍījaṅghā, the paragon of beauty singing sweet and melodious songs. On noticing her there, Indra was overtaken with passion. 69-71

ततः सम्प्रेरयामास देववैद्यौ सुराधिपः।
तस्याः पार्श्वे समानेतुं ध्रुवं चान्तः पुरे तदा ॥७२॥

देववैद्यौ तदाऽऽगत्य जल्पतश्चाग्रतः स्थितौ।
आगच्छ भव तन्वङ्गि देवराजसमीपगा ॥७३॥
इत्युक्ता सा तदा ताभ्यां जगाद मधुराक्षरम्।

Then Indra (the lord of gods) deputed both the divine physicians to fetch her somehow or other to his harem. Both these physicians went before her and said— O charming lady, please come on, proceed to Indra, the lord of gods." Thus asked by them, the beautiful lady gave them a sweet reply. 72-74$^a$

### नाडीजङ्घोवाच

देवराजः स्वयं यन्मे पार्श्वं चात्रागमिष्यति ॥७४॥

तस्य वाच्यं च कर्तव्यं नान्यथा सर्वथा मया ।
तौ तदा वासवं गत्वा ऊचतुर्वचनं शुभम् ॥७५॥

Nāḍijaṅghā replied :

"I would do as advised by Indra, provided the lord of gods would himself come over to me, otherwise not." Then both the divine physicians went to Indra and conveyed to him the message of Nāḍijaṅghā. 74$^b$-75

### वासव उवाच

समादेशय तन्वङ्गि किं कर्तव्यं मयाधुना ।
सर्वदा दासभूतस्ते याचसे तद्ददाम्यहम् ॥७६॥

Then Indra came to Nāḍijaṅghā and said, "O beautiful lady, please command me as to what I can do for you: for all time to come I am at your disposal; I shall fulfill all your wants. "76

### तन्वङ्ग्युवाच

याचितं यदि मे नाथ दास्यसीति न संशयः ।
ततोऽहं वशगा देव भविष्यामि न संशयः ॥७७॥

अद्य त्वं दर्शयास्माकं सर्वः कान्तापरिग्रहः ।
मम रूपसमा रामा कान्ता ते चास्ति वा न वा ॥७८॥

The beutiful lady said :

"Definitely I would be at your service provided you assure me of satisfying my wants. Now present before me all the women that you have married; I would like to see if any of your wives can match me in beauty." 77-78

तया चोक्ते च वचने स भूयो वासवोऽब्रवत् ।
दर्शयिष्यामि सर्वं ते देवि कान्तापरिग्रहम् ॥७९॥

At these words of Nāḍijaṅghā, Indra once again replied, "O gracious lady, let us proceed: I would show you all the women in my harem. (79)

स सर्वं दर्शयामास वासवोऽन्तः पुरं तदा ।
ततो जगाद भूयः स किंचिद्गूढंमम स्थितम् ॥८०॥

विमुच्यैकां च युवतीं सर्वं ते दर्शितं मया ।

इन्द्र उवाच

सा रामा मन्दरे चास्ति अविज्ञाता सुरासुरैः ॥८१॥

तां च ते दर्शयिष्यामि नाख्येयं कस्यचित्त्वया ।

Then Indra took her to the harem and presented each of his wives before her. Then again Indra confided to her "O lady, I have kept something secret; except one youthful lady you have seen all my wives. That charming lady lives in a cave of the Mandara mountain; none of the gods and the demons is aware of it; to you only I would present that lady: don't disclose it to any one else please keep it a secret." 80-82[a]

ततः स देवराजोऽपि तया सार्धं च भूपते ॥८२॥
गच्छन्नेवाम्बरे भूप मन्दरं प्रति भूधरम् ।
तस्य वै गच्छमानस्य विमानेनार्कवर्चसा ॥८३॥

दर्शनं नारदस्यापि तस्य जातं तदाम्बरे ।
तं वीक्ष्य नारदं वीरो लज्जमानोऽपि वासवः ॥८४॥

नमस्कृत्य जगादोच्चैः क्व यास्यसि महामुने ।
ततः कृताशीः स मुनिरवदत्त्रिदिवेश्वरम् ॥८५॥

गच्छामि मानसे स्नातुं देवराज सुखी भव ।
नाडीजङ्घेऽस्ति कुशलं राक्षसानां महात्मनाम् ॥८६॥

विभीषणोऽपि ते भ्राता सुखी तिष्ठति सर्वदा ।
एवमुक्ता च मुनिना सा कृष्णवदनाभवत् ॥८७॥

Then with these words O king, Indra (the lord of gods) accompanied her to the Mandara mountain in his aerial chariot. While proceeding in his aerial chariot resplendent like the sun, he met the divine sage Nārada. Even though ashamed of meeting Nārada, Indra bowed down to him and enquired, 'O divine sage, where do you proceed ?' Then the sage blessed Indra, the lord of heaven and said, "O lord of gods, may you be happy and prosperous ! I am going for a bath in the the lake Mānasa." Having taken cognizance of Nāḍijaṅghā who then accompanied Indra, Nārada asked-"O Nāḍijaṅghā, is it all right with the high-minded demons ? Is your brother Vibhīṣaṇa hale and hearty ?" At these words of the sage, Nāḍijaṅghā became depressed and her face turned pale. 82$^{b}$-87

विस्मितो देवराजोऽपि छलितो दुष्टयानया ।
नारदोऽपि गतः स्नातुं कैलासे मानसं सरः ॥८८॥

Then very much surprised Indra thought to himself, 'Alas ! this devil has deceived me.' And Nārada left for the lake Mānasa situated in the Kailāsa mountain. 88

इन्द्रस्तां हन्तुकामोऽपि आगच्छन्मन्दराचलम् ।
यत्राश्रमोऽस्ति वै नूनं तृणबिन्दोर्महात्मनः ॥८९॥

क्षणं विश्रम्य तत्रैव धृत्वा केशेषु राक्षसीम् ।
हन्तुमिच्छति देवेशो नाडीजङ्घां निशाचरीम् ॥९०॥

तावत्तत्र समायातस्तृणबिन्दुर्निजाश्रमात् ।

Having decided upon killing Nāḍijaṅgha, Indra reached the Mandara mountain and rested there for a moment. In that very Mandara mountain there was the hermitage of the noble sage Tṛṇavindu. When Indra caught hold of the demoness by her hairs and went to kill her, the sage Tṛṇavindu came out of his hermitage. 89-91$^{a}$

घृता क्रन्दति सा राजन्निन्द्रेणापि निशाचरी ॥९१॥
मा मां रक्षति पुण्यात्मा हन्यमानां च साम्प्रतम् ।
तदाऽऽगत्य मुनिश्रेष्ठस्तृणबिन्दुर्महातपाः ॥९२॥
जगाद पुरतः स्थित्वा मुञ्चेमां महिलां वने ।
जल्पत्येवं मुनौ तस्मिन् महेन्द्रेण निशाचरी ॥९३॥
वज्रेण निहता भूयः कोपयुक्तेन चेतसा ।
स चुकोप मुनिश्रेष्ठः प्रेक्षमाणो मुहुर्मुहुः ॥९४॥
यदेषा युवती दुष्ट निहता मे तपोवने ।
ततस्त्वं मम शापेन निश्चयात्स्त्री भविष्यसि ॥९५॥

The demoness about to be slain by Indra was loudly bewailing, "I am killed, I am killed, is there any righteous person to save me at present ?" Then the great venerable sage Tṛṇavindu came out of his hermitage; he stood up in front of Indra and said, "In my penance-grove you must not kill a woman : leave her alone." When the sage Tṛṇavindu uttered these words, Indra was very much infuriated and slew her with his thunderbolt. Then the venerable sage looked at him again and again and overtaken by anger addressed him in these words "O sinner, in my hermitage you have dared to kill this young lady; hence I curse you, turn into a woman." 91$^{b}$-95

### इन्द्र उवाच

एषा नाथ महादुष्टा राक्षसी निहता मया ।
अहं स्वामी सुराणां च शापं मा देहि मेऽधुना ॥९६॥

**Indra said :**

"O revered sire, I happen to be Indra, the lord of gods. This woman is a demoness of villainous nature. That is why I killed her, hence it does not behave you to curse me." 96

### मुनिरुवाच

नूनं तपोवनेऽस्माकं दुष्टास्तिष्ठन्ति साधवः ।
ममात्र तपसो भावान्न निघ्नन्ति परस्परम् ॥९७॥

इत्युक्तो हि तदा चेन्द्रः प्राप्तः स्त्रीत्वं न संशयः ।
जगाम त्रिदिवं भूप हृतशक्तिपराक्रमः ॥९८॥

The sage replied :

"My hermitage is the abode of both the sinners and the righteous, because of the power of my penance they do not kill one another. (You have killed the demoness and violated the conventions and naturally you deserve to be cursed)."

Thus retorted by the sage, O king, Indra turned into a woman; bereft of his strength and valour he returned to the heaven. 97-98

नासीनो हि भवत्येव सर्वदा देवसंसदि ।
देवा दुःखं समापन्ना दृष्ट्वा स्त्रीत्वं गतं हरिम् ॥९९॥

There in the heaven overtaken with grief and sorrow he was averse to take his seat in the assembly of gods. And gods too were very much depressed and dejected to see Indra turned into a woman. 99

ततो देवगणाः सर्वे वासवेन समन्विताः ।
जग्मुश्च ब्रह्मसदनं तथा दीना शची तदा ॥१००॥

Then along with Indra, all the divinities and the unfortunate queen Śacī started for the abode of Brahmā. 100

ब्रह्मा भग्नसमाधिश्च तावत्तत्रैव संस्थिताः ।
देवा ऊचुश्च तं सर्वे वासवेन समन्विताः ॥१०१॥

तृणबिन्दोर्मुनेः शापाद्यातः स्त्रीत्वं सुराधिपः ।
स मुनिः कोपवान् ब्रह्मन्नैव गच्छत्यनुग्रहम् ॥१०२॥

Brahmā was seated in meditation; these gods waited for sometime; when His meditation was over, all these gods along with Indra complained to Him, "Cursed by the sage Tṛṇavindu Indra has turned into a woman; O lord Brahman, by no means the wrathful sage is pacified." 101-102

पितामह उवाच

न मुनेरपराधः स्यात्तृणबिन्दोर्महात्मनः ।
स्वकर्मणोपयातोऽसौ स्त्रीत्वं स्त्रीवधकारणात् ॥१०३॥

चकार दुर्नयं देवा देवराजोऽपि दुर्मदः ।
जहार चित्रसेनां च सुगुप्तां धनदाङ्गनाम् ॥१०४॥

तथा जघान युवतीं तृणबिन्दोस्तपोवने ।
तेन कर्मविपाकेन स्त्रीभावं वासवो गतः ॥१०५॥

Brahmā (the progenitor of the world) replied :

"I don't find any fault with the revered sage Tṛṇavindu: Indra killed a woman and in return he has turned into a woman; he has reaped the fruits of his own action; O gods, Indra, the lord of gods, intoxicated with pride has done the most unholy deed: he abducted Kuvera's wife Citrasenā even though she was well-guarded. Not only that in the holy hermitage of the sage Tṛṇavindu, he killed the young lady Nāḍījaṅghā. Hence in consequence of the heinous deeds committed by him, Indra has turned into a woman." 103 105

देवा ऊचुः

यदसौ कृतवाञ्शम्भोर्दुर्नयं नाथ दुर्मतिः ।
तत्सर्वं साधयिष्यामो वयं शच्या समन्विताः ॥१०६॥

The gods said :

"The evil-minded Indra has definitely committed the unholy deeds and has, so to say, humiliated Śiva (as he abuducted Citrasenā engaged in worshipping Śiva's spouse Pārvatī). To atone these wrongs, along with Śacī all of us would approach Kuvera and propitiate him. 106

कान्ता धनाधिनाथस्य गूढा तिष्ठति या विभो ।
तां च तस्मै प्रदास्यामः सर्वे कृत्वा परां मतिम् ॥१०७॥

त्रयोदश्यां चतुर्दश्यां देवराजः शचीयुतः ।
नन्दने चार्चनं कर्ता सर्वदा यक्षरक्षसाम् ॥१०८॥

Kuvera's wife Citrasenā now lies hidden in a cave of the Mandara mountain. With noble thoughts dawning upon us we will restore her to Kuvera. And in the Nandana garden, in the company of his spouse Śacī on every thirteenth and fourteenth day (of the dark and bright fortnight) Indra would make it a habit of worshipping *Yakṣas* and the demons." 107-108

ततः शची तदा गूढं चित्रसेनां विगृह्य च ।
मुमोच यक्षभवनं प्रियकष्टानुवर्त्तिनीम् ॥१०९॥

Citrasenā was the cause of misery of her dearest husband; therefore Śacī secretly guided her to Kuvera, the lord of *Yakṣas* and left her in his palace. 109

एतस्मिन्नन्तरे दूतोऽकाले लङ्कां समागतः ।
धनेशं कथयामास चित्रसेनासमागमम् ॥११०॥

शच्या साकं समायाता तव कान्ता धनाधिप ।
सखीं स्वामतुलां प्राप्य चरितार्था बभूव सा ॥१११॥

धनेशोऽपि कृतार्थोऽभूज्जगाम निजवेश्मनि ।

Just by this time the messanger (of Kuvera) all on a sudden arrived in Laṅkā and informed Kuvera of the return of Citrasenā. "O lord of wealth, accompanied by Śacī your beloved wife Citrasenā is back home. And she is extremely fortunate to get the company of such a blessed lady like Śacī." Kuvera too was happy to hear this glorious news and with all his purpose achieved, he returned home. 110-112$^a$

सर्वमेतत्कृतं ब्रह्मन् प्रसादात्ते न संशयः ॥११२॥
पतिहीना यथा नारी नाथहीनं यथा बलम् ।
गोकुलं कृष्णहीनं तु तथेन्द्रेणामरावती ॥११३॥

The gods said :

"O lord Brahmin, through your grace and favour all this has been achieved (Citrasenā has been restored to her husband Kuvera), but in absence of Indra Amarāvatī, (the city of gods) has lost all its charm

Like a woman without her husband, like an army without a commander, like Gokula (the cowherd village on the bank of the river Yamunā) without Kṛṣṇa, 'Amarāvatī' without Indra is dry and desolate. 112$^b$-113

जपः क्रिया तपो दानं ज्ञानं तीर्थं च वै प्रभो।
वासवस्य समाख्याहि यतः स्त्रीत्वाद्विमुच्यते ॥११४॥

Through thy blessings let Indra be freed from womanhood and be his ownself. O lord, be pleased to tell us the specific '*japa*' (chanting of the hymns), *kriyā* (sacrifice), *tapas* (penance), *dāna* (gifts), *jñāna* (knowledge) or the particular *tīrtha* (holy place) that Indra would resort to for getting back his ownself." 114

ब्रह्मोवाच

निहन्तु न मुनेः शापं समर्थोऽहं न शंकरः।
तीर्थं चान्यन्न पश्यामि मुक्त्वैकं विष्णुपूजनम् ॥११५॥

**Brahmā replied :**

"It is not within my powers to negate the curse of the sage: neither is it possible for Śaṃkara. To get rid of the curse I don't find any holy place except the adoration of Lord Viṣṇu. 115

अष्टाक्षरेण मन्त्रेण पूजनं च तथा जपम्।
करोतु विधिवच्छक्रः स्त्रीत्वाद्येन च मुच्यते ॥११६॥

In the prescribed manner Indra should adore Lord Viṣṇu to the accompaniment of the eight-syllabled '*mantra*' and also in the prescribed manner he should chant this '*mantra*'. And I think, that would be enough to release him from womanhood. 116

एकाग्रमनसा शक्र स्नात्वा श्रद्धासमन्वितः।
ॐ नमो नारायणायेति जप त्वमात्मशुद्धये ॥११७॥

O Indra, take your bath, for self-purification with faith and devotion attentively chant the '*mantra*' "*Om namo Nārāyaṇāya* (Om obeisance to Lord Nārāyaṇa). 117

लक्षद्वये कृते जाप्ये स्त्रीभावान्मुच्यसे हरे।
इति श्रुत्वा तथाकार्षीद्ब्रह्मोक्तं वचनं हरिः।
स्त्रीभावाच्च विनिर्मुक्तस्तदा विष्णोः प्रसादतः ॥११८॥

O Indra, chanting of this '*mantra*' two hundred thousand times would enable you to be freed from womanhood." As advised by Brahmā, Indra did accordingly and through the grace of Lord Viṣṇu he was freed from womanhood. 118

मार्कण्डेय उवाच

इति ते कथितं सर्वं विष्णुमाहात्म्यमुत्तमम्।
मया भृगुनियुक्तेन कुरु सर्वमतन्द्रितः ॥११९॥

Mārkaṇḍeya said

"O king, thus, as advised by the sage Bhṛgu I have narrated before you the glories of Lord Viṣṇu. Don't be indelent and make it a habit of adoring Lord Viṣṇu. 119

शृण्वन्ति ये विष्णुकथामकल्मषा
वीर्यं हि विष्णोऽखिलकारणस्य।
ते मुक्तपापाः परदारगामिनो
विशन्ति विष्णोः परमं पदं ध्रुवम् ॥१२०॥

Viṣṇu is the supreme cause of the universe : those who listen to his account relating to His glory and power, even though guilty of adultery, go to His highest abode free from all sin and impurities." 120

सूत उवाच

इति सम्बोधितस्तेन मार्कण्डेयेन पार्थिवः।
नरसिंहं समाराध्य प्राप्तवान् वैष्णवं पदम् ॥१२१॥

एतत्ते कथितं सर्वं भरद्वाज मुने मया।
सहस्रानीकचरितं किमन्यत् कथयामि ते ॥१२२॥

Sūta said

Thus the revered sage Mārkaṇḍeya clearly explained all this to the king Sahasrānīka, then the king took up the adoration of Lord Narasimha in right earnest and attained the

abode of Viṣṇu. O revered sage Bharadvāja, I have given a detailed account of the life of the king Sahasrānīka. Please tell me what more I would say. 121-122

कथामिमां यस्तु श्रृणोति मानवः
पुरातनीं सर्वविमुक्तिदां च ।
सम्प्राप्य स ज्ञानमतीव निर्मलं
तेनैव विष्णुं प्रतिपद्यते जनः॥१२३॥

A person who listens to this old ancient story leading to liberation, is endowed with pure and sublime knowledge and through that he (or she) attains Viṣṇu 123

इति श्रीनरसिंहपुराणे सहस्रानीकचरितेऽष्टाक्षरमन्त्रकथनं
नाम त्रिषष्टितमोऽध्यायः ॥६३॥

# चतुःषष्टितमोऽध्यायः

## CHAPTER LXIV

श्रीभरद्वाज उवाच

सत्यं केचित्प्रशंसन्ति तपः शौचं तथापरे ।
सांख्यं केचित्प्रशंसन्ति योगमन्ये प्रचक्षते ॥१॥

ज्ञानं केचित्प्रशंसन्ति समलोष्टाश्मकाञ्चनाः ।
क्षमां केचित्प्रशंसन्ति तथैव च दयार्जवम् ॥२॥

केचिद्दानं प्रशंसन्ति केचिदाहुः परं शुभम् ।
सम्यग्ज्ञानं परं केचित्केचिद्वैराग्यमुत्तमम् ॥३॥

अग्निष्टोमादिकर्माणि तथा केचित्परं विदुः ।
आत्मध्यानं परं केचित्सांख्यतत्त्वार्थवेदिनः ॥४॥

धर्मार्थकाममोक्षाणां चतुर्णामिह केवलम् ।
उपायः पदभेदेन बहुधैवं प्रचक्ष्यते ॥५॥

There are different ways and means for attaining the four objects of life—(i) *dharma*, (ii) *artha*, (iii) *kāma* and (iv) *mokṣa*. Some speak of 'truth' (*satya*) as the chief expedient for that, others speak of the necessity of penance (*tapas*) or purity (*śauca*), some eulogise '*Sāṁkhya*' and others eulogise '*Yoga*', people to whom a clod, stone and a piece of gold are all the same, speak highly of knowledge (*jñāna*), others glorify forgiveness (*kṣamā*) and there are others for whom mercy (*dayā*) and rectitude (*ārjavaṁ*) are of great importance; whereas some speak of bestowar of gifts (*dāna*) in highest terms, others take some ways and means as the most worthy. If one eulogises "right knowledge" *samyag-jñāna*), the other eulogises "renunciation" (*vairāgyaṁ*). Others speak of sacrifices like *Agniṣṭoma* as the most efficacious and there are still others well-versed in *Sāṁkhya* philosophy for whom there is nothing higher than the meditation of the self (*ātmadhyāna*). Thus diverse terminologies have been used to denote the means necessary for attaining the four objects of life. 1-5

एवं चावस्थिते लोके कृत्याकृत्यविधौ नराः ।
व्यामोहमेव गच्छन्ति विमुक्ताः पापकर्मभिः ॥६॥

This being the state of affairs, even people absolutely sinless are deluded in this world : they don't know what should be done and what should be adherred. 6

यदेतेषु परं कृत्यमनुष्ठेयं महात्मभिः ।
वक्तुमर्हसि सर्वज्ञ मम सर्वार्थसाधकम् ॥७॥

Of all these different ways and means please tell me which is the most worthy and effective expedient fit to be followed by the great nobel souls. O omniscient sage, it behoves you to enlighten me on the most effective expedient which would lead to the attainment of all the four objects of life. 7

सूत उवाच

श्रूयतामिदमत्यन्तं गूढं संसारमोचनम् ।
अत्रैवोदाहरन्तीममितिहासं पुरातनम् ॥८॥

पुण्डरीकस्य संवादं देवर्षेर्नारदस्य च ।
ब्राह्मणः श्रुतसम्पन्नः पुण्डरीको महामतिः ॥९॥
आश्रमे प्रथमे तिष्ठन् गुरूणां वशगः सदा ।
जितेन्द्रियो जितक्रोधः संध्योपासनविष्ठितः ॥१०॥

Suta said

Please listen to the most secret and mysterious means which would lead to release from the fetters of *saṃsāra* : and with reference to it there is the old ancient story of the divine sage Nārada and the devotee Puṇḍarīka. There was Puṇḍarīka, the high-minded Brahmin well-versed in Vedic lore during his life as a Brahmacārin the first '*āśrama*' he was very much obedient to his preceptors and had the highest regard for them. With senses under control and anger subdued, daily he engaged himself in prayers in morning, midday and evening. 8-10

वेदवेदाङ्गनिपुणः शास्त्रेषु च विचक्षणः ।
समिद्भिः साधुयत्नेन सायं प्रातर्हुताशनम् ॥११॥

ध्यात्वा यज्ञपतिं विष्णुं सम्यगाराधयन् विभुम् ।
तपस्स्वाध्यायनिरतः साक्षाद्ब्रह्मसुतो यथा ॥१२॥

Not only in Vedas and Vedāṅgas but also in all the diverse scriptures, he was very proficient. Everyday in the morning and evening with faggots collected, he used to kindle the sacrificial fire with all care and attention. Always absorbed in penance and Vedic studies like the divine sage Nārada he spent his days in due adoration and meditation of Viṣṇu, the lord of sacrifice. 11-12

उदकेन्धनपुष्पार्थैरसकृत्तर्पयन् गुरून् ।
मातापितृभ्यां शुश्रूषुर्भिक्षाहारी जनप्रियः ॥१३॥

By providing the preceptors many a time with water, fuel and flowers, he kept them pleased and attended upon them with devotion as if they were his own parents. He used to subsist on the food that he begged ; thus due to his righteous conduct of life he became dear to one and all. 13

ब्रह्मविद्यामधीयानः प्राणायामपरायणः ।
तस्य सर्वार्थभूतस्य संसारेऽत्यन्तनिःस्पृहा ॥१४॥

बुद्धिरासीन्महाराज संसारार्णवतारणी ।

Devoted to the study of scriptures dealing with Brahman he used to practise different exercises leading to control of breath ; identifying himself with all the different objects of the world, he led a life of complete detachment and was worthly of liberation (lit. of crossing the ocean of *saṁsāra*). 14-15ᵃ

पितरं मातरं चैव भ्रातृनथ पितामहान् ॥१५॥

पितृव्यान्मातुलांश्चैव सखीन् सम्बन्धिबान्धवान् ।
परित्यज्य महोदारस्तृणानीव यथासुखम् ॥१६॥

विचचार महीमेतां शाकमूलफलाशनः ।
अनित्यं यौवनं रूपमायुष्यं द्रव्यसंचयम् ॥१७॥

इति संचिन्तयानेन त्रैलोक्यं लोष्ठवत्स्मृतम् ।

Father, mother, brothers, grandfathers, fathers's brothers, maternal uncles, friends, relatives and companions—the noble-minded Puṇḍarīka deserted all these near and dear ones as vain and useless ; and subsisting on fruits, roots and herbs he wandered about in the world with pleasure. Convinced of the transitoriness of youth, beauty, life and wealth he came to regard the three worlds as useless as a clod of earth. 15$^{b}$-18$^{a}$

पुराणोदितमार्गेण सर्वतीर्थानि वै मुने ॥१८॥
गमिष्यामि यथाकालमिति निश्चितमानसः ।
गङ्गां च यमुनां चैव गोमतीमथ गण्डकीम् ॥१९॥

शतद्रूं च पयोष्णीं च सरयूं च सरस्वतीम् ।
प्रयागं नर्मदां चैव महानद्यो नदानपि ॥२०॥

गयां च विन्ध्यतीर्थानि हिमवत्प्रभवाणि च ।
अन्यानि च महातेजास्तीर्थानि स महाव्रतः ॥२१॥

संचचार महाबाहुर्यथाकालं यथाविधि ।
कदाचित्प्राप्तवान् वीरः शालग्रामं तपोधनः ॥२२॥

पुण्डरीको महाभागः पुण्यकर्मवशानुगः ।
आसेव्यमानमृषिभिस्तत्त्वविद्भिस्तपोधनैः ॥२३॥

"In due time I would pay a visit to all the holy places referred to in the Purāṇas"—having thus resolved in his mind O sage, the Brahmin Puṇḍarīka endowed with long extensive arms, with fire-like radiance emitting from his body, undertook the great religious observance of visiting all the holy places and reached the sacred rivers—the Ganges, Yamunā, Gomatī, Gaṇḍakī, Śatadrī, Payoṣṇī, Sarayu, Sarasvatī, Prayāga and Narmadā, the holy places in and around Gayā, the Vindhya mountain and the great Himalayas and many other places of pilgrimage, In course of his wandering the noble sage Puṇḍarīka given to righteous deeds. reached the sacred spot Śālagrāma. The spot was resorted to by many sages and seers, the knowers of truth, 18$^{b}$-23

मुनीनामाश्रमं रम्यं पुराणेषु च विश्रुतम् ।
भूषितं चक्रनद्या च चक्राङ्कितशिलातलम् ॥२४॥

रम्यं विविक्तं विस्तीर्णं सदा चित्तप्रसादकम् ।
केचिच्चक्राङ्कितास्तस्मिन् प्राणिनः पुण्यदर्शनाः ॥२५॥

There the sages resided in a lovely hermitage famous in the Purāṇas. Encircled by the river Cakranadī the slabs of stone in that holy spot bore the mark of the discus. The place though isolated from the human dwellings presented a lovely sight; the calm and tranquility of wide and expansive spot pleased one and all. There are also many animals with the mark of discus stamped on them and by the sight of these animals one attains religious merit. 24-25

विचरन्ति यथाकामं पुण्यतीर्थप्रसङ्गिनः ।
तस्मिन् क्षेत्रे महापुण्ये शालग्रामे महामतिः ॥२६॥

पुण्डरीकः प्रसन्नात्मा तीर्थानि समसेवत ।
स्नात्वा देवह्रदे तोर्थे सरस्वत्यां च सुव्रतः ॥२७॥

जातिस्मर्यां चक्रकुण्डे चक्रनद्यामृतेष्वपि ।
तथान्यान्यपि तीर्थानि तस्मिन्नेव चचार सः ॥२८॥

Many devotees coming for a visit to this holy place walked about at their own sweet will. In Śālagrāma, the most-holy and sacred place, the noble soul Puṇḍarīka visited the particular spots with pleasure. In keeping with the procedure prescribed in the Śāstras, the righteous Brahmin took a dip in the holy 'Devahṛada', Cakrakṇḍa, Cakranadī, and in the river Sarasvatī –a bath in which river enables one to remember one's past life. Besides he visited other places in and around Śālagrāma. 26-28

ततः क्षेत्रप्रभावेण तीर्थानां चैव तेजसा ।
मनः प्रसादमगमत्तस्य तस्मिन्महात्मनः ॥२९॥

Then the sanctified environment of the holy places in and around Śālagrāma had a soothing effect on Puṇḍarīka, the noble soul Brahmin. 29

सोऽपि तीर्थे विशुद्धात्मा ध्यानयोगपरायणः ।
तत्रैव सिद्धिमाकाङ्क्षन् समाराध्य जगत्पतिम् ॥३०॥

With his mind purified of all sins, with the desire of enjoying the bliss of beatitude, he practised meditation and in the manner prescribed by the *Śāstras* adored Viṣṇu, the Lord of the universe. 30

शास्त्रोक्तेन विधानेन भक्त्या परमया युतः ।
उवास चिरमेकाकी निर्द्वन्द्वः संयतेन्द्रियः ॥३१॥

शाकमूलफलाहारः संतुष्टः समदर्शनः ।

Endowed with the highest devotion for the Lord, Puṇḍarīka took his residence there for a long time; free from opposites he had all his senses under control; he subsisted on roots, fruits and herbs; always contented he looked on all with an equal eye. 31-32$^a$

यमैश्च नियमैश्चैव तथा चासनबन्धनैः ॥३२॥
प्राणायामैः सुतीक्ष्णैश्च प्रत्याहारैश्च संततैः ।
धारणाभिस्तथा ध्यानैः समाधिभिरतन्द्रितः ॥३३॥

योगाभ्यासं तदा सम्यक् चक्रे विगतकल्मषः ।

Self-restraint (*yama*), control of the mind (*niyama*), the different postures of sitting (*āsana*), the most painful practice of breath-control (*prāṇāyāma*), steady and constant withdrawal of senses from sense-objects (*pratyāhāra*), meditation (*dhyāna*), concentration of mind (*dhāraṇā*), absorption in the object of meditation (*samādhi*)—through all these methods Puṇḍarīka freed from all sins and impurities, actively practised '*yoga*' in the most effective manner. 32$^b$-34$^a$

आराध्य देवदेवेशं तद्गतेनान्तरात्मना ॥३४॥
पुण्डरीको महाभागः पुरुषार्थविशारदः
प्रसादं परमाकाङ्क्षन् विष्णोस्तद्गतमानसः ॥३५॥

With his inner self concentrated on Viṣṇu, the Lord of gods, the noble Puṇḍarīka, well aware of the four '*puruṣārthas*' of life, devoted himself to the adoration of Lord Viṣṇu with a view to getting His highest blessings. 34$^b$-35

तस्य तस्मिन्निवसतः शालग्रामे महात्मनः ।
पुण्डरीकस्य राजेन्द्र कालोऽगच्छन्महांस्ततः ॥३६॥

In the holy place Śālagrāma the noble soul Puṇḍarīka continued practising penance and a long time passed. 36

मुने कदाचित्तं देशं नारदः परमार्थवित् ।
जगाम सुमहातेजाः साक्षादादित्यसंनिभः ॥३७॥

तं द्रष्टुकामो देवर्षिः पुण्डरीकं तपोनिधिम् ।
विष्णुभक्तिपरीतात्मा वैष्णवानां हिते रतः ॥३८॥

There was the majestic sage Nārada, endowed with the knowledge of the highest truth, he looked as resplendent as an embodiment of the sun. With his mind completely absorbed in Viṣṇu, he was always bent upon doing good to His devotees. In order to meet the great ascetic Puṇḍarīka, once divine sage Nārada had been to Śālagrāma. 37-38

स दृष्ट्वा नारदं प्राप्तं सर्वतेजः प्रभान्वितम् ।
महामतिं महाप्राज्ञं सर्वागमविशारदम् ॥३९॥

प्राञ्जलिः प्रणतो भूत्वा प्रहृष्टेनान्तरात्मना ।
अर्घं दत्त्वा यथायोग्यं प्रणाममकरोत्ततः ॥४०॥

When the high-minded sage Nārada of great wisdom, proficient in all the '*āgamas*' with his body shining in all splendour and effulgence. reached his (Puṇḍarīka's) hermitage, Puṇḍarīka was overjoyed at heart. With folded hands he propitiated him with offerings worthy of his eminence and fell at his feet. 39-40

कोऽयमत्यद्भुताकारस्तेजस्वी हृद्यवेषधृक् ।
आतोद्यहस्तः सुमुखो जटामण्डलभूषणः ॥४१॥

विवस्वानथ वा वह्निरिन्द्रो वरुण एव वा ।
इति सञ्चिन्तयन् विप्रः पप्रच्छ परमद्युतिः ॥४२॥

"Who can this be with such a body and form I had never noticed before ! He looks so splendid and lustrous ! What a lovely dress he has put on ! With the matted locks on his head, his face beams with pleasure. Besides he has a

lyre (*viṇā*), in his hand. Can he be the Sun or the Fire ? Has Indra come here ? Or is it Varuṇa ?"—thus the highly effulgent Brahmin thought in many ways, and asked him. 41-42

### पुण्डरीक उवाच

को भवानिह सम्प्राप्तः कुतो वा परमद्युते ।
त्वद्दर्शनं ह्यपुण्यानां प्रायेण भुवि दुर्लभम् ॥४३॥

Puṇḍarīka asked :

"O revered Sire. you look so bright and splendorous ; Please be gracious to tell me who you are and wherefrom you have come. For sinners rare indeed is the sight of people your eminence." 43

### नारद उवाच

नारदोऽहमनुप्राप्तस्त्वद्दर्शनकुतूहलात् ।
पुण्डरीक हरेर्भक्तस्त्वादृशः सततं द्विज ॥४४॥

Nārada replied :

"O revered Brahmin, I am Nārada, with the great curiosity of meeting you I have come here. Puṇḍarīka ! it is difficult to meet a man of your type constantly devoted to the Lord. 44

स्मृतः सम्भाषितो वापि पूजितो वा द्विजोत्तम ।
पुनाति भगवद्भक्तश्चाण्डालोऽपि यदृच्छया ॥४५॥

दासोऽहं वासुदेवस्य देवदेवस्य शार्ङ्गिणः ।
इत्युक्तो नारदेनासौ भक्तिपर्याकुलात्मना ॥४६॥

प्रावोच मधुरं विप्रस्तद्दर्शनसुविस्मितः ।

### पुण्डरीक उवाच

धन्योऽहं देहिनामद्य सुपूज्योऽहं सुरैरपि ॥४७॥

कृतार्थाः पितरो मेऽद्य सम्प्राप्तं जन्मनः फलम् ।
अनुगृह्णीष्व देवर्षे त्वद्भक्तस्य विशेषतः ॥४८॥

A devotee of the Lord even though Caṇḍāla by caste, definitely occupies a unique position, by remembering him, by conversing with him, by honouring him or by any other means, people are cleansed of all sins and are sanctified. O Brahmin, know me to be a devotee of Supreme God Vāsudeva, the holder of Śārṅga bow." When Nārada gave his identity, the Brahmin Puṇḍarīka thought himself to be blessed and fortunate; overjoyed with his great devotion to Viṣṇu, he spoke these sweet words to Nārada.

Puṇḍarīka said :

"Today I think myself to be the most fortunate of all the embodied beings; I think, I deserve the adoration of the gods; my ancestors are blessed indeed, today I got the reward of my birth. I am your devotee, O divine sage, oblige me with some special favour. 45-48

किं किं करोम्यहं विद्वन् भ्राम्यमाणः स्वकर्मभिः ।
कर्तव्यं परमं गुह्यमुपदेष्टुं त्वमर्हसि ॥४९॥

त्वं गतिः सर्वलोकानां वैष्णवानां विशेषतः ।

Due to the actions in my past life I am born again and again in this world. O wise sage, what should I do to release myself from the *saṃsāra*? It behoves you to instruct me on my duties. Please advise me even though it is something secret. Of all people in the world, specially of the devotees of Viṣṇu you are the support." 49-$50^{a}$

नारद उवाच
अनेकानीह शास्त्राणि कर्माणि च तथा द्विज ॥५०॥

धर्ममार्गाश्च बहवस्तथैव प्राणिनः स्मृताः ।
वैलक्षण्यं च जगतस्तस्मादेव द्विजोत्तम ॥५१॥

Nārada said :

"O Brahmin, *Śāstras* are many and diverse are the ways prescribed in them; innumerable are the creatures and numerous are the paths leading to righteousness. Thus revered sage, this world appears to me to be full of disparities and contradictions. $50^{b}$-51

अव्यक्ताज्जायते सर्वं सर्वात्मकमिदं जगत् ।
[illegible] प्राहुरपरे तत्रैव लयमेव च ॥५२॥

Some say that the universe originates from *Avyakta* (the Unmanifest) and in self-same *Avyakta* it is absorbed (at the time of deluge). 52

आत्मानो बहवः प्रोक्ता नित्याः सर्वंगतास्तथा ।
अन्यैर्मतिमतां श्रेष्ठ तत्त्वालोकनतत्परैः ॥५३॥

O best of the wise, there are others who know the essence of the universe; they declare that the (individual) souls are innumerable, eternal and all-pervasive. 53

एवमाद्यनुसञ्चिन्त्य यथामति यथाश्रुतम् ।
वदन्ति ऋषयः सर्वे नानामतविशारदाः ॥५४॥

There are seers who have thought over these different doctrines (of different people) and they have come to definite conclusions depending upon their intellect and wisdom. 54

शृणुष्वावहितो ब्रह्मन् कथयामि तवानघ ।
परमार्थमिदं गुह्यं घोरसंसारमोचनम् ॥५५॥

O Brahmin, O sinless one, now I am narrating to you those definite conclusions of the great seers; they are secret and the essence of all the teachings : their knowledge leads to release from this dreadful *saṃsāra*. You please listen to me attentively. 55

अनागतमतीतं च विप्रकृष्टमतीव यत् ।
न गृह्णाति नृणां दृष्टिर्वर्तमानार्थनिश्चिता ॥५६॥

शृणुष्वावहितं तात कथयामि तवानघ ।
यत्प्रोक्तं ब्रह्मणा पूर्वं पृच्छतो मम सुव्रत ॥५७॥

कदाचिद्ब्रह्मलोकस्य पद्मयोनिं पितामहम् ।
प्रणिपत्य यथान्यायं पृष्टवानहमव्ययम् ॥५८॥

People seldom care for the hoary past and they never worry about the future : all their attention is centred upon the present. Once on this point I enquired of the lotus-born Brahmā, the eternal Lord and the progenitor of the world. When He was seated in 'Brahmaloka' with all propriety and decorum I paid obeisance to Him and I asked—56-58

नारद उवाच

किं तज्ज्ञानं परं देव कश्च योगः परस्तथा ।
एतन्मे तत्त्वतः सर्वं त्वमाचक्ष्व पितामह ॥५९॥

Nārada asked :

"O Lord, what is that supreme knowledge and what is that supreme 'yoga' ? O progenitor of the world (Brahmā), please tell me the essential features of all this." 59

ब्रह्मोवाच

यः परः प्रकृतेः प्रोक्तः पुरुषः पञ्चविंशकः ।
स एव सर्वभूतानां नर इत्यभिधीयते ॥६०॥

नराज्जातानि तत्त्वानि नाराणीति ततो विदुः ।
तान्येव चायनं तस्य तेन नारायणः स्मृतः ॥६१॥

Brahmā replied :

"*Prakṛti* (in conjunction with *Puruṣa*) gives birth to twenty three products, this *Prakṛti* is the twenty-fourth principle: *Puruṣa* which is the twenty fifth principle and different from *Prakṛti*, exists in the bodies of all animated beings and is designated as '*nara*'. The principles born from '*nara*' are therefore known a *nāra* and that entity in which all these principles like Mahat, Ahaṃkāra etc., exist, is called Nārāyaṇa. 60-61

नारायणाज्जगत्सर्वं सर्गकाले प्रजायते ।
तस्मिन्नेव पुनस्तच्च प्रलये सम्प्रलीयते ॥६२॥

At the time of creation all the universe originates from Nārāyaṇa : and at the time of deluge everything again goes back to Him. 62

नारायणः परं ब्रह्मतत्त्वं नारायणः परम् ।
नारायणः परं ज्योतिरात्मा नारायणः परः ॥६३॥

Nārāyaṇa is the supreme Brahman ; Nārāyaṇa is the supreme principle, He is the supreme light and the Supreme Self, (63)

परादपि परश्चासौ तस्मान्नातिपरं मुने ।
यच्च किंचिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ॥६४॥

अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ।
एवं विदित्वा तं देवाः साकारं व्याहरन्मुहुः ॥६५॥

O sage, He is the greater than the great, there is nothing in this world greater than Him ; in this world from within and without Nārāyaṇa pervads all the objects one sees or hears about cognizant of the fact that Nārāyaṇa exists in the objects having form and shape, many a time He has been addressed by the gods as "endowed with a form" (*sākāra*). 64-65

नमो नारायणायेति ध्यात्वा चानन्यमानसाः ।
किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः ॥६६॥

यो नित्यं ध्यायते देवं नारायणमनन्यधीः ।
एतज्ज्ञानं वरं नातो योगश्चैव परस्तथा ॥६७॥

And with concentrated attention these gods are used to chant the *mantra 'Oṃ namo Nārāyaṇāya'* (obeisance to Lord Nārāyaṇa). For a person who meditates upon Lord Nārāyaṇa with single-minded devotion, what use is there for gifts, (visit to) holy places, penance and sacrifices ? Meditation of Lord Nārāyaṇa is the supreme knowledge and there is no other *'yoga'* which is superior to it. 66-67

परस्परविरुद्धार्थैः किमन्यैः शास्त्रविस्तरैः ।
बहवोऽपि यथा मार्गा विशन्त्येकं महत्पुरम् ॥६८॥

तथा ज्ञानानि सर्वाणि प्रविशन्ति तमीश्वरम् ।
स हि सर्वगतो देवः सूक्ष्मोऽव्यक्तः सनातनः ॥६९॥

How does one gain from the different scriptures which propound mutually contradictory doctrines ? As all roads lead to a great city, all doctrines of all different scriptures centre around Lord Nārāyaṇa. He is the subtle, unmanifest and eternal god inherent in everything. 68-69

जगदादिरनाद्यन्तः स्वयम्भूर्भूतभावनः ।
विष्णुर्विभुरचिन्त्यात्मा नित्यः सदसदात्मकः ॥७०॥

Though primary cause of the world, He is without beginning and end; self existent, He brings to existence all the beings. The eternal omnipresent Lord Viṣṇu cannot be conceived of in the mind; He is of the nature of existence and non-existence. 70

वासुदेवो जगद्वासः पुराणः कविरव्ययः ।
यस्मात्प्राप्तं स्थितिं कृत्स्नं त्रैलोक्यं सचराचरम् ॥७१॥

तस्मात्स भगवान्देवो विष्णुरित्यभिधीयते ।
यस्माद्वा सर्वभूतानां तत्त्वाद्यानां युगक्षये ॥७२॥

तस्मिन्निवासः संसर्गे वासुदेवस्ततस्तु सः ।
तमाहुः पुरुषं केचित्केचिदीश्वरमव्ययम् ॥७३॥

विज्ञानमात्रं केचिच्च केचिद्ब्रह्म परं तथा ।
केचित्कालमनाद्यन्तं केचिज्जीवं सनातनम् ॥७४॥

केचिच्च परमात्मानं केचिच्चैवमनामयम् ।
केचित्क्षेत्रज्ञमित्याहुः केचित्षड्विंशकं तथा ॥७५॥

अङ्गुष्ठमात्रं केचिच्च केचित्पद्मरजोपमम् ।
एते चान्ये च मुनिभिः संज्ञाभेदाः पृथग्विधाः ॥७६॥

As the Lord is the abode of the whole universe, (*jagadvāsaha*), He is called Vāsudeva; He is the primeval Lord, the wise (*Kavi*) and the imperishable. As all the three worlds consisting of the animate and inanimate continue to exist only because of Him, the Lord is called Viṣṇu As at the end of a *Yuga* all the beings along with all the elements subsist on Him (*tasmin nivāsah*). He is called Vāsudeva. Some speak of Him as *Puruṣa* (the Supreme Self), some speak of Him as the Imperishable Lord, some speak of Him as mere knowledge (*vijāna*): some speak of Him as Kāla (time) without beginning and end, some speak of Him as the eternal Self (*sanātanam jīvam*), some speak of Him as the Supreme Self (*paramātman*), some speak of Him as pure and sublime (*anāmayam*), some speak of Him as *kṣetrajña* (knower of the field)[1]; some speak of Him as as the twenty-sixth principle;[1] some speak of Him as "of the measure of a thumb". Others speak of Him as subtle as the pollen of the lotus. Besides the names enumerated above, various other epithets have been used by the sages with reference to the Lord. 71-76

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[1] The body is called *kṣetra* because the fruits of action are reaped in it as in a field. Bh.G.XIII.1-2.

शास्त्रेषु कथिता विष्णोर्लोकव्यामोहकारकाः
एकं यदि भवेच्छास्त्रं ज्ञानं निस्संशयं भवेत् ॥७७॥

बहुत्वादिह शास्त्राणां ज्ञानतत्त्वं सुदुर्लभम् ।
आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ॥७८॥

इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ।
त्यक्त्वा व्यामोहकान् सर्वान् तस्माच्छास्त्रार्थविस्तरान् ॥

अनन्यचेता ध्यायस्व नारायणमतन्द्रितः ।
एवं ज्ञात्वा तु सततं देवदेवं तमव्ययम् ॥८०॥

क्षिप्रं यास्यसि तत्रैव सायुज्यं नात्र संशयः ।

Hence different statements of the scriptures regarding Viṣṇu lead the people to confusion. If there would be a single scripture, it would be easy to take that as authoritative, but because there are many different scriptures and because each scripture propounds a different doctrine, it is exteremely difficult to know the truth. Thoroughly I have gone through all the scriptures, I have pondered over the matter again and again I have come to this definite conclusion, "Nārāyaṇa is worthy of constant meditation." Hence away with all these scriptural enunciations which are delusive: with single-minded devotion actively engage yourself in the meditation of Nārāyaṇa. Through constant meditation you would attain the knowledge of the Lord, the imperishable, the god of gods and I am sure, in no tims you would be absorbed in His divine essence (*sāyujya*). 77-81[a]

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[1] Emanations from *Prakṛti* like Mahat, *Ahaṅkāra* etc., are twenty three in number: *Prakṛti* is the twenty-fourth principle; *Puruṣa* is the twenty-fifth principle and Viṣṇu is taken here as the twenty-sixth principle different from *Puruṣa*.

श्रुत्वेदं ब्रह्मणा प्रोक्तं ज्ञानयोगं सुदुर्लभम् ॥८१॥
ततोऽहमासं विप्रेन्द्र नारायणपरायणः ।
नमो नारायणायेति ये विदुर्ब्रह्म शाश्वतम् ॥८२॥
अन्तकाले जपन्तस्ते यान्ति विष्णोः परं पदम् ।

O revered sage, when Brahmā had imparted this path of knowledge (jñānayoga) very rare indeed, I devoted myself to the service of Lord Nārāyaṇa. The *mantra* "*namo Nārāyaṇāya*" (obeisance to Lord Nārāyaṇa) is identical with the eternal Brahman, those who chant this *mantra* at the time of death, go to the highest abode of Viṣṇu. $81^b$-$83^a$

तस्मान्नारायणस्तात परमात्मा सनातनः ॥८३॥
अनन्यमनसा नित्यं ध्येयस्तत्त्वविचिन्तकैः ।

Hence O dear sage, with single-minded devotion the seekers of truth should constantly meditate upon Nārāyaṇa, the eternal Supreme Self. $83^b$-$84^a$

नारायणो जगद्व्यापी परमात्मा सनातनः ॥८४॥
जगतां सृष्टिसंहारपरिपालनतत्परः ।
श्रवणात्पठनाच्चैव निदिध्यासनतत्परैः ॥८५॥
आराध्यः सर्वथा ब्रह्मन् पुरुषेण हितैषिणा ।

Nārāyaṇa, the eternal Supreme Self pervades the entire universe; through His different forms He is the cause of creation, protection and destruction of the (three) worlds. By listening to His glorious account or by reading it aloud, people should adore Nārāyaṇa, through constant meditation upon Him. Adoration of Nārāyaṇa O Brahmin, is definitely to be undertaken by a person desirous of his (her) well-being. $84^b$-$86^a$

निःस्पृहा नित्यसंतुष्टा ज्ञानिनः संयतेन्द्रियाः ॥८६॥
निर्ममा निरहंकारा रागद्वेषविवर्जिताः ।
अपक्षपतिताः शान्ताः सर्वसंकल्पवर्जिताः ॥८७॥
ध्यानयोगपरा ब्रह्मन् ते पश्यन्ति जगत्पतिम् ।
त्यक्तत्रया महात्मानो वासुदेवं हरिं गुरुम् ॥८८॥
कीर्तयन्ति जगन्नाथं ते पश्यन्ति जगत्पतिम् ।
तस्मात्त्वमपि विप्रेन्द्र नारायणपरो भव ॥८९॥

Those who seek for the vision of the Lord, should be self-contented, wise, self-controlled, objective and impartial, calm and pacified; they should be free from desires, all worldly connections, egoism, anger and malice and all kinds of volitions. Through meditation O revered Brahmin, these worthy people can have the vision of the Lord of the universe. And also those noble souls completely detached from the three worlds get the vision of Hari or Vāsudeva, the Lord of the universe if they recite His glory. Hence O revered Brahmin, you too surrender yourself to Nārāyaṇa. 89

तदन्यः को महोदारः प्रार्थितं दातुमीश्वरः ।
हेलया कीर्तितो यो वै स्वं पदं दिशति द्विज ॥९०॥

O Brahmin, is there any other god so liberal and generous like Nārāyaṇa who grants the highest abode to a devotee even though he (she) casually recites His name? 90

अपि कार्यस्त्वया चैव जपः स्वाध्याय एव च ।
तमेवोद्दिश्य देवेशं कुरु नित्यमतन्द्रितः ॥९१॥

You should take recourse to chanting (*japa*) or recitation of any sacred text (*svādhyāya*) as you like, but zealously it must be practised everyday with Nārāyaṇa, the Lord of gods as your ultimate goal. 91

किं तत्र बहुभिर्मन्त्रैः किं तत्र बहुभिर्व्रतैः ।
नमो नारायणायेति मन्त्रः सर्वार्थसाधकः ॥९२॥

Is there any utility of reciting diverse *mantras* or observing so many religious vows? Only the recitation of the *mantra* "*namo Nārāyaṇaya*" (obeisance to Lord Nārāyaṇa) is enough; it fulfils all desires. 92

चीरवासा जटाधारी त्रिदण्डी मुण्ड एव वा ।
भूषितो वा द्विजश्रेष्ठ न लिङ्गं धर्मकारणम् ॥९३॥

There are many types of people in the world; some put on tattered garments, some put on matted locks, some roam about with three staves in hand, some have their heads shaved and there are others who embellish their bodies with different signs and symbols, but O best of the Brahmins, none of these outward features is any indication of righteousness. 93

ये नृशंसा दुरात्मानः पापाचाररताः सदा ।
तेऽपि यान्ति परं स्थानं नरा नारायणाश्रयाः ॥९४॥

Even the vile and the wicked always leading a sinful life go to the highest abode of Nārāyaṇa through their complete surrender to Him. 94

जन्मान्तरसहस्रेषु यस्य स्याद्बुद्धिरीदृशी ।
दासोऽहं वासुदेवस्य देवदेवस्य शार्ङ्गिणः ॥९५॥

प्रयाति विष्णुसालोक्यं पुरुषो नात्र संशयः ।
किं पुनस्तद्गतप्राणः पुरुषः संयतेन्द्रियः ॥९६॥

"I am at the service of Vāsudeva, the Lord of gods and the holder of Śārṅga bow" in case this idea dawns some person, even after thousands of birth he or she undoubtedly goes to the world of Viṣṇu. And what to speak of a person who with his senses under control, has absolutely surrendered himself to Viṣṇu. 95-96

सूत उवाच

इत्युक्त्वा देवदेवर्षिस्तत्रैवान्तरधीयत ।
परोपकारनिरतस्त्रैलोक्यस्यैकभूषणः ॥९७॥

Sūta said

With these words then and there vanished Nārada, the jewel of the three worlds and the benefactor of mankind. 97

पुण्डरीकोऽपि धर्मात्मा नारायणपरायणः ।
नमोऽस्तु केशवायेति पुनः पुनरुदीरयन् ॥९८॥

प्रसीदस्व महायोगिन्निदमुच्चार्य सर्वदा ।
हृत्पुण्डरीके गोविन्दं प्रतिष्ठाप्य जनार्दनम् ॥९९॥

Righteous Puṇḍarīka too devoted to Nārāyaṇa continuously went on reciting "*namo'stu Keśavāya*" (obeisance to Lord Keśava) and "*prasīdasva mahāyogin*"[1] (O great yogin, be gracious). Thus continuously engaged in his prayer he meditated upon Lord Govinda, the vanquisher of the sinners seated in the lotus of his heart. 98-99

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[1] Mahāyogin-an epithet of Viṣṇu.

तपस्सिद्धिकरेऽरण्ये शालग्रामे तपोधनः ।
उवास चिरमेकाको पुरुषार्थविचक्षणः ॥१००॥

Śālagrāma is the holy penance-grove where any ascetic practising penance attains success without fail. Naturally the ascetic Puṇḍarīka who had a thorough knowledge of the four objects of life (*puruṣārthas*), for his prayer and meditation selected Śālagrāma where he all alone lived for a good long time. 100

स्वप्नेऽपि केशवादन्यन्न पश्यति महातपाः ।
निद्रापि तस्य नैवासोत्पुरुषार्थविरोधिनी ॥१०१॥

Even in dream the great ascetic had the vision of none other but Keśava; and never had he his sleep which is detrimental to the four objects of life (*puruṣārthas*). 101

तपसा ब्रह्मचर्येण शौचेन च विशेषतः ।
जन्मजन्मान्तरारूढसंस्कारेण च स द्विजः ॥१०२॥

प्रसादाद्देवदेवस्य सर्वलोकैकसाक्षिणः ।
अवाप परमां सिद्धिं वैष्णवीं वीतकल्मषः ॥१०३॥

The Brahmin Puṇḍarīka, pure in body and mind, led a life of continence and continued practising austerities. Due to the grace of the Supreme Lord, the witness of the activities of the three worlds, the Brahmin was cleansed of all sins and because of the meritorious actions done in his previous births, he attained the highest bliss—the vision of Viṣṇu. 102-103

सिंहव्याघ्रास्तथान्येऽपि मृगाः प्राणिविहिंसकाः ।
विरोधं सहजं हित्वा समेतास्तस्य संनिधौ ।
निवसन्ति द्विजश्रेष्ठ प्रशान्तेन्द्रियवृत्तयः ॥१०४॥

As a result lions, tigers and other ferocious animals gave up their natural enmity and gathered around him. O revered Brahmin, the animals abandoned their wild and ferocious habits and roamed about peacefully. 104

ततः कदाचिद्भगवान् पुण्डरीकस्य धीमतः ।
प्रादुरासीज्जगन्नाथः पुण्डरीकायतेक्षणः ॥१०५॥

शङ्खचक्रगदापाणिः पीतवासाः स्रगुज्ज्वलः ।
श्रीवत्सवक्षाः श्रीवासः कौस्तुभेन विभूषितः ॥१०६॥

Then once upon a time Lord Nārāyaṇa appeared before the Brahmin Puṇḍarīka; His eyes were as expansive as the lotus; He had the conch, mace and discus in His hands; He was yellow-robed; He looked resplendent with the wreaths of heavenly flowers; He had the *Śarīvatsa* mark on His chest; He was the abode of Lakṣmī; the 'Kaustubha' jewel enhanced His beauty. (105-106)

आरुह्य गरुडं श्रीमानञ्जनाचलसंनिभः ।
मेरुशृङ्गमिवारूढः कालमेघस्तडिद्द्युतिः ॥१०७॥

राजतेनातत्रेण मुक्तादामविलम्बिना ।
विराजमानो देवेशश्चामरव्यजनादिभिः ॥१०८॥

The glorious Lord looking like a heap of collyrium came there, mounted upon Garuḍa, it appeared as if the dark cloud with the lustrous lightning floated upon a peak of the mount Meru; with the cowries and fans waving about Him, the Lord looked splendorous when on His head He had the white silvery umbrella from whose ends hung the wreaths of pearls. 107-108

तं दृष्ट्वा देवदेवेशं पुण्डरीकः कृताञ्जलि ।
पपात शिरसा भूमौ साध्वसावनतो द्विजः ॥१०९॥

'At the sight of the Supreme Lord, the Brahmin Puṇḍarīka overtaken with awe and humility with folded hands fell prostrate and touched His feet with the head. (109)

पिबन्निव हृषीकेशं नयनाभ्यां समाकुलः ।
जगाम महतीं तृप्ति पुण्डरीकस्तदानवः ॥११०॥

तमेवलोकयन् वीरश्चिरप्रार्थितदर्शनः ।

Since long righteous Puṇḍarīka had been longing for the sight of the Lord. Utterly confounded at the sudden presence of Hṛṣīkeśa he as if drank Him in with his eyes and was overjoyed at heart. 110-111ᵃ

ततस्तमाह भगवान् पद्मनाभस्त्रिविक्रमः ॥१११॥

प्रीतोऽस्मि वत्स भद्रं ते पुण्डरीक महामते ।
वरं वृणीष्व दास्यामि यत्ते मनसि वर्तते ॥११२॥

The lotus-navelled god (Viṣṇu) who traversed the three worlds with three strides. looked at him and said, 'O wise Puṇḍarīka, may you be happy and prosperous, I am extermely pleased with you, ask for any boon of your choice, I would grant that with pleasure. 111ᵇ-112

### सूत उवाच

एतच्छ्रुत्वा तु वचनं देवदेवेन भाषितम् ।
इदं विज्ञापयामास पुण्डरीको महामतिः ॥११३॥

Sūta said

Having listened to these words of the Supreme God the wise Puṇḍarīka submitted: 113

### पुण्डरीक उवाच

क्वाहमत्यन्तदुर्बुद्धिः क्व चात्महितवीक्षणम् ।
यद्धितं मम देवेश तदाज्ञापय माधवः ॥११४॥

"O Lord of gods ! I am a great fool. I don't know what is good for me. O Mādhava, please be gracious to tell me that." 114

एवमुक्तोऽथ भगवान् सुप्रीतः पुनरब्रवीत् ।
पुण्डरीकं महाभागं कृताञ्जलिमुपस्थितम् ॥११५॥

At these words of the illustrious Puṇḍarīka the Lord was exteremely pleased and addressed him who stood there with his hands folded. 115

### श्रीभगवानुवाच

आगच्छ कुशलं तेऽस्तु मयैव सह सुव्रत ।
मद्रूपधारी नित्यात्मा ममैव पार्षदो भव ॥११६॥

Lord said

"O righteous Brahmin, may you be happy and prosperous ! Come along with me, take up my form and attend upon me for all time to come."

सूत उवाच

एवमुक्तवति प्रीत्या श्रीधरे भक्तवत्सले ।
देवदुन्दुभयो नेदुः पुष्पवृष्टिः पपात च ॥११७॥

**Sūta said**

When Viṣṇu (the abode of Śrī), dear to the devout, was pleased to utter these words, kettle-drums sounded in heaven; and there was the shower of flowers. 117

देवाः सेन्द्रास्तथा सिद्धाः साधु साध्वित्यथाब्रुवन् ।
जगुश्च सिद्धगन्धर्वाः किंनराश्च विशेषतः ॥११८॥

"Well done, well done", thus gods like Indra and *Siddhas* exclaimed in joy. *Siddhas*, *Gandharvas* and specially *Kinnaras* sang aloud the glories of the Lord. 118

अथैनं समुपादाय वासुदेवो जगत्पतिः ।
जगाम गरुडारूढः सर्वदेवनमस्कृतः ॥११९॥

Vāsudeva, the Lord of the universe, worthy of adoration of all the divinities took along Puṇḍarīka in His company; and mounted upon Garuḍa He started for His heavenly abode. 119

तस्मात्त्वमपि विप्रेन्द्र विष्णुभक्तिसमन्वितः ।
तच्चित्तस्तद्गतप्राणस्तद्भक्तानां हिते रतः ॥१२०॥

Hence O revered Brahmin, be devoted to Viṣṇu, give your heart and soul to Him, and keep on doing good to His devotees. 120

अर्चयित्वा यथायोगं भजस्व पुरुषोत्तमम् ।
शृणुष्व तत्कथाः पुण्याः सर्वपापप्रणाशिनीः ॥१२१॥

येनोपायेन विप्रेन्द्र विष्णुः सर्वेश्वरेश्वरः ।
प्रीतो भवति विश्वात्मा तत्कुरुष्व सुविस्तरम् ॥१२२॥

Adore Lord Viṣṇu to your utmost satisfaction and surrender yourself to the Supreme Lord (Puruṣottama). Keep on listening to the holy accounts of the Lord, that lead to the destruction of all your sins. What more shall I say, O revered Brahmin, please keep on doing everything, what-

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ever you think, will lead to the pleasure of Viṣṇu, the Lord of gods and the Universal Self. 121-122

अश्वमेधसहस्रेण वाजपेयशतैरपि ।
नाप्नुवन्ति गतिं पुण्यां नारायणपराङ्मुखाः ॥१२३॥

People averse to Lord Nārāyaṇa can never attain the blissful state even though they perform thousands of horse-sacrifice or hundereds of Vājapeya-sacrifice. 123

अजरममरमेकं ध्येयमाद्यन्तशून्यं
सगुणविगुणमाद्यं स्थूलमत्यन्तसूक्ष्मम् ।
निरुपममुपमेयं योगिनां ज्ञानगम्यं
त्रिभुवनगुरुमीशं त्वां प्रपन्नोऽस्मि विष्णो ॥१२४॥

O Lord Viṣṇu, thou art unageing, immortal, one without second, worthy of meditation, without beginning and end; thou art endowed with qualities and devoid of qualities, gross and very subtle at the same time, worthy of comparison even though incomparable. Seers realise thee through meditation. Thou art the master and the Supreme Lord of the three worlds. Hence I take refuge in thee, O Lord. 124

इति श्रीनरसिंहपुराणे पुण्डरीकनारदसंवादे
चतुःषष्टितमोऽध्यायः ॥६४॥

# पञ्चषष्टितमोऽध्यायः

## CHAPTER LXV

### भारद्वाज उवाच

त्वत्तो हि श्रोतुमिच्छामि गुह्यक्षेत्राणि वै हरेः ।
नामानि च सुगुह्यानि वद पापहराणि च ॥१॥

**Bharadvāja said**

"I would like to listen from you the secret places sacred to Lord Viṣṇu: by you please tell me the secret and mysterious names of the Lord (connected with those secret places) which wash off one's sins." 1

### सूत उवाच

मन्दरस्थं हरिं देवं ब्रह्मा पृच्छति केशवम् ।
भगवन्तं देवदेवं शङ्खचक्रगदाधरम् ॥२॥

### ब्रह्मोवाच

केषु केषु च क्षेत्रेषु द्रष्टव्योऽसि मया हरे ।
भक्तैरन्यैः सुरश्रेष्ठ मुक्तिकामैर्विशेषतः ॥३॥

यानि ते गुह्यनामानि क्षेत्राणि च जगत्पते ।
तान्यहं श्रोतुमिच्छामि त्वत्तः पद्मायतेक्षण ॥४॥

किं जपन् सुगतिं याति नरो नित्यमतन्द्रितः ।
त्वद्भक्तानां हितार्थाय तन्मे वद सुरेश्वर ॥५॥

**Sūta said**

Once when the Supreme Lord Viṣṇu with the conch, mace and discus in His hands was seated on the mount Mandara, Brahmā asked Him: "O Supreme Lord, where are those sacred places where devotees like myself and others, desirous of liberation can avail the opportunity of getting the sight of your unique form? O Lord of the universe I would like to hear from you about those sacred places along

with your sacred names both of which are secret and mysterious. O Lord with expansive eyes like the lotus! for attaining the highest bliss what are the *mantras* a person should zealously daily chant. O Supreme Lord, for the good of your devotees you please narrate to me all about it. 2-5

### श्रीभगवानुवाच

शृणुष्वावहितो ब्रह्मन् गुह्यनामानि मेऽधुना ।
क्षेत्राणि चैव गुह्यानि तव वक्ष्यामि तत्त्वतः ॥६॥

The Lord replied :

"O Brahmā, please be attentive and listen to my secret and mysterious names along with those of the sacred places. Herewith I give a true account. 6

कोकामुखे तु वाराहं मन्दरे मधुसूदनम् ।
अनन्तं कपिलद्वीपे प्रभासे रविनन्दनम् ॥७॥

माल्योदपाने वैकुण्ठं महेन्द्रे तु नृपात्मजम् ।
ऋषभे तु महाविष्णुं द्वारकायां तु भूपतिम् ॥८॥

पाण्डुसह्ये तु देवेशं वासुरूढे जगत्पतिम् ।
वल्लीवटे महायोगं चित्रकूटे नराधिपम् ॥९॥

निमिषे पीतवासं च गवां निष्क्रमणे हरिम् ।
शालग्रामे तपोवासमचिन्त्य गन्धमादने ॥१०॥

कुब्जागारे हृषीकेशं गन्धद्वारे पयोधरम् ।
गरुडध्वजं तु सकले गोविन्दं नाम सायके ॥११॥

वृन्दावने तु गोपालं मथुरायां स्वयम्भुवम् ।
केदारे माधवं विन्ध्याद्वाराणस्यां तु केशवम् ॥१२॥

पुष्करे पुष्कराक्षं तु धृष्टद्युम्ने जयध्वजम् ।
तृणबिन्दुवने वीरमशोकं सिन्धुसागरे ॥१३॥

कसेरटे महाबाहुममृतं तैजसे वने ।
विश्वासयूपे विश्वेशं नरसिंहं महावने ॥१४॥

हलाङ्गरे रिपुहरं देवशालां त्रिविक्रमम् ।
पुरुषोत्तमं दशपुरे कुब्जके वामनं विदुः ॥१५॥

विद्याधरं वितस्तायां वाराहे धरणीधरम् ।
देवदारुवने गुह्यं कावेर्यां नागशायिनम् ॥१६॥

प्रयागे योगमूर्ति च पयोष्ण्यां च सुदर्शनम् ।
कुमारतीर्थे कौमारं लोहिते हयशीर्षकम् ॥१७॥

उज्जयिन्यां त्रिविक्रमं लिङ्गकूटे चतुर्भुजम् ।
हरिहरं तु भद्रायां दृष्ट्वा पापात्प्रमुच्यते ॥१८॥

In the sacred spot Kokāmukha, there is my image of the Varāha, on the mount Mandara the image of Madhusudana, in the country 'Kapila' (seventh division of Kuśadvīpa) that of Ananta, in the Prabhāsakṣetra that of Ravinandana, in the pool called Mālya that of Vaikuṇṭha, on the Mahendra mountain Nṛpātmaja, in Ṛṣabhatīrtha (an ancient place of holy waters in Ayodhyā) that of Mahāviṣṇu, in Dvārakā that of the king Śrīkṛṣṇa, on the mount Pāṇḍusahya that of Deveśa, in Vasuruḍha that of Jagatpati, in Vallīvaṭa that of Mahāyoga, on the mount Citrakūṭa that of Rāma, in Naimiṣāraṇya that of Pitavāsa (Kṛṣṇa), in Vraja, the grazing ground for the cattle that of Hari, in Śālagrāma (a place at the origin of the river Gaṇḍakī) that of Tapovāsa, on the mountain Gandhamādana that of Acintya, in Kubjāgāra that of Hṛṣīkeśa, in Gandhadvāra that of Payodhara, in Sakala that of Garuḍa-dhvaja, in Sāyaka that of Govinda in Vṛndāvana that of Gopāla, in Mathurā, that of Svayambhū, in Kedāra that of Mādhava, in Vārāṇasī that of Keśava, in Puṣkara (a holy place situated to the north of Ajmer) that of Puṣkarākṣa, in Dhṛṣṭadyumna that of Jayadhvaja, in Tṛṇavinduvana that of Vīra, in Sindhusāgara (the confluence of Indus and the sea) that of Aśoka, in Kaseraṭa that of Mahābāhu, in the forest Taijasa that of Amṛta, in Viśvāṣayūpa that of Viśveśa, in Mahāvana (a large forest in Vṛndāvana) that of Narasiṃha, in Halāṅgara that of Ripuhara, in Devaśālā that of Trivikrama, in Daśapura that of Puruṣottama, in Kubjaka that of Vāmana, in the vicinity of Vitastā that of Vidyādhara, in Varāhakṣetra that of Dharaṇī-

dhara, in the Devadāru forest that of Guhya, on the banks of the river Kāverī that of Nāgaśāyin, in Prayāga that of Yogamūrti, in the vicinity of Payoṣṇī that of Sudarśana, in the sacred place Kumāra that of Kaumāra, in the region around Lohita (the river Brahmaputra) that of Hayaśirsa, in Ujjayinī that of Trivikrama, in Liṅgakuṭa that of Caturbhuja, on the banks of the river Bhadrā that of Harihara : a person who visits these secret places connected with my different forms is absolved of all sins. 7-18

विश्वरूपं कुरुक्षेत्रे मणिकुण्डे हलायुधम् ।
लोकनाथमयोध्यायां कुण्डिने कुण्डिनेश्वरम् ॥१९॥

भाण्डारे वासुदेवं तु चक्रतीर्थे सुदर्शनम् ।
आढ्ये विष्णुपदं विद्याच्छूकरे शूकरं विदुः ॥२०॥
ब्रह्मेशं मानसे तीर्थे दण्डके श्यामलं विदुः ।
त्रिकूटे नागमोक्षं च मेरुपृष्ठे च भास्करम् ॥२१॥

विरजं पुष्पभद्रायां बालं केरलके विदुः ।
यशस्करं विपाशायां माहिष्मत्यां हुताशनम् ॥२२॥

क्षीराब्धौ पद्मनाभं तु विमले तु सनातनम् ।
शिवनद्यां शिवकरं गयायां च गदाधरम् ॥२३॥

सर्वत्र परमात्मानं यः पश्यति स मुच्यते ।

In Kurukṣetra there is my image of Viśvarūpa, in Maṇikuṇḍa the image of Halāyudha, in Ayodhyā that of Lokanātha, in Kuṇḍina that of Kuṇḍineśvara, in Bhaṇḍāra that of Vāsudeva, in Cakratīrtha that of Sudarśana, in Āḍhya that of Viṣṇupada, in Śūkara that of Śūkara, in Mānasa that of Brahmeśa, in Daṇḍaka that of Śyāmala, on the mount Trikūṭa that of Nāgamokṣa, on the mount Meru that of Bhāskara, on the banks of the river Puṣpabhadrā that of Viraja, in Kerala that of Bāla, on the banks of the river Vipāśā that of Yaśaskara, in the city of Māhiṣmatī that of Hutāśana (the Fire-god), in the milk-ocean that of Padmanābha (the Lord from whose navel springs out the lotus), in Vimala that of Sanātana, on the banks of the river Śiva that of Lord Śiva, in Gayā that of Gadādhara a person fortunate to have the '*darśana*' of the Supreme Lord in course of his (her) visit to these sacred places; attains liberation. 19-24$^a$

अष्टषष्टिश्च नामानि कथितानि मया तव ॥२४॥

क्षेत्राणि चैव गुह्यानि कथितानि विशेषतः ।
एतानि मम नामानि रहस्यानि प्रजापते ॥२५॥

O Lord Brahmā, I have spoken of my sixty eight names and the secret holy places have been likewise narrated. 24$^b$-25

यः पठेत् प्रातरुत्थाय शृणुयाद्वापि नित्यशः ।
गवां शतसहस्रस्य दत्तस्य फलमाप्नुयात् ॥२६॥

After leaving the bed one should daily read aloud these names or listen to their recitation : then one acquires the merit of making a gift of hundred thousand cows. 26

दिने दिने शुचिर्भूत्वा नामान्येतानि यः पठेत् ।
दुःस्वप्नं न भवेत्तस्य मत्प्रसादान्न संशयः ॥२७॥

I am pleased to save a person from bad dreams provided pure and sanctified he (she) daily reads aloud these names. There is no doubt in it. 27

अष्टषष्टिस्तु नामानि त्रिकालं यः पठेन्नरः ।
विमुक्तः सर्वपापेभ्यो मम लोके स मोदते ॥२८॥

By reading aloud these sixty eight names three times a day (morning, noon and evening), a person released from all sins rejoices in my world. 28

द्रष्टव्यानि यथाशक्त्या क्षेत्राण्येतानि मानवैः ।
वैष्णवैस्तु विशेषेण तेषां मुक्तिं ददाम्यहम् ॥२९॥

As far as possible all the persons specially the Vaiṣṇavas should visit these holy places. I would be pleased to grant liberation to all those visiting these places. 29

सूत उवाच

हरिं समभ्यर्च्य तदग्रसंस्थितो
हरिं स्मरन् विष्णुदिने विशेषतः ।
इमं स्तवं यः पठते स मानवः
प्राप्नोति विष्णोरमृतात्मकं पदम् ॥३०॥

**Sūta said**

The eleventh or the twelfth day of the dark or bright fortnight is dear to Lord Viṣṇu. On these auspicious days a devotee with his thoughts centred on Him stands in front of Viṣṇu and takes up His adoration by chanting this hymn. The person goes to the eternal abode of the Lord. 30

इति श्रीनरसिंहपुराणे आद्ये धर्मार्थमोक्षदायिनि
विष्णुवल्लभे पञ्चषष्टितमोऽध्यायः ॥६५॥

## षट्षष्टितमोऽध्यायः

## CHAPTER LXVI

सूत उवाच

उक्तः पुण्यः स्तवो ब्रह्मन् हरेरेभिश्च नामभिः ।
पुनरन्यानि नामानि यानि तानि निबोध मे ॥१॥

**Sūta said**

Lord Viṣṇu continued : "O Lord Brahmā, thus I have recited the hymn of praise consisting of these (sixty eight holy names. Now listen to me, I am narrating to you the rest of the names of the sacred spots along with my secret and mysterious names connected with them. 1

गङ्गा तु प्रथमं पुण्या यमुना गोमती पुनः ।
सरयूः सरस्वती च चन्द्रभागा चर्मण्वती ॥२॥

The Ganges, the Yamunā, the Gomatī, the Sarayū, the Sarasvatī, the Candrabhāgā and the Carmaṇvatī : all these are the holy and sacred rivers, but of these foremost is the river Ganges. 2

कुरुक्षेत्रं गया चैव पुष्कराणि तथार्बुदम् ।
नर्मदा च महापुण्या तीर्थान्येतानि चोत्तरे ॥३॥

The holy places like Kurukṣetra, Gayā, three different polls (Puṣkaras) going under the name of Jyeṣṭha, Madhyama and Kaniṣṭha, Arbuda (mount Abu in the Aravali range in the Rajasthan State) and lastly the most sacred river Narmadā : all these are in the north. 3

तापी पयोष्णी पुण्ये द्वे तत्सङ्गात्तीर्थमुत्तमम् ।
तथा ब्रह्मगिरेश्चापि मेखलाभिः समन्विताः ॥४॥

Tāpī and Payoṣṇī are the two other sacred rivers. And the confluence of these two rivers is famous for its holiness. There are many sacred spots on the slopes of the mountain Brahmagiri. 4

विरजं च तथा तीर्थं सर्वपापक्षयंकरम् ।
गोदावरी महापुण्या सर्वत्र चतुरानन् ॥५॥

The holy place Viraja is equally famous, for it washes off all sins. And O Brahman, the Godāvarī is known everywhere as a very sacred river. 5

तुङ्गभद्रा महापुण्या यत्राहं कमलोद्भव।
हरेण सार्धं प्रीत्या तु वसामि मुनिपूजित: ॥६॥

Likewise O lotus-born Lord Tuṅgabhadrā is a very sacred river: on its bank adored by the sages and the seers I have been pleased to take up my abode in the company of Lord Śiva. 6

दक्षिणगङ्गा कृष्णा तु कावेरी च विशेषत: ।
सह्ये त्वामलकग्रामे स्थितोऽहं कमलोद्भव ॥७॥

देवदेवस्य नाम्ना तु त्वया ब्रह्मन् सदार्चित: ।
तत्र तीर्थान्यनेकानि सर्वपापहराणि वै ।
येषु स्नात्वा च पीत्वा च पापान्मुच्यति मानव: ॥८॥

Dakṣiṇagaṅgā, Kṛṣṇā and specially the Kāverī—these are the sacred rivers where I have taken up my abode. Besides O lotus-born Lord, situated on the summit of the Sahya mountain I have my abode in the village Āmalaka: there in the said village you are daily worshipping my image known as "Devadeva". Likewise there are many rivers which wash off all sins. Either by taking a dip or by sipping the water of those rivers one is cleansed of all sins. 7-8

सूत उवाच

इत्येवं कथयित्वा तु तीर्थानि मधुसूदन: ।
ब्रह्मणे गतवान् ब्रह्मन् ब्रह्मापि स्वपुरं गत: ॥९॥

**Sūta said**

After giving an account of the sacred places connected with Him, Lord Viṣṇu (the slayer of Madhu) left for His abode (Goloka). And Brahmā too left for Brahmaloka. 9

### भरद्वाज उवाच

तस्मिन्नामलकग्रामे पुण्यतीर्थानि यानि वै।
तानि मे वद धर्मज्ञ विस्तरेण यथार्थतः ॥१०॥

क्षेत्रोत्पत्तिं च माहात्म्यं यात्रापर्व च यत्र तत्।
तत्रासौ देवदेवेशः पूज्यते ब्रह्मणा स्वयम् ॥११॥

**Bharadvāja said**

Please tell me in detail about all those holy places of the village Āmalaka. O righteous Sūta, please let me know the origin of that holy place, its glory and greatness and the festivals connected with Lord Viṣṇu, the god of gods who is worshipped there by Brahmā himself. 10-11

### सूत उवाच

शृणु विप्र प्रवक्ष्यामि पुण्यं पापप्रणाशनम्।
सह्यामलकतीर्थस्य उत्पत्त्यादि महामने ॥१२॥

**Sūta replied :**

"O sage, I am giving you the details of the sacred place Āmalaka situated on the Sahya mountain. By listening to the holy account of its origin and its glories etc., one is cleansed of all sins. 12

पुरा सह्यवनोद्देशे तरुरामलको महान्।
आसीद्ब्रह्मन् महोग्रोऽयं नाम्नायं चोच्यते बुधैः ॥१३॥

फलानि तस्य वृक्षस्य महान्ति सुरसानि च।
दर्शनीयानि दिव्यानि दुर्लभानि महामुने ॥१४॥

Long ago in the forest region around the Sahya mountain there was a large Āmalaka (Emblic Myrobalan) tree. O sage, the wise and the learned used to call it by the name "Mahogra" (very high and noble). The lovely divine fruits of the tree were quite juicy ; but the fruits O revered sage though of a large size were rarely available. 13-14

परेषां ब्राह्मणानां तु परेण ब्रह्मणा पुरा।
स दृष्टस्तु महावृक्षो महाफलसमन्वितः ॥१५॥

किमेतदिति विप्रेन्द्र ध्यानदृष्टिपरोऽभवत् ।
ध्यानेन दृष्टवांस्तत्र पुनरामलकं तरुम् ॥१६॥

तस्योपरि तु देवेशं शङ्खचक्रगदाधरम् ।
उत्थाय च पुनः पश्येत्प्रतिमामेव केवलाम् ॥१७॥

तत्पादं भूतले देवः प्रविवेश महातरुः ।
ततस्त्वाराधयामास देवदेवेशमव्ययम् ॥१८॥

गन्धपुष्पादिभिर्नित्यं ब्रह्मा लोकपितामहः ।
द्वादशभिः सप्तभिस्तु संख्याभिः पूजितो हरिः ॥१९॥

In days of yore it so happened that Lord Brahmā, the foremost of the pre-eminent Brahmins came across this large tree laden with fruits of very large size. Curious to know what it is, Lord Brahmā sat in meditation. By the power of His meditation, the Lord could visualise an Āmalaka tree on the top of which there shone in image of Lord Viṣṇu in all splendour endowed with a conch, a mace and a discus, but surprisingly just after Brahmā had finished His meditation, instead of the Āmalaka tree, He just found there only the image of the Lord : and the support of the image—the large and extensive tree had gone down to the earth. Then with flowers and sandal wood paste Brahmā, the progenitor of the three worlds began to worship the image of the eternal imperishable Lord Viṣṇu, the god of gods. And the Lord (Hari) was worshipped in two different stages—For twelve times and for seven times. 15-19

तस्मिन् क्षेत्रे मुनिश्रेष्ठ माहात्म्यं तस्य को वदेत् ।
श्रीसह्यामलकग्रामे देवदेवेशमव्ययम् ॥२०॥

आराध्यतीर्थे सम्प्राप्ता द्वादश प्रति चतुर्मुखम् ।
तस्य पादतले तीर्थं निस्सृतं पश्चिमामुखम् ॥२१॥

तच्चक्रतीर्थमभवत्पुण्यं पापप्रणाशनम् ।
चक्रतीर्थे नरः स्नात्वा सर्वपापैः प्रमुच्यते ॥२२॥

बहुवर्षसहस्राणि ब्रह्मलोके महीयते ।
शङ्खतीर्थे नरः स्नात्वा वाजपेयफलं लभेत् ॥२३॥

पौषे मासे तु पुष्यार्के तद्यात्रादिवसं मुने ।
ब्रह्मणः कुण्डिका पूर्वं गङ्गातोयप्रपूरिता ॥२४॥

तस्याद्रौ पतिता ब्रह्मंस्तत्र तीर्थेऽशुभं हरेत् ।
नाम्ना तत्कुण्डिकातीर्थं शिलागृहसमन्वितम् ॥२५॥

तत्तीर्थे मनुजः स्नात्वा तदानीं सिद्धिमाप्नुयात् ।
त्रिरात्रोपोषितो भूत्वा यस्तत्र स्नाति मानवः ॥२६॥

सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ।
कुण्डिकातीर्थादुत्तरे पिण्डस्थानाच्च दक्षिणे ॥२७॥

ऋणमोचनतीर्थं हि तीर्थानां गुह्यमुत्तमम् ।
त्रिरात्रमुषितो यस्तु तत्र स्नानं समाचरेत् ॥२८॥

ऋणैस्त्रिभिरसौ ब्रह्मन् मुच्यते नात्र संशयः ।
श्राद्धं कृत्वा पितृभ्यश्च पिण्डस्थानेषु यो नरः ॥२९॥

पितॄनुद्दिश्य विधिवत्पिण्डान्निर्वापयिष्यति ।
सुतृप्ताः पितरो यान्ति पितृलोकं न संशयः ॥३०॥

O revered sage, who has the ability to describe the glories of the sacred spot Āmalaka ? It so happened that after Brahmā (the four-faced) had finished His adoration of the imperishable Lord Viṣṇu, the god of gods, in the village Āmalaka on the Śrīsahya mountain twelve more holy spots (tīrthas) came to His notice. Just under the feet of the image there appeared a tīrtha flowing in the western direction well-known as Cakratīrtha. This holy spot removes all sins. By taking a dip in Cakratīrtha cleansed of all sins, for thousands of years one is adored in the Brahmaloka.

Then Śaṅkhatīrtha came to His notice. By taking a dip in it, one gets the reward of performing a Vājapeya sacrifice. The month of Pauṣa when the sun is in the Puṣya constellation, is the proper time for observing festivals here. Then there came to His notice the Kuṇḍikā tīrtha. It is so called because once in day of yore on this particular spot of the Sahya mountain the water pot (*puṇḍikā*) containing the water of the Ganges fell down from the hands of Brahmā ; here

there is a picturesque cave ; it removes all impurities ; by taking a dip in this tirtha a man attains immediate result. After fasting for three nights by taking a dip here a man is cleansed of all sins and is adored in Brahmaloka. To the north of the 'Kuṇḍikā' tirtha and to the south of the tirtha 'Piṇḍasthāna' there lies hidden Ṛṇamocana, the holiest of tirthas. O revered sage, by taking a dip here after fasting for three nights, one surely pays off the three debts.[1] In case here in 'Piṇḍasthāna' a man performs Śrāddha and according to Śāstric precepts he offers obsequial balls of rice in honour of his deceased ancestors, they are fully satiated and definitely go to the world of means. 20-30

पञ्चरात्रोषितस्नायी तीर्थे वै पापमोचने ।
सर्वपापक्षयं प्राप्य विष्णुलोके स मोदते ॥३१॥
तत्रैव महतीं धारां शिरसा यस्तु धारयेत् ।
सर्वक्रतुफलं प्राप्य नाकपृष्ठे महीयते ॥३२॥

By living in 'Pāpamocana' tirthas continuously for five nights and daily taking a dip there, one is cleansed of all one's sins and rejoices in the world of Viṣṇu. There is a great stream of water flowing in this tirtha. One who devotedly sprinkles one's head with the water of the stream, gets the fruit of performing all the sacrifices and is adored in the heaven. 31-32

धनुःपाते महातीर्थे भक्त्या यः स्नानमाचरेत् ।
आयुर्भोगफलं प्राप्य स्वर्गलोके महीयते ॥३३॥

By devotedly taking a dip in the famous tirtha—Dhanuḥpata one lives for the full span of one's life and is adored in the heaven. 33

शरविन्दौ नरः स्नात्वा शतक्रतुपुरं व्रजेत् ।
वाराहतीर्थे विप्रेन्द्र सह्ये यः स्नानमाचरेत् ॥३४॥

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[1] Three debts—Everyone who is born has three debts to pay off :—the sages, gods, and the manes. See Manu-smṛti 6. 35, 94 ; 9.106.

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अहोरात्रोषितो भूत्वा विष्णुलोके महीयते ।
आकाशगङ्गानाम्ना च सह्याग्रे तीर्थमुत्तमम् ॥३५॥

शिलातलात्ततो ब्रह्मन्निर्गता श्वेतमृत्तिका ।
तस्यां भक्त्या तु यः स्नाति नरो द्विजवरोत्तम् ॥३६॥

सर्वक्रतुफलं प्राप्य विष्णुलोके महीयते ।
ब्रह्मन्नमलसह्याद्रेर्यद्यत्तोयविनिर्गमः ॥३७॥

तत्र तीर्थं विजानीहि स्नात्वा पापात्प्रमुच्यते ।
सह्याद्रि गतवान्नित्यं स्नात्वा पापात्प्रमुच्यते ॥३८॥

By taking a dip in the tirtha "Śaravindu" a man goes to the city of Indra ; a man who takes a dip in "Vārāha tirtha" on the Sahya mountain and stays there for full one day and one night, is adored in the world of Viṣṇu. Besides on the summit of the Sahya mountain there is the famous tirthas known as "Ākāsagaṅgā." O revered sage, there under the rocks one can find pure and clean earth. The man who devotedly takes a dip in this tirtha, gets the fruit of performing all the sacrifices and is adored in the world of Viṣṇu. O revered sage, on this sacred Sahya mountain there are tirthas in each and every place where a stream of a river has its origin. By taking a dip in any of these tirthas, one is cleansed of all one's sins. The man who daily goes on a pilgrimage to the holy Sahya mountain and takes a dip there in any of the tirthas, is cleansed of all his sins. 34-38

एतेषु तीर्थेषु नरो द्विजेन्द्र
पुण्येषु सह्याद्रिसमुद्भवेषु ।
दत्त्वा सुपुष्पाणि हरिं स भक्त्या
विहाय पापं प्रविशेत्स विष्णुम् ॥३९॥

There are sacred tirthas all over the holy Sahya mountain. O revered sage, by taking a dip daily in any of these tirthas and devotedly offering flowers etc., in honour of Lord Viṣṇu, cleansed of all sins one is absorbed in Him. 39

सकृत्तीर्थाद्रितोयेषु गङ्गायां तु पुनः पुनः ।
सर्वतीर्थमयी गङ्गा सर्वदेवमयो हरिः ॥४०॥

सर्वशास्त्रमयी गीता सर्वधर्मो दयापरः ।
एवं ते कथितं विप्र क्षेत्रमाहात्म्यमुत्तमम् ॥४१॥

In the holy streams and rivers originating from this Sahya mountain, as far as possible one should take a dip at least once ; but one should repeatedly take a dip in the river Ganges. As Lord Viṣṇu comprises all the gods, as the Bhagvadgītā comprises all the scriptures. as through compassion for all beings one honours all the religions. so all the tīrthas are contained in the river Ganges. Thus I have narrated to you the glory and greatness of all the 'kṣetras'. 40-41

श्रीसह्यामलकग्रामे तीर्थं स्नात्वा फलानि च ।
तीर्थानामपि यत्तीर्थं तत्तीर्थं द्विजसत्तम् ।
देवदेवस्य पादस्य तलाद्भुवि विनिस्सृतम् ॥४२॥

अम्भोयुगं तुरगमेधसहस्रतुल्यं
तच्चक्रतीर्थमिति वेदविदोवदन्ति ।
स्नानाच्च तत्र मनुजा न पुनर्भवन्ति
पादौ प्रणम्य शिरसा मधुसूदनस्य ॥४३॥

Besides I have specifically mentioned the religious merit that one gets by taking a dip in the tīrthas in and around the Sahya mountain and the village Āmalaka. O revered sage the tīrthas in the village Āmalaka is the holiest of all as only here in this tīrtha a holy stream flows out underneath the image of Viṣṇu, the god of gods. By taking a dip in this tīrtha one gets the fruit of performing a thousand horse-sacrifices. Knowers of Vedas call it Cakratīrtha. Those persons who bow down to the Lord Viṣṇu, the god of gods (the slayer of Madhu) after taking a dip in the stream flowing out there, are freed from re-birth. 42-43

गङ्गाप्रयागगमनैमिषपुष्कराणि
पुण्यायुतानि कुरुजाङ्गलयामुनानि ।
कालेन तीर्थसलिलानि पुनन्ति पापात्
पादोदकं भगवतस्तु पुनाति सद्यः ॥४४॥

Ganges, Prayāga (the confluence of river Ganges and Yamunā) Naimiṣāraṇya, Puṣkara, Kurujāṅgala and the sacred spots on the bank of the river Yamunā — all these tīrthas are holy ; by taking a dip in any of these tīrthas one is purified no doubt, but it takes time ; on the other hand by taking a dip in the holy stream containing the waters washing the feet of the lord Viṣṇu, the god of gods,[1] one is immediately purified. 44

इति श्रीनरसिंहपुराणे तीर्थप्रशंसायां षट्षष्टितमो-
ऽध्यायः ॥६६॥

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[1] Vide śloka No. 42 as the stream flows directly underneath the image, it is natural for the redactor of the Purāṇa to suggest that the water of the stream is holy as it washes the feet of the image of the Lord Viṣṇu.

# सप्तषष्टितमोऽध्यायः

## CHAPTER LXVII

सूत उवाच

तीर्थानि कथितान्येवं भौमानि द्विजसत्तम ।
मानसानि हि तीर्थानि फलदानि विशेषतः ॥१॥

Sūta said

O revered sage, I have given you an account of all the holy places here on this earth, but the mental *tīrthas* (in a figurative sense certain virtues are called *mānasatīrthas*) are certainly more efficacious. 1

मनोनिर्मलता तीर्थं रागादिभिरनाकुला ।
सत्यं तीर्थं दया तीर्थं तीर्थमिन्द्रियनिग्रहः ॥२॥

गुरुशुश्रूषणं तीर्थं मातृशुश्रूषणं तथा ।
स्वधर्माचरणं तीर्थं तीर्थमग्नेरुपासनम् ॥३॥

एतानि पुण्यतीर्थानि व्रतानि शृणु मेऽधुना ।
एकभुक्तं तथा नक्तमुपवासं च वै मुने ॥४॥

पूर्णमास्याममावास्यामेकभुक्तं समाचरेत् ।
तत्रैकभुक्तं कुर्वाणः पुण्यां गतिमवाप्नुयात् ॥५॥

Purity of mind free from anger and jealousy, truthfulness, compassion (for all beings), restraint of the senses, service to the preceptors. service to the parents, performance of one's own duty, maintenance of the sacred fire:[1] these are the holy *tīrthas* I have narrated to you. Now listen to the account of the religious observances.

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[1] *Mānasatīrthas* are referred to in Padma (A.S.S.) VI. Uttarakhanda Ch.537.11-24 and Sk.P.IV Kāśīkhaṇḍa Ch.6.29-42.

O revered sage, throughout the day and the night one should take just one meal, specially one should avoid taking food at night. Likewise on the days of the fullmoon and the new moon one should observe the vow of just taking one meal. A man who observes the religious vow of taking but one meal on these Lunar days, attains a blissful state. 2-5

चतुर्थ्यां तु चतुर्दश्यां सप्तम्यां नक्तमाचरेत् ।
अष्टम्यां तु त्रयोदश्यां स प्राप्नोत्यभिवाञ्छितम् ॥६॥

Fourth, fourteenth, seventh, eighth and thirteenth : by fasting at night on these Lunar days one gets one's desired objects. 6

उपवासो मुनिश्रेष्ठ एकादश्यां विधीयते ।
नरसिंहं समभ्यर्च्य सर्वपापैः प्रमुच्यते ॥७॥

It is enjoined in the scriptures that one should fast on the eleventh day of the Lunar fortnight. By adoring Narasiṃha (the Man-lion incarnation of Lord Viṣṇu) on this day one is cleansed of all sins. 7

हस्तयुक्तेऽर्कदिवसे सौरनक्तं समाचरेत् ।
स्नात्वार्कमध्ये विष्णुं च ध्यात्वा रोगात्प्रमुच्यते ॥८॥

On Sundays when there is Hasta constellation, one should observe the religious vow of 'Sauranakta'. On this day after taking one's bath, one should meditate on the solar orbas symbolising Viṣṇu; by so doing one is cured of all types of diseases. 8

आत्मनो द्विगुणां छायां यदा संतिष्ठते रविः ।
सौरनक्तं विजानीयान्न नक्तं निशि भोजनम् ॥९॥

The vow of Sauranakta would start from the time when the sun has its position in the western horizon, particularly when the shadow of a person is twice the size of his (her) body. And since then for the whole night one should desist from taking any food. 9

गुरुवारे त्रयोदश्यामपराह्णे जले ततः ।
तर्पयित्वा पितॄन्देवानृषींश्च तिलतन्दुलैः ॥१०॥

नरसिंहं समभ्यर्च्य यः करोत्युपवासकम् ।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते ॥११॥

Bath in the afternoon, offering of libations of water mixed with sesamum and whole rice-grains in honour of the sages, divinities and dead ancestors, fasting for the whole day after adoration of Lord Narasiṃha: by following this procedure on Thursday falling on the thirteenth days of the lunar fortnight, cleansed of all sins one is adored in the world of Viṣṇu. 10-11

यदागस्त्योदये प्राप्ते तदा सप्तसु रात्रिषु ।
अर्घ्यं दद्यात् समभ्यर्च्य अगस्त्याय महामुने ॥१२॥

With the rise of the star Canopus (of which Agastya is the regent) one should start worshipping the revered sage Agastya continuously for seven nights with different materials like flowers etc. 12

शङ्खे तोयं विनिक्षिप्य सितपुष्पाक्षतैर्युतम् ।
मन्त्रेणानेन वै दद्याच्छितपुष्पादिनार्चिते ॥१३॥

काशपुष्पप्रतीकाश अग्निमारुतसम्भव ।
मित्रावरुणयोः पुत्र कुम्भयोने नमोऽस्तु ते ॥१४॥

आतापी भक्षितो येन वातापी च महासुरः ।
समुद्रः शोषितो येन सोऽगस्त्यः प्रीयतां मम ॥१५॥

With water, white flowers and grains of whole rice put in a conch-shell, one should worship the sage Agastya by reciting the following *mantra*:—"Thou art born from the pitcher, O revered sage shining like the '*Kāśa*' flower, obeisance to thee, the offspring of Mitra and Varuṇa, the corporeal form of the two divinities Agni and Marut."[1]

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1. Formerly there was a great fight between the god and the demons. The demons taking shelter inside the waters of the ocean continued troubling the gods and the sages again and again. At this Indra, the lord of gods, directed Fire and Wind to dry up the ocean.

May the revered sage Agastya who devoured the ferocious demons Ātāpi and Vātāpi[1] and who drank up the ocean, be pleased with me. 13-15

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Both Fire and Wind refused to carry out the command of Indra, as in their opinion drying up the ocean would lead to the destruction of innumerable beings taking shelter in its waters. With his order flouted. Indra cursed both Fire and Wind to the effect that both of them would be born jointly by assuming one body among the mortals in the form of sage Agastya. In consequence of the curse both Fire and Wind came down to the earth : and they were jointly born out of the pitcher by the semen of Mitra and Varuṇa and came to be known as Agastya, the younger brother of Vasiṣṭha. M.P. Ch 61.1-19 : Padma I. Sṛṣṭikhaṇḍa Ch. 22.1 -21.

[1] Previously there lived two great demons—Ilvala and Vātāpi. In the disguise of a Brahmin Ilvala used to invite guests for the sake of *Śrāddha*. Thereupon cooking his brother Vātāpi who used to take the form of a ram, Ilvala used to feed the guests as per Śāstric injunctions. After the dinner was over, Ilvala was in the habit of calling out Vātāpi in a loud voice. As a result tearing apart the bodies of those guests Vātāpi used to come out and thus thousands of Brahmins were put to death by these two brothers assuming forms at will.

Once at the request of gods, the sage Agastya came to be their honoured guest : he was treated in the like manner. The sage Agastya devoured the demon Vātāpi and got him digested in the belly. Following his usual practice when Ilvala called him loudly to come out of the body of the sage, Vātāpi could not release himself and finally the sage sent him to the abode of death. Quite enraged at the death of his brother, Ilvala attacked the sage, but burnt by his fiery glance he too died.

In most of the texts like Rām. III. Araṇya kāṇḍa Ch.11.55-67, Mbh.III, Vanaparvan Ch 94.4-11, Ch. 97. 1-7 and Bhāg.P.VI.18.15 these two brothers bear the names—Ilvala and Vātāpi respectively but the redactor of Narasiṃha Purāṇa refers to them as Ātāpi and Vātāpi.

एवं तु दद्याद्यो सर्वमगस्त्ये वै दिशं प्रति ।
सर्वपापविनिर्मुक्तस्तमस्तरति दुस्तरम् ॥१६॥

One who recites these *mantras* and offers materials of worship in the southern direction (the direction presided over by the sage Agastya),[1] is freed of all sins and gets rid of the deep and impenetrable darkness of delusion. 16

एवं ते कथितं सर्वं भरद्वाज महामुने ।
पुराणं नारसिंहं च मुनीनां संनिधौ मया ॥१७॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव सर्वमेव प्रकीर्तितम् ॥१८॥

O revered sage Bharadvāja, thus the entire Narasiṃha Purāṇa has been related to the sages. Herewith I have given a detailed account of each of these five features of the Purāṇa—Sarga (Creation), Pratisarga (Dissolution), Vaṃśa (Genealogy of gods and sages), Manvantaras (Cycles of the ages) and Vaṃśānucarita (Accounts of glorious deeds of royal dynasties. 17-18

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[1] Southern direction (presided over by Agastya)– The sage Agastya is represented to have humbled the Vindhya mountains by making them prostrate themselves before him when they tried to rise higher and higher till they well-nigh occupied the Sun's disc and obstructed his path. He dwelt in a hermitage on mount Kunjara to the south of the Vindhya and was chief of the hermits of the south. He kept under control the evil spirits who infested the south. In the south he is usually regarded as the first teacher of science and literature to the primitive Dravidian tribes. And his era is placed by Dr. Caldwell in the 7th or 6th century B.C. Rām.III. Āraṇyakāṇḍa 11.78-85, Br.P. 84.8 : 118.2-8, Mbh.III. Vanaparvan Ch.102.1-14.

The constellation Agastya is situated in the southern celestial hemisphere. The star Agastya being very bright is spoken of as the *tilaka* of the southern direction. (Kādambarī, Kale, p.38).

ब्रह्मणैव पुरा प्रोक्तं मरीच्यादिषु वै मुने ।
तेभ्यश्च भृगुणा प्रोक्तं मार्कण्डेयाय वै ततः ॥१९॥

मार्कण्डेयेन वै प्रोक्तं राज्ञो नागकुलस्य ह ।
प्रसादान्नरसिंहस्य प्राप्तं व्यासेन धीमता ॥२०॥

O sage, in days of yore, it was Lord Brahmā who first narrated it to the sages like Marīci and others. Of all these sages it was Bhṛgu who transmitted it to Mārkaṇḍeya and Mārkaṇḍeya passed it on to Sahasrānīka, the king of the Nāga race. Due to the grace of Lord Narasiṃha, the wise and intelligent sage Vyāsa could acquire the knowledge of this Purāṇa. 19-20

तत्प्रसादान्मया प्राप्तं सर्वपापप्रणाशनम् ।
पुराणं नरसिंहस्य मया च कथितं तव ॥२१॥

मुनीनां संनिधौ पुण्यं स्वस्ति तेऽस्तु व्रजाम्यहम् ।

And through his (Vyāsa's) blessings I came to know of this Narasiṃha Purāṇa, the knowledge of which removes all sins. Now I have narrated this Purāṇa to all the sages. May good betide you. I take leave of you. 21-22ª

यः शृणोति शुचिर्भूत्वा पुराणं ह्येतदुत्तमम् ॥२२॥
माघे मासि प्रयागे तु स स्नानफलमाप्नुयात् ।
यो भक्त्या श्रावयेद्भक्तान्नित्यं नरहरेरिदम् ॥२३॥

सर्वतीर्थफलं प्राप्य विष्णुलोके महीयते ।
श्रुत्वैवं स्नातकैः सार्धं भरद्वाजो महामतिः ॥२४॥

सूतमभ्यर्च्य तत्रैव स्थितवान् मनयो गताः ।
सर्वपापहरं पुण्यं पुराणं नृसिंहात्मकम् ॥२५॥

पठतां शृण्वतां नृणां नरसिंह प्रसीदति ।
प्रसन्ने देवदेवेशे सर्वपापक्षयो भवेत् ॥२६॥

प्रक्षीणपापबन्धास्ते मुक्तिं यान्ति नरा इति ॥२७॥

Pure and sanctified in body and mind a person listening to the recitation of this most sacred Purāṇa, gets the merit of taking a dip in the confluence of holy Prayāga in the month of Māgha. Through daily recitation of the Narasiṃha Purāṇa before the devotees (of the Lord), a devotee acquires the fruit of visiting all the holy places and is adored in the world of Viṣṇu. Along with other sages and disciples who had been purified by ablutions in Prayāga the wise and intellinent sage Bharadvāja listened to the recitation of this Purāṇa from Sūta who was duly honoured by him. Bharadvāja continued to live in Prayāga though other sages left for their respective hermitages.

The sacred Naṛsiṃha Purāṇa removes all sins. Lord Narasiṃha in pleased with a person who reads aloud this Purāṇa or listens to it. When the Supreme Lord Narasiṃha is pleased, all sins are washed off, released from the fetters of sin, persons attain liberation. 22b-27

इति श्रीनरसिंहपुराणे मानसतीर्थव्रतं नाम
सप्तषष्टितमोऽध्यायः ॥६७॥

## अष्टषष्टितमोऽध्यायः

## CHAPTER LXVIII

सूत उवाच

इत्येतत् सर्वमाख्यातं पुराणं नारसिंहकम् ।
सर्वपापहरं पुण्यं सर्वदुःखनिवारणम् ॥१॥
समस्तपुण्यफलदं सर्वयज्ञफलप्रदम् ।

**Sūta said**

Thus the Narasiṃha Purāṇa has been narrated in full. Recitation or reading aloud this sacred Purāṇa leads to destruction of all sins : all the difficulties are warded off : endowed with all sorts of religious merit one gets the fruit of performing all the sacrifices. 1-2$^{a}$

ये पठन्त्यपि शृण्वन्ति श्लोकं श्लोकार्धमेव वा ॥२॥
न तेषां पापबन्धस्तु कदाचिदपि जायते ।
विष्ण्वर्पितमिदं पुण्यं पुराणं सर्वकामदम् ॥३॥
भक्त्या च वदतामेतच्छृण्वतां च फलं शृणु ।

Persons even reading aloud or listening to a single verse (of the text) or a half of it, are released from the fetters of sin for all time to come. This sacred Purāṇa dealing with the glories of Viṣṇu is the giver of all desires. Now listen to the merit, a devotee acquires by reading aloud or listening to it. 2$^{b}$-4$^{a}$

शतजन्मार्जितैः पापैः सद्य एव विमोचिताः ॥४॥
सहस्रकुलसंयुक्ताः प्रयान्ति परमं पदम् ।

Persons reading aloud or listening to this Purāṇa are absolved of all sins committed by them their past hundred lives : moreover along with a thousand generations of the past they go to the supreme abode of Viṣṇu. 4$^{b}$-5$^{a}$

किं तीर्थैर्गोप्रदानैर्वा तपोभिर्वा किमध्वरैः ॥५॥
अहन्यहनि गोविन्दं तत्परत्वेन शृण्वताम् ।

Visit to the holy places, gift of cattle, penance or sacrifice : all these are useless for person who, day in and day out, devotedly listen to the holy account of Govinda. $5^{b}$-$6^{a}$

यः पठेत्प्रातरुत्थाय यदस्य श्लोकविंशतिम् ॥६॥
ज्योतिष्टोमफलं प्राप्य विष्णुलोके महीयते ।

A person reading aloud twenty verses of this Purāṇa after leaving his (her) bed in the morning, acquires the merit of performing 'Jyotiṣṭoma' sacrifice : and he (she) is adored in the world of Viṣṇu. $6^{b}$-$7^{a}$

एतत्पवित्रं पूज्यं च न वाच्यमकृतात्मनाम् ॥७॥
द्विजानां विष्णुभक्तानां श्राव्यमेतन्न संशयः ।
एतत्पुराणश्रवणमिहामुत्र सुखप्रदम् ॥८॥

This sacred Purāṇa is worthy of all reverence : by listening to it one is blessed in this world and hereafter. It must be recited before the person who are the devotees of Viṣṇu and who belong to the three higher castes. In no case the recitation of this Purāṇa should be taken up before the fool and the ignorant. $7^{b}$-8

वदतां श्रुण्वतां सद्यः सर्वपापप्रणाशनम् ।
बहुनात्र किमुक्तेन भूयो भूयो मुनीश्वराः ॥९॥
श्रद्धयाश्रद्धया वापि श्रोतव्यमिदमुत्तमम् ।

Persons reading aloud or listening to this Purāṇa are at once freed of their sins : O revered sages ! there is no use of dilating upon it any more. With devotion or without it one should make it a habit of listening to this sacred Purāṇa. 9-$10^{a}$

भारद्वाजमुखाः सर्वे कृतकृत्या द्विजोत्तमाः ॥१०॥
सूतं हृष्टाः प्रपूज्याथ सर्वे स्वस्वाश्रमं ययुः ॥११॥

Fully contented to listen to this Purāṇa all the preeminent sages like Bhardwāja and others were pleased to adore Sūta Lomaharṣaṇa after which they repaired to their respective hermitages. $10^{b}$-11

इति श्रीनरसिंहपुराणे सूतभरद्वाजादिसंवादे सर्वदुःखोपहरं श्रीनरसिंहपुराणस्य माहात्म्यं समाप्तम् ।

शुभम्भवतु

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२. पद्ममहापुराणम्
३. विष्णुमहापुराणम्
४. शिवमहापुराणम्
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१९. वायुमहापुराणम्
२०. विष्णुधर्मोत्तर पुराणम्

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हरिवंश पुराण : : भृंगीशसंहिता
कल्किपुराण : : एकाम्रपुराण
सौर पुराण : : नरसिंहपुराण

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